

## **The Method of Prophetic Sunnah in Dealing with Bullying**

**By**

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### **Abstract**

This study aims to highlight the method of the Prophetic Sunnah in dealing with the phenomenon of bullying, which is a dangerous phenomenon that threatens society and destroys its structure. There is no doubt that the preservation and maintenance of society from deviant behaviors is a high purpose of the purposes of the honorable Shari'a. This study consists of four sections and a conclusion. The first section deals with the concept of bullying, its history and manifestations, the second section deals with the causes and motives of bullying, the third section deals with the effects of bullying on the individual and society, the fourth section deals with the method of the Prophetic Sunnah in dealing with the phenomenon of bullying and how to treat it. In this study, I relied on: the inductive, analytical, and deductive method, by tracing the prophetic texts that are closely related to the phenomenon of bullying, studying them, and extracting the features of the prophetic method in dealing with it. The main findings of this study include:

- The Prophetic Sunnah has set a precise method to eliminating deviant behaviors, on top of which is the phenomenon of bullying.
- The Prophetic Sunnah has taken the lead in nip the bullying phenomenon at their source.
- Working on using all state institutions to address the phenomenon of bullying in appropriate ways.

**Key Words:** Bullying, effects of bullying, Sunnah and bullying and family and bullying.

### **Introduction**

Praise be to Allah the Lord of the worlds and may the blessings and peace of Allah be upon the most honored of messengers our master Muhammad, the master of the first and the last and upon all his family and who followed his message until the Day of Judgment; Greetings,

The honorable Prophetic Sunnah is the second source of legislation after the Holy Quran, and it is filled with all the directives, systems, etiquette, and principles that are entrusted with the goodness and guidance of the nation. In accordance with his saying -Peace Be Upon Him: "Indeed, I am leaving among you, that which if you hold fast to them, you shall not be misguided after me. One of them is greater than the other: The Book of Allah is a rope extended from the sky to the earth, and my family - the people of my house"(Al-Tirmidhi, 1996, Al-Albani, 2009). This Hadith confirms that the goodness of the nation lies in adhering to the two eternal constitutions, the Holy Quran and Prophetic Sunnah.

If the nation encounters obstacles that dissuade it from its path, which makes an urgent need for the return to the shadows of the two eternal constitutions, in order to extract from them the effective remedy for any new issues. One of these issues is the phenomenon of bullying, a phenomenon that destabilizes the security and stability of society and threatens its structure.

It is worth noting that the purified Sunnah was not immune from this dangerous phenomenon. As the one who is aware of the problem knows the integrated approach that treated this phenomenon in all its aspects, and even nipped it in its cradle, and with it the Prophetic Sunnah took the lead in this regard. The researchers hope that this study will contribute to highlighting the features of the honorable Prophetic Sunnah, and explaining how it deals with this phenomenon.

## **Research Subject**

Many individuals and societies suffer from the effective of phenomenon of bullying, and to find out how to treat it, many researchers and scholars scrambled to try to find an effective treatment for this phenomenon. The honorable Prophetic Sunnah had a great merit in shortening the path for all researchers and scholars by developing a wise method and a proper treatment for this phenomenon. This study came to highlight this approach and to show its features, and in its content, it answers the questions, as follows:

- What is the meaning of bullying? , What are its causes, and what are its manifestations?
- What are the effects of bullying on the individual and society?
- What is the approach of the Sunnah in dealing with the phenomenon of bullying?

The importance of this study comes from the reasons, as follows:

- This study is connected to society and its problems.
- This study highlights the correct prophetic method that deals wisely with this dangerous phenomenon.
- This study contributes to revealing an effective treatment for community problems.

### **Research Objectives:**

The research aims to:

- Define bullying, its causes and manifestations.
- Clarify the effects of bullying on the individual and society.
- Clarify the method of the Sunnah in dealing with the phenomenon of bullying.

### **Research Methodology:**

Appropriate method to the nature of this study: the descriptive analytical method and the inductive method by following the hadiths of the Prophet that dealt with this phenomenon, studying it and devising the most effective solutions to eliminate this phenomenon.

