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An Analytical Review of Prophetic Psychological Approaches in Spiritual Training of Young Generation

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Abstract:

Psychological approaches play a significant role in spirituality. The spiritual training of the young generation has always been an important aspect for their character-building. Prophetic psychological techniques can play the fundamental role in spiritual training of youth and are effective in all aspects of their behavioral development. Therefore, this study will investigate the psychological approaches employed by the Prophet Muhammad (peace be upon him) in the spiritual education of the young generation, focusing on his techniques for improving the ethical, emotional and spiritual awareness. This research will address the current challenges faced by the youth of modern era, including mental health issues and moral decline in the light of the Prophetic role model and his psychological and spiritual dealing with young companions. The research will also describe the life changing strategies of Prophet Muhammad (peace be upon him) to understand, influence and transform the minds and thought patterns of young individuals within a very short span of time. For this purpose, qualitative research methodology will be used and content analysis of Seerah of the Prophet Muhammad (peace be upon him) and his Companions will be done.

Keywords: Prophetic, Psychological Approaches, Spiritual Training, Young Generation

1. Introduction

Throughout history, youth have been the foundation and backbones of a nation's progress and prosperity, serving as precious assets. Islamic Teaching also emphasis nurturing of young to societal development.¹ The 21st century has brought extraordinary advances in technology and communication, developing daily life and human connection. But on the other hand, this rapid progress is a reason of disconnection from spiritual values and practices of youth.² So, it is crucial to understand the psychological and spiritual needs of today's youth and guide them in a way that foster both professional success and spiritual fulfillment. By integrating this balanced approach into their lives, they can assist overcoming obstacles effectively. In the Islamic history, Prophet (peace be upon him) offers timeless guidance in this regard, a role model for young minds with wisdom and psychological insight. His approach was not purely based on religious teaching but was entrenched in understanding human nature, individual differences and the psychological needs of young generation. He values and empowers young individuals by using psychological approaches, fulfilling their spiritual needs and preparing them to lead.

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This article examines the psychological methods used by Prophet (peace be upon him) to spiritually train the young ones. This research paper aims to find the solution for increasing Psychological and spiritual crises of modern youth. By analyzing these strategies, educationalists and parents can develop more effective methods for guiding youth toward a balanced spiritual and psychological well-being. To achieve the results of this research, qualitative research methodology with content analysis was used.

2. Defining Spirituality and Its Role in Human Development

The Arabic word use for spirituality is “روحانیت”, R,W,H (ح.و.ر) are its roots words, which mean soul. So, Spiritual matters are those that belong to soul, inner and heart. Spirituality refers to the qualities and states that promote the human soul.³

According to Urdu dictionary “Things related to the soul and spiritual matters”.⁴

Imam Al-Ghazali defines spirituality as:

"The purification of the heart from evils and filling it with virtues through sincerity, remembrance of Allah, and self-discipline."⁵

According to Ibn Qayyim al-Jawzi spirituality is:

"True success lies in disciplining the soul, limiting desires, and closing to Allah through worship and good character."⁶

Spiritual training is an essential aspect of Islamic teachings that focuses on purifying the soul, strengthening faith, and developing moral character. By this Practices individuals can develop a deep connection with Allah Almighty and refine their character. In Sufi traditions practical methods are important for spiritual training. Quran focuses on self-purification and devotion to Allah. Allah Almighty says:

"فَدَأْفَلَحَ مَنْ زَكَّهَا وَقَدْ خَابَ مَنْ دَسَّهَا" -⁷

“Success is really attained by him who purifies it, and failure is really suffered by him who pollutes it”

The Quran guides us to cultivate a deep spiritual connection with Allah and emphasizes this by stating:

"وَأذْكُرْ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا" -⁸

“Always remember the name of your Lord, and devote yourself to Him wholeheartedly”

3. Importance of Youth in Islam

The young generation serves as the backbone of society and a vital pillar in nation-building. Therefore, Islam gives great emphasis on the role and development of youth, recognizing them as the motive force for progress and the guardians of futures. The training of youth demands recognizing and respecting their positive qualities, understanding their emotions, and nurturing their abilities.⁹ Allah Almighty specially mentioned this timeline in Quran:

"اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ" -¹⁰

“It is Allah who created you in a state of weakness, then developed your weakness into strength, and then developed your strength into weakness and old age.1 He creates whatever He wills. He is the All-Knowing, Most Capable”

A bundle of young stories is mentioned in Quran. Prophets Ibrahim, his son Ismail, Yahya, Prophet Yusuf and Hazrat Maryam are great examples of youths mentioned in the Quran.¹¹ The Quran also conveys to us the story of the People of the Cave (Ashab Al-Kahf)¹². The Quran presents them as individuals (youth) of strong faith who stand against falsehood and uphold righteousness. Allah says:

“إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى”¹³

“Indeed, they were youths who believed in their lord, and we increased them in guidance.”

These well-known Quranic stories highlight the enthusiastic role of young individuals who fulfil their responsibilities. They were not just ordinary youth, but they were the best examples of the history of Islam.

Among the companions of the Prophet, also have thousands of examples of young companions who took active part in society and play their positive role. Hazrat Ali, Jafar ibn Abi Talib, Umar ibn e Khattab, Abdullah ibn Umar, Usama, Talha, Zubair, Abdullah bin Abbas and many others youth names are famous, who made great contributions in the history of Islam. Aysha bint e Abi Bakar, Fatimah Binte Muhammad (PBUH), Asma bint e Abi Bakar, Sumayyah and many more names are well-known in Islamic history among the women companions.¹⁴

4. The Role of Youth in Islam

The Quran highlights multiple role of youth as a critical phase of life. It emphasizes that young individuals are not merely inert members of society but highly active contributors. Their energy, intellect, and enthusiasm can give remarkable success. But it all be possible when youth will understand their duties, rectify their thoughts and perspectives with a view to knowing their religion based on clear evidence and understanding.¹⁵

Furthermore, Islam gives abundant duties to youth, encourage them to develop strong spiritual binding through faith, worship, ethical values and seeking knowledge. For guidance, Quran repeatedly presents young individuals as role models of faith and persistence, such as Prophet Ibrahim (A-s) who disagree with his nation and object to idolatry in his youth. Allah Almighty says:

“قَالُوا سَمِعْنَا فَتًى يَذُكُرُهُمْ يُقَالُ لَهُ إِبْرَاهِيمُ”¹⁶

“Some said, we heard a young man, called Abraham, speaking ill of them”

Additionally, the story of Ashab e Kahaf Show that youth can be a bearer of faith and strength against evil and sins. Allah Almighty tells us their story and says:

“لَحْنُ نَفْسٍ عَلَيْكَ نَبَاهُهم بِالْحَقِّ: إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ هُدًى”¹⁷

“O Prophet, their story in truth, they were youths who truly believed in their Lord, and we increased them in guidance”

Youth is the best time for developing strong moral and spiritual development. Luqman’s Advice to His Son is the best example in this regard. He actually used psychological approaches and gave his son a lot of advice. All these advices emphasizes the need for young people to sustain values, be responsible, and stay patient in hardships.

5. Need of Spiritual Training of Youth

For success in both this world and the Hereafter, it is essential to focus on the spiritual growth of the younger generation along with their physical development. By

practicing the psychological techniques used by Prophet Muhammad (peace be upon him) for training of his young Companions. So, these young individuals become an exemplary model of wisdom and virtue in Islamic history. Additionally, these remarkable moral and spiritual excellence of these young companions transformed them into visionary leaders, enabling them to spread Islam's message across the world. Prophet (peace be upon him) especially attentive to the people and said:

" ليس منّا من لم يرحم صغيرنا ولم يُوقر كبيرنا"¹⁸

“He is not one of us who does not have mercy on our young and does not respect our elders”

These golden words of Prophet (peace be upon him) emphasis the development of essential values such as compassion, respect, and self-discipline. By learning to treat others with kindness and respect, youth build a strong moral foundation and emotional intelligence, all values are fundamental keys for their spiritual growth. Furthermore, this sense of respect promotes a sense of community and social responsibility, encouraging them to sustain Islamic principles and contribute positively to society.