### **Research Plan:**

The nature of the research required that it be divided into:

### **Introduction:**

Deals with the research problem, its importance, objectives, methodology, and plan.

**Section No. (1):** deals with the concept of bullying, its history, and its manifestations.

**Section No. (2):** deals with the causes of bullying, and its motivations.

**Section No. (3):** deals with the effects of bullying on the individual and society.

**Section No. (4):** deals with the Sunnah methodology in dealing with the phenomenon of bullying and how to treat it.

**Conclusion:**

Deals with the most important findings and recommendations.

**Section No. (1): deals with the concept of bullying, its history, and its manifestations:**

**First: The Concept of Bullying:**

**a. The concept of bullying in language:**

It is said: "he is bullying on him, that is, disguise him and change his promise; because you never receives the tiger, but only it disguised as anger, it is said: he is bullying and he is angry and his manners get worse, and it is said: he is bullying, because he is behaving like the tiger in his bad manners (Al-Jawhari, 1987, Reda, 1380 AH). Linguistically, bullying revolves around anger, harm, damage, abuse, and disguising of others.

Whereas bullying in the term, it has many definitions: it is "the deliberate assault and horrifying by an individual or group of individuals against another less powerful by repeatedly abusing him, either physically or verbally, with the aim of controlling him and imposing power and domination" or it is "long-term violence carried out by an individual or group of individuals against an individual who is unable to defend himself and this violence may be physically or psychologically (Asmaa, 2016, Al-Zubaidi, 1965)

In view of the above: bullying is a phenomenon based on violence, aggression, harm and damage, and this is the origin of bullying in language.

**Second: The History of Bullying:**

Bullying is an old phenomenon, present in all societies, but addressing this phenomenon with research and study is a recent matter. As this phenomenon is nothing more than the practice of violence by an individual or a group of individuals, towards an individual or a group of individuals, and the practice of violence against a person or persons, as it is not specific to a specific age, and is not limited to a particular group. Certainly, bullying effects are greater on the young ones who are in the process of preparation. But this does not mean that adults are not subjected to bullying; Because bullying did not show mercy to the young and did not leave the old, man or woman, and the history of human is full of different examples of bullying. However, the forms of bullying is vary according to times and eras, and among these forms of bullying are: violence, physical abuse, killing, humiliation, ridicule, mockery and etc., and there is no doubt that any era or nation has this examples. Bullying in its various forms has existed in every age according to its circumstances, so every nation has bullying strongly present in its various forms.

Since the current era is characterized by renaissance, progress and development, examples of bullying that fit with the age characteristics have appeared, such as school and electronic bullying.

Therefore, bullying in its various forms is not the result of our era, but rather accompanied previous eras.

**Third: Manifestations of bullying:**

The phenomenon of bullying in our time has spread at an astonishing speed, and in multiple forms, and in various ways. This phenomenon has become present among members

of society, in various institutions: schools, universities, workplaces, and etc. Rather, its danger spread until it extended to the family, and some families became a source of this phenomenon. Whoever studies this phenomenon well, it becomes clear to him that it has multiple manifestations, all of which meet under the term of absolute (harm), and its most important manifestations, include:

***First: Irony:***

Irony is a manifestation of bullying. Rather, we can say: that bullying and ridicule are two sides of the same coin, and irony: "It is that a person does not look at his brother with eyes of reverence and does not respect him and drop underestimate him from his class." (Al-Razi, 1420 AH).

It was said: It is cynicism and belittling and warning of defects and imperfections in a laughable manner, and this may be by imitation in action and speech. Or it may be by pointing and gesturing, or it may be with laughter. For example, he laughs at his words if he falters in them, or is wrong, or at his workmanship, or offends his image and so forth .

Irony has various forms, including: imitation, as if the bully imitates the victim in his words, his walking, or his movements, and the irony is by gesture, writing, photography, various video clips, and etc.