The Prophet (peace be upon him) understands the need of Spiritual of young companions and guides them by great reward for them who remain committed to faith and Prophet (peace be upon him) said:

"سبعة يظلهم الله في ظله يوم لا ظل إلا ظله إمام عادل، وشاب نشأ في عبادة الله تعالى"¹⁹

"Seven are (the persons) whom Allah will give protection with His Shade on the Day when there will be no shade except His Shade (on the Day of Resurrection), and they are A just ruler, a youth who grew up with the worship of Allah”

SO, the study of Seerah reveals that the Prophet (peace be upon him) give attention to young companion and addressed them by using attractive words using such as "O young people" (يا معشر الشباب), "O youth of Quraysh" (يا فتيان قريش), and "O servant" (يا غلام). This demonstrates his consideration of their physical and psychological needs while guiding them.²⁰

It's essential for young people to fulfill their responsibilities, they need strong faith, obedience to the Prophet (peace be upon him), and sincerity with their duties. The Prophet (ﷺ) guided the youth of his time by teaching them purity, humility, kindness, and good morals. He helped them stay away from worldly distractions and resist temptations. Because of this, they became leaders and spread Islam across the world.

The Prophet's message is still powerful and life-changing today. His teachings can inspire and transform hearts and minds. By following them, young people today can bring faith, peace, and goodness to the world, making a positive difference.

6. Prophetic Psychological Approaches in Spiritual Training of Youth

6.1 Spiritual Growth through Connection with Allah

Hazrat Abdullah Ibne Abbas was born 3 years before Hijra, it means that he was fifty years younger than Prophet (peace be upon him). He narrated many hadiths and was known for his ability to interpret the Qur'an with deep understanding. He was also under the spiritual guidance of the Prophet (peace be upon him). He narrated:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: "كُنْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ بِحَفَظِكَ أَحْفَظُ اللَّهُ تَجِدُهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا

اسْتَعْتَفْتُ فَاسْتَعِنَ بِاللهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ، رُفِعَتْ الْأَقْلَامُ، وَجَفَّتِ الصُّحُفُ".²¹

On the authority of Abu Abbas Abdullah bin Abbas (R, A) who said: "One day I was behind the Prophet (peace be upon him) (riding on the same mount) and he said, "O young man, I shall teach you some words, be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, then ask Allah and if you seek help, then seek help from Allah and know that if the nation were to gather to benefit you with anything, they will not benefit you except with what Allah had already prescribed for you. And if they were to gather 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."

In this Hadith, the Prophet ﷺ provided spiritual counselling to the young Abdullah ibn Abbas (R.A) and guiding him on the importance of trust in Allah. He recognized his uniqueness and gave him personal attention, made emotional bonds by calling him "O young boy" (يا غلام) established a warm connection, making the lesson memorable and made his guidance more effective. So, this hadith is foundational principles for spiritual development.

Another example of the Prophet's psychological approach to developing a strong connection with Allah is the incident of Hijrah. During the migration to Medina, when the Prophet took refuge in the cave of thaur with his close friend Hazrat Abu Bakar Sidique, Abu Bakar expressed his fear than the Prophet gave him emotional support during critical moments, strengthening his faith and spiritual trust.

عَنْ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ قَالَ قُلْتُ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتِ قَدَمَيْهِ لَأَبْصَرَنَا. فَقَالَ مَا ظَنُّكَ يَا أَبَا بَكْرٍ يَا ثَنَيْنِ اللهُ تَالِهُمَا"²²

Narrated Abu Bakr: "I said to the Prophet (ﷺ) while I was in the Cave. "If any of them should look under his feet, he would see us." He said, "O Abu Bakr! What do you think of two (persons) the third of whom is Allah?"