***Second: Mockery:***

Mockery is a manifestation of bullying. Mockery: is to frequent ridicule without preceded by an act that is mocked for its sake (Al-Manawi, 1990). Ibn Taymiyyah said: Mocking is: irony. It is the use of words and deeds to joke and play, not to serious and truth. Because. The one who ridicules the people is the one who slanders their attributes and actions by disparaging them from the degree of consideration, just as they ridiculed the mutawa'in among the believers in alms. Allah Almighty said: "Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the fruits of their labour, and throw ridicule on them,- Allah will throw back their ridicule on them: and they shall have a grievous penalty.[Surah At-Tawbah: 79]. The prophets and messengers, peace be upon them, were the most exposed to this affliction; Allah Almighty said: "And never came there a Prophet to them but they used to mock at him". [Al- Surah Az-Zukhruf: 7].

***Third: Slander and Backbiting:***

The bullying has many manifestations like slander and backbiting, and scholars have differed in their meaning on many sayings, including:

First: the slander: the calumniator. The backbiting: the criticizer, Second: that the slander: happens in the face. The backbiting: it refers to gossiping about a person when he is not around. Third: the slander: talk about people in a bad way, and the backbiting: talk about people's honor in a bad way. Fourth: the slander: everything that comes by the action of the eye, and the backbiting: everything that comes by the action of the tongue, Fifth: the slander: The one who abuses people with his hand and beats them. The backbiting: The one offends people with his tongue. Sixth: the slander: The one offends people with his tongue, the backbiting: The one who abuses people with his eye. Seventh: the slander: the calumniator, and the backbiting happens in the face (Al-Askari, H. A., (199, Ibn al-Jawzi, 1422)

Whoever follows the phenomenon of bullying finds it does not go beyond the scope of the above of the slander and backbiting by words, indeed, and by pointing, whether it is by

hand, eye, head or otherwise. Slander and backbiting are by mentioning people's imperfections, belittling them, and reminding them of disadvantages and ugly things. This is one of the characteristics of individuals devoid of values and morals.

***Fourth: Nicknaming:***

Nicknaming is a manifestation of bullying. It is "a person's call to his companion with a name or description that he hates."(Al-Tabari, 2001). Calling a person by a name, nickname, or any name he does not like, or calling a person with a nickname that contains contempt, slander, ridicule or mockery, is considered nicknaming. Whoever observes the contemporary reality that we live in, it becomes clear to him that nicknaming has increased dramatically in societies. It is constantly increasing, so how often do we hear every day of nicknames that neither reason nor religion accepts it. It is no secret that some families are a source of nicknaming, as we find some parents calling their children bad descriptions and bad names. Some sons imitate their parents, calling their brothers these bad words, and then transferring this to outside the family, such as school and etc. Nicknaming is not limited to the family and school, but includes all aspects of society such as work, street, satellite channels, and etc. So that nicknaming has become everywhere in society, as not a single day passes without hearing ugly nicknames that awaken sedition, cause grudge, and ignite the fires of enmity and hatred.

***Section No. (2): Causes and motives of bullying:***

There are many main reasons behind the emergence and spread of bullying in societies, and they can be summarized in four main reasons, as follows:

**First:** The reasons of the bully.

**Second:** Reasons due to the victims of bullying.

**Third:** Reasons due to family.

**Fourth:** Reasons due to society.

***The reasons of the bully:***

There are many reasons that lead a person to bully, including:

***1. Grudge:***

Grudge is a serious heart disease that destroys society and threatens its existence. It is a sign of lack of morals, and a bully is not described as a noble, and it is not correct to describe the bully as being sane. The scholars have defined it: "It is storing enmity in the heart and waiting for its opportunity (Al-Khalil, 1410 AH). Or: "It is the conspiracy of evil to the offender if he is not able to take revenge on him, so he conceals that evil until the time of opportunity."(Al-Jahiz,1410 AH).