6.2 Prophet's youth counselling about the concept of Halal

Hazrat Ali (R.A) was the first cousin of Prophet (peace be upon him). He was the younger companion. The Prophet (peace be upon him) took the responsibility of his guardianship from his childhood (when he was approximately five years old). It means Hazrat Ali (R.A) got direct training, counsel and guidance from the Prophet (peace be upon him) on several times, as a result, Prophet (peace be upon him) shaped his character and understanding of Islamic teachings and play a vital role in his spiritual growth.

"عن علي رضي الله عنه أن مكاتبًا جاءه، فقال: إني عجزت عن كتابتي، فأعني، قال: ألا أعلمك كلمات علمنهن رسول الله صلى الله عليه وسلم، لو كان عليك مثل جبل دينا أداه الله عنك؟ قل: اللهم اكفني بحلالك عن حرامك، وأغنني بفضلك عن سواك."²³

Ali (May Allah be pleased with him) reported: "A slave who had made a contract with his master to pay for his freedom, came to me and said: "I am unable to fulfill my obligation, so help me." He said

to him: "Shall I not teach you a supplication which the Messenger of Allah (ﷺ) taught me? It will surely prove effective that if you have a debt as large as a huge mountain, Allah will surely pay for you. Say: "O Allah! Grant me enough of what You make lawful so that I may dispense with what You make unlawful, and enable me by Your Grace to dispense with all but You"

In the hadith under discussion, Hazrat Ali (RA) narrates a statement of the Prophet (peace be upon him) that pertains to the concept of halal, emphasizing its significance in Islamic jurisprudence and ethical conduct.

6.3 Spiritual Development Through Empathy and Individualized Approaches:

The Prophet ﷺ always understand different individuals' needs and according to their Qualities. He used empathy, compassion and individualized approaches for teaching young companions. The interaction with Muadh ibn Jabal (RA) serves as a clear example of this approach. The prophet (peace be upon him) shows emotional connection and gives remarkable spiritual training and personal advice. The prophet (peace be upon him) said:

عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَ بِيَدِهِ وَقَالَ " يَا مُعَاذُ وَاللَّهِ إِنِّي لِأُحِبُّكَ وَاللَّهِ إِنِّي لِأُحِبُّكَ " ، فَقَالَ: أَوْصِيكَ يَا مُعَاذُ لَا تَدَعَنَّ فِي ذُبُرِكِ صَلَاةَ تَقُولُ اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ"²⁴

"Mu'adh b. Jabal reported that the Messenger of Allah (ﷺ) caught his hand and said: By Allah, I love you, Muadh. I give some instructions to you. Never leave to recite this supplication after every prayer: "O Allah, help me in remembering you in giving you thanks, and worshipping you well"

The Prophet (peace be upon him) gives Muaadh a powerful supplication to recite this dua after every prayer for spiritual mindfulness into daily life by encouraging Muaadh to seek divine assistance. Additionally, he holds Muadh's hand while advising him. This warmth of attention and sincerity makes spiritual guidance more effective.

Another examples of this approach is the Story of the Bedouin Who Urinated in the Mosque²⁵, when the companions of the Prophet (peace be upon him) saw this, they want to punish him, but instead of criticizing the Bedouin, the Prophet (peace be upon him) understand his psychology and explained the holiness of the mosque and used his approach according to Bedouin's limited understanding of Ignorance. These examples show how the prophet (peace be upon him) effectively used his strategies for give him chance to make a strong connection with mosque and for religious practices.

Even the prophet (Peace be upon him) showed special empathy toward children, a young boy named Abu Umayr lost his pet bird, the Prophet consoled him with humor and kindness, saying:

" يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّعَيْرُ " -²⁶

"O Abu 'Umayr, what happened to the little bird?"

This example reveals his understanding of a child's emotional world and the importance of emotional intelligence in spiritual nurturing, for example patience and

decreasing his sorrow. So, 21st century youth we can deal in the light of Prophet (peace be upon him) life practices.

6.4 Spiritual Training Through Questions & Critical Thinking

Asking questions was a common way for the Prophet (Peace be upon him) to interact with his companions, encourage critical thinking and help them understand faith and morality. The Prophet (Peace be upon him) once asked his companions:

"Who do you think is the strongest among believers?" The companions replied with various answers, but the Prophet (peace be upon him) confirmed with correct answer and said:

"لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ"²⁷

"The strongest believer is the one who controls himself when angry."

Asking Question is an effective psychological approach for better learning and spiritual development. So, by using this approach, the Prophet (peace be upon him) encouraged his companions to reflect beyond physical strength and consider emotional and spiritual suppleness.

Another best example of using questions strategies and understanding individual needs is the incident of young man who came to prophet (peace be upon him) and required permission to commit zina (adultery). When the young man stated his desire, the Prophet (peace be upon him) didn't respond with anger or judgment, even though the request was astonishing. But he asked the questions to young man.

- "Would you like it for your mother?"
- "Would you like it for your sister?"
- "Would you like it for your daughter?"

Every time, the young man answered with saying, "No, by Allah!" After the young man his feelings, the Prophet ﷺ placed his hand on the man's chest and made a heartfelt supplication: "O Allah, forgive his sins, purify his heart, and guard his chastity. In the incident of the life of the Prophet (peace be upon him), there are many lessons and valuable guidance for all of us on how to deal with the youth of today. If a young person admits their mistake, instead of admonishment or getting angry, we should first listen to them with patience, tolerance, and full attention. After that, we should explain to them the Advantage and disadvantage of their actions.

This example shows the timeless wisdom of the Prophet (peace be upon him), demonstrating how compassionate, personalized, and psychologically teaching strategies can transform lives. He first engaged the young man spiritually through thoughtful questions, helping him understand on whether the act he desired was right for himself. He (peace be upon him) guided him to distinguish between right and wrong on his own. After that, the Prophet (peace be upon him) prayed for the young man's forgiveness, purification of his heart, and protection from sin.

6.5 Prophet (Peace be upon him) emphasizing about night prayer and Quran

Abu Umamah (R.A) was a close companion of the Prophet ﷺ, known for his deep spirituality and dedication to Islamic teachings. He narrated over 250 Hadiths and was often seen in the company of the Prophet ﷺ, learning from his wisdom. As narrated.

عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَهُوَ قُرْبَةٌ لَكُمْ إِلَىٰ رَبِّكُمْ وَمَكْفَرَةٌ لِلْسَّيِّئَاتِ وَمَنْهَأَةٌ عَنِ الْإِثْمِ"²⁸

"Abu Umama reported God's Messenger as saying, "Make a practice of getting up at night, for it was the custom of the pious before you, are a means of bringing you near to your Lord, an atonement for evil deeds and a preventative of sin."

In this Hadith, the Prophet (peace be upon him) advised the youth to develop a habit of praying Tahajjud and Fajr, as these acts bring one closer to Allah. A remarkable aspect of his guidance is that he emphasized both spiritual development and battle preparedness simultaneously, highlighting the balanced approach of Islam in nurturing faith and strength together.

Another example for spiritual training to Abu Umamah (R.A)

عَنْ أَبِي أُمَامَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "اقْرَأُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ اقْرَأُوا الزُّهْرَاوِينَ الْبَقْرَةَ وَسُورَةَ آلِ عِمْرَانَ فَإِنَّهُمَا تَأْتِيَانِ يَوْمَ الْقِيَامَةِ كَأَنَّهُمَا غَمَامَتَانِ أَوْ كَأَنَّهُمَا غَيَابَتَانِ أَوْ فِرْقَانِ مِنْ طَيْرٍ صَوَافٍ تُحَاجَّانِ عَنْ أَصْحَابِهِمَا اقْرَأُوا سُورَةَ الْبَقْرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطَلَةُ"²⁹

Abū Umāma said he heard God's messenger say;

"Recite the Qur'an, for on the day of resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, Baqara and sūra Āl Imrān, for on the day of resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite sūra al-Baqara, for using it produces blessing and abandoning it produces regret, and the slothful are unable to recite it."