Grudge is a disease in the heart. The spiteful is the one who fails to succeed in his work, studies, or in any aspect of life, so, he bullies his colleagues who have achieved success and progress. He mocks and ridicules them, insults their image, slanders them, and fabricates accusations and lies about them. With the aim of thwarting them, belittling them, distorting their reputation, and destroying their successes and achievements. This is an absolute evil.

***2. Arrogance:***

Arrogance is one of the causes of bullying, and it is a condition in which a person is distinguished by his self-admiration, and he sees he is greater than others. Or it is: "A person exalts himself and applauds what is in him of virtues, and belittles people, disrespect them, and to be arrogant over those who should be humbled to them (Al-Jahiz,1410 AH). In view of the confusion that some people fell into regarding the concept of arrogance, the Prophet - peace be

upon him - explained its meaning clearly and said: "Arrogance means ridiculing and rejecting the Truth and despising people." (Muslim, 1955) "Ridiculing and rejecting the Truth: rejecting it and denying it. Despising people: Disrespect and contempt for people (Ibn al-Qayyim, 1391).

Arrogance is one of the causes of bullying, rather it is one of the most dangerous of them. Because the bully may see himself as greater than others by his knowledge, money, lineage, beauty, strength, or other reasons for arrogance, so he despise others and disrespect them, and this is bullying in particular, and from that Allah Almighty says: "And he entered his garden while he was unjust to himself. He said, "I do not think that this will perish - ever. (Al-Kahf: 35). It is no secret to anyone that the bullying of the arrogant against the weak is not a product of this age, rather its roots go back to ancient times. As the chiefs of the Quraish had bullied the weak Muslims.

As it was narrated on of Saad - may Allah bless him - he said: We were with the Prophet – peace be upon him - six people. The polytheists said to the Prophet, peace be upon him: Drive them away so that they may not be overbold upon us - He said: I, Ibn Mas'ud and a person from the tribe of Hudhail, Bilal and two other persons, whose names I do not know (were amongst such persons). And there occurred to Allah's Messenger (peace be upon him) what. Allah wished and he talked with himself that Allah, the Exalted and Glorious, revealed:" Do not drive away those who call their Lord morning and evening desiring to seek His pleasure." (Surah Al-An'am /52).

### **3. Racism:**

Racism is one of the causes of bullying. Racial bullying is not a product of this age, but it was found before Islam among the Arabs in the pre-Islamic era, when they were proud of their lineage. This type of bullying still exists among some peoples. You may see a person or group of people bullying a person or group and treating them badly because of his lineage, color, gender, race, language, or country (Al-Khafaji, 2015).

### **4. Absence of Religious Influence:**

Creed has an important role in refining and correcting morals, instilling and strengthening noble values. Faith and morals are inseparable. The correct creed requires adherence to good manners and abandon of reprehensible manners. If so, it becomes clear to us that the behavior is the fruit of religiosity. Deviant behavior is the result of a deviant creed, and proper behavior is the result of a correct creed. The creed is the main motivator for adhering to good morals: such as charity, benevolence, benevolence, cooperation and sympathy. It is also the fort from slipping into the abyss of bad morals, such as ridicule, mockery, abuse, hatred, corruption, ignorance, lying and recklessness and etc. If the individual is fortified by the sound creed, he will be immune to bullying and its motives.

### **Second: Reasons due to the victims of bullying:**

These reasons are divided into two parts, as follows:

#### **The first part:**

The reasons that the victims of bullying have nothing to do with, and they are many and varied, including:

- 1) The victim of bullying possesses skills that the bully does not possess. Such as being successful at work, being appreciated, praised by his superiors, or he is excellent in his studies, or otherwise. So, someone who has a skill may be bullied by someone who does not have it. The unskilled person, motivated by the hatred in his heart, tries to dissuade him from his goals and ambitions, so he bullies him.

- 2) Congenital traits, such as being dark-skinned, short in stature, obese, or other congenital defects in which he has nothing to do with, and this often happens in societies that have corrupt values.

***The second part: Reasons related to victims of bullying:***

These reasons are due to his character and appearance (El-Desouky, 2016), including:

1. Not paying attention to his appearance.
2. Males intentionally resemble women, and girls intentionally resemble men.

The person who is not paying attention and does not take care of his appearance, as well as the males who intentionally resemble women, and girls deliberately resembles men. They bring on themselves bullying from his colleagues.

***Third: Reasons due to family (El-Desouky, 2016):***

The family has an important role in every stage of its children, as it contributes greatly to the formation, education and raising up of its children, and a family that loses its role is then a cause of bullying. We can summarize this in three things, as follows:

***First: Parents' neglect of their role in the family:***

Some fathers and mothers neglect their family role on the grounds that fathers seek to provide the requirements of life, and mothers busy with preparing food, washing clothes, and etc that justify their abandonment of raising children, evaluating their behavior, following up, taking care of them, and providing advice and guidance to them. This results in some deviant behaviors among some children, such as aggression, violence, assaulting others, abusing them, ridiculing them and others. In the shadows of all this, the phenomenon of bullying grows, which has a negative impact on society.

***Second: Wrong methods of education:***

Education by beatings, punishment, and profanity contributes significantly to the growth and spread of bullying in society. Because the children who grow up in a family atmosphere full of violence, there is no doubt that they seek to emulate it and practice it in society (Al-Ugaili, 2018, Hassan, 2018)

***Third: Leaving the responsibility of the education process to someone other than the family:***

Undoubtedly, ignoring the responsibility of raising children, educating them, and taking care of them to the maid or the nanny, poses a great danger to society. Many studies and statistics indicate that most of the deviant behaviors of the children are mainly caused by their lack of care from the parents (Al-Ugaili, 2018, Hassan, 2018). Contemporary reality is full of vivid examples that testify to this. Some children who practice bullying in society had lost family in their life.

Therefore, parents' neglect of their role or their neglect of the correct educational methods, or their assignment of education to non-family members, makes the family a suitable environment for the growth and increase of the phenomenon of bullying.

***Fourth: Reasons due to society:***

***First: the media and the technical revolution:***

There is no doubt that the media has an important role in shaping the culture of the individual and society, both positively and negatively, and it is a double-edged weapon. It has a

wide field in good as well as in evil. Various media - television, newspapers, magazines, videos, and films - are one of the reasons for the spread, development and promotion of bullying.

This is due to its content that includes many scenes of violence and aggression, murder, the use of force to achieve goals, and other scenes that the media master in surrounding them with an aura of hospitality, and presenting them in a bright image as a symbol of heroism and courage. These scenes are imprinted in the minds of the children, and they seek to emulate them in the family with their siblings, and then in society with their colleagues.

The violent cartoon films that they present to children come at the top of these media content, especially since these genres are popular not only with children, but also with most members of society. Also, do not forget electronic games and their role in provoking violence, mastering the skill of overcoming the opponent in children and training them in killing and violence.

Studies have shown that about 80% of programs include violent incidents. The percentage of violence provided in children's programs is constantly increasing. A recent field study on the role of the media in spreading violence and crime among young people confirmed that there is a link between the increase in violence - in varying proportions - and what is published in the various media (Al-Juwaili,2014).

### ***Second: Bad Company:***

Bad company poses a serious danger and great harm, as it contributes greatly to the growth and increase of bullying in society; It drags into the abyss, pushes into bad morals, improves what is perishable, ugliness virtues, turns away from virtues, leads to treachery, leads to misfortunes, and begets grudges and hatred.

Companions is one of the necessities of life, and it plays a major role in the formation and education of a person. If it is bad, it invites all deviant behavior such as violence, aggression, lying, killing, abuse and corruption. Thus, its danger is grave and its harm is great, not only to the individual but to the society as a whole. The prophetic Sunnah came to urge avoiding bad companionship, and showing its bad effect. The prophet- peace be upon him- said: "The example of a good companion (who sits with you) in comparison with a bad one, is like that of the musk seller and the blacksmith's bellows (or furnace); from the first you would either buy musk or enjoy its good smell while the bellows would either burn your clothes or your house, or you get a bad nasty smell thereof."(Ibn Hajar,1379)

This noble Prophetic hadith beautifully illustrates the effect of good companions and bad companionship. Bad companionship discourages good and leads to evil, and a person who joins bad companions does not reap from them except all evil, hatred, corruption and perversion. Because of the importance of companionship in the formation of personality comes this noble Prophetic hadith in which the Prophet - peace be upon him – said: A man follows the religion of his friend; so each one should consider whom he makes his friend (Al-Tirmidhi, 1996).

### ***Third: School:***

The school plays a major role in the development of students' behavior, both positive and negative, as it develops and enhances good behavior. It establishes and directs deviant behavior, through its education, guidance, and care, if the school fails to perform its role. Or if it takes a wrong path in education, contributes to the reinforcement of deviant behavior, it will in turn contributes to the emergence of the phenomenon of bullying, including:



1. The teacher's practice of violence with his students is negatively reflected on the students, so some students resort to violence with their colleagues.
2. The pressures exerted by the school on the students, push some of them to practice bullying in response to that pressure.
3. Focusing on the curriculum, neglecting cultural, social and sports activities.

Students do not find a way to expend their energies except violence and harm to their colleagues, and other reasons in which the phenomenon of bullying arises.

***The Third Section: the effects of bullying on the individual and society:***

Bullying is a dangerous phenomenon that has spread and grown in all societies, and is still growing. It has become more and more dangerous, and its damage is great in our time, as statistics have recorded frightening numbers in this regard.

Recent UNESCO statistics revealed that a quarter of a billion children out of a total of one billion children are studying around the world, and the study was conducted on 19 countries. It resulted in an astonishing percentage, including that 34% of the students were subjected to cruel treatment and that 8% of them were subjected to daily bullying (<https://cutt.us/81CW6>).

Research indicated that bullying occurs in many countries of the world, and in Egypt, the rate of bullying among children is about 70%, as children are exposed to bullying from their colleagues in schools and surrounding environments.

UNICEF in Egypt, affiliated with the United Nations Children's Fund, has confirmed the following: Bullying is a global phenomenon, and about 50% of young people in the teenage period from 13 to 15 years are exposed to bullying to a large extent. In a study, it was confirmed that a percentage of children between 29% and 47% of those aged between 13 and 15 years are subject to bullying. Several campaigns supported by UNICEF and funded by the European Union have been launched in order to combat violence in all its forms and types (<https://cutt.us/qnrOD>).

The one who know and study these statistics, realizes the great danger that is sweeping societies as a result of the spread of the phenomenon of bullying and its aggravation day after day. The dangers of bullying are not limited to individuals, but also extend to societies. The most important of these risks, as follows:

***First: The dangers of bullying on the individual:***

Many studies have mentioned the negative effects of bullying on the individual. Bullying has become a major problem that causes serious harm to the bully, to the victims of bullying, and to society. We summarize this as follows:

***a. Effects of bullying on a bully:***

1. Being violent, aggressive and committing criminal acts.
2. Feeling restless, anxious, and nervous.
3. Suffering from a lack of emotion; Because of his habit of violence and aggression.
4. Conducting behaviors that lead to crime, extremism and theft.
5. Feeling of incompatibility and compatibility with his social surroundings and his emotions and feelings.
6. Failing to build friendships and connect with others (Abeer, 2021).

***B- Effects of bullying on victims of bullying:***

Bullying has serious effects on the victims of bullying, including:

1. Suffering from psychological pressures, anxiety, isolation, feelings of depression and increased psychosomatics, such as headaches, stomach pain, sleep disturbances, low level of psychological compatibility, and a tendency to revenge and revenge.
2. Thinking and planning suicide, and statistics stated that the percentage of those who thought about suicide was 5.10%. Those who planned suicide 7.10%, and those who attempted suicide 10.9%, and that the percentage of females is higher in suicidal ideation and suicide attempts compared to males (Imad, 2016).
3. Hatred of school, unwillingness to go to school, poor academic achievement, and low social skills.
4. Dropouts and decreased job performance.
5. Exercising aggressive values (Abeer, 2021).

***Second: The risks of bullying on society:***

Bullying has great risks to society that are no less dangerous than its risks to the individual. So as it destroys society, destroys its structure, weakens its bonds, stands a barrier in the way of its progress and prosperity. It reinforces immoral behaviors, spreads enmity, hatred, abhorrence and malice. In addition, it increases the rate of violence, murder, and crimes that affect the security and stability of society. Therefore, society becomes weak, sick, and disjointed.

***Approach of The Prophetic Sunnah in dealing with the phenomenon of bullying and how to get rid of it.***

The honorable Prophetic Sunnah is the second constitution for Muslims after the Holy Qur'an. Allah Almighty enjoined us to adhere to The Prophetic Sunnah and work accordingly. The Prophetic Sunnah has drawn general frameworks and a complete approach for Muslims. This approach aims to improve the individual and society, and immunize them from all social diseases and immoral behaviors. The phenomenon of bullying in all its forms comes on top of these immoral behaviors, for which the wise Prophet – may peace be upon him - developed a wise approach to deal with, eliminate, and get rid of them. This wise approach is summarized in the following:

***First: to preserve human sanctity***

We knew that bullying in its general concept is stalking others to try to harm them. (Others) means the human being absolutely, whatever his religion, his sect, his nationality. (Harm) means everything that can be called harm, whether it is big or small, word or deed, explicit or implied. The contemplative in the honorable Sunnah will find many explicit prophetic Hadiths that urge the preservation of human sanctity, and warn against harming him with any kind of harm. Among these hadiths are as follows:

-“The Prophet, may peace be upon him, said in Mina: “Do you know which day is this? They said: Allah and His Messenger know best. He said: It is A Holy day (Day of Sacrifice). He said: Which city is this? They said: Allah and His Messenger know best. He said: Is it A Holy City (the city of Mecca). He (again) said: Which month is it? We said: Allah and His Messenger knows best. He said: Is it a Holy Month (Dhu'l-Hijja). He (then) said: Verily your blood (lives), 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 (Ibn Hajar, 1379).

This is the Farewell Sermon that the Prophet – May peace be upon him - delivered on the Day of Sacrifice. In the Farewell Sermon, the Prophet set important rules for the

maintenance of society and ensuring its security and stability. The most important of these rules are as follows: Emphasizing the sanctity of human being, and glorifying him, so that love, affection and harmony prevail in society. Showing that it is forbidden for anyone to trespass someone with any kind of aggression or harm, whether big or small, in word or deed, belittle or despise him among people. This prophetic gaudiness did not allow the bullies to belittle or despise people.

It was narrated of Abdullah bin Omar, He said: "I saw the Messenger of Allah (May peace be upon Him) circumambulating the Ka'bah and saying: 'How good you are and how good your fragrance; how great you are and how great your sanctity. By the One in Whose Hand is the soul of Muhammad, the sanctity of the believer is greater before Allah than your sanctity, his blood and his wealth, and to think anything but good of him.'" (Ibn Majah, 2009)

In this Hadith, the Prophet – May peace be upon him- clarifies the sanctity of human being, and that it is greater with Allah Almighty than the sanctity of Masjid al- Haram .In addition, it is not permissible for anyone to violate this sanctity at all. The Prophet, may peace be upon him, with these directives, would have surrounded human being with a fortified fence that prevents him from being harmed, or being exposed to any kind of harm.

***Second: The prohibition against harming others:***

It is known that the section of harm in all its kinds and forms is completely closed in Islam, so it is not permissible for anyone to harm anyone, regardless of their religion or nationality, whether this person is alive or dead. The prohibition was not limited to harming humans, but the prohibition include harming any being on the earth, whether human, animal or inanimate object, not only this, but the scope of the prohibition expanded to include Angels. Islam forbade human being from harming Angels. The Texts (Hadiths) regarding this are more than to count. We limit show to some of them as follows:

Ibn Majah