The recitation of the Qur'an itself enhances a person's spirituality, as it softens the heart, strengthens faith, and deepens the connection with Allah. Allah

6.6 Spiritual training to Ali (R.A) & Fatima (R.A)

The teaching of the prophet (Peace Be Upon Him) not limited to the society development and improvement but He (Peace Be Upon Him) also focused on his family spiritual training and growth. Below mentioned hadith show how the Prophet (Peace Be Upon Him) provide his valuable spiritual guidance his daughter and his husband Hazrat Ali (R.A).

عَنْ عَلِيٍّ، أَنَّ فَاطِمَةَ . عَلِيَّهَا السَّلَامُ . شَكَتُ مَا تَلَقَى فِي يَدِهَا مِنَ الرَّحَى، فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا، فَلَمْ تَجِدْهُ، فَذَكَرَتْ ذَلِكَ لِعَائِشَةَ، فَلَمَّا جَاءَ أَخْبَرَتْهُ. قَالَ فَجَاءَنَا وَقَدْ أَخَذْنَا مَضْجَعَنَا، فَذَهَبْتُ أَقُومُ فَقَالَ " مَكَانِكَ " . فَجَلَسَ بَيْنَنَا حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي فَقَالَ " أَلَا أَدُلُّكُمْ عَلَى مَا هُوَ خَيْرٌ لَكُمْ مِنْ خَادِمٍ، إِذَا أُوَيْتُمْ إِلَى فِرَاشِكُمْ، أَوْ أَخَذْتُمْ مَضْجَعَكُمْ، فَكَبَّرَا ثَلَاثًا وَثَلَاثِينَ، وَسَبَّحَا ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدَا ثَلَاثًا وَثَلَاثِينَ، فَهَذَا خَيْرٌ لَكُمْ مِنْ خَادِمٍ " ³⁰

"Fatima complained about the blisters on her hand because of using a millstone. She went to ask the Prophet for servant, but she did not find him (at home) and had to inform `Aisha of her need. When he came, `Aisha informed him about it. `Ali added: The Prophet (ﷺ) came to us when we had gone to our beds. When I was going to get up, he said, "Stay in your places," and sat between us, till I felt the coolness of the feet on my chest. The Prophet (ﷺ) then said, "Shall I not tell you of a thing which is better for you than a servant? When you (both) go to your beds, say 'Allahu Akbar' thirty-three times, and

'Subhan Allah' thirty-three times, 'Al hamdu 'illah' thirty-three times, for that is better for you than a servant."

The Prophet's (peace be upon him) wisdom is evident in the way he dealt with his daughter and son-in-law with kindness and understanding. He not only guided them with wisdom in worldly matters but also emphasized spiritual growth, recommending practices that would strengthen their faith and bring them closer to Allah. His approach reflects a perfect balance of compassion, wisdom, and spiritual nurturing in family relationships.

7. Conclusion:

After analyzing different examples from the life of the Prophet (peace be upon him), it clear that Prophet Muhammad's life offers psychological insights into spiritual education for younger generations, utilizing empathy, critical thinking, and individualized counseling for spiritual development. Furthermore, this study explore that spiritual training is most effective when given with love, kindness, and wisdom, listen with attention , asking question and praying for other. By putting these ideas into practice and by follow the life of Prophet (peace be upon him) Leader, educators, parents, and mentors may better guide to the young generation, help them deal with their emotional and spiritual issues, and encourage them to live morally upright, compassionate lives. Additionally, spiritually empowered youth is the foundation of a successful and developed nation.

8. Recommendations:

1. Educational institutions should be designed and conducted for parents, educator and community mentors Compassion-Based Counseling workshop and training session to develop skills for emotional understanding of youth following the Sunnah of the Prophet ﷺ.
2. Teachers can help young people by understanding their cognitive, emotional, and spiritual needs. So, educators should Integrate Prophetic Psychological Methods of spiritual and psychological training in Education.
3. Spiritual education programs should be promoted in community by Policymakers and religious institutions for youth in the light of prophetic practices by love, mercy, patience, and sincere dua for them.

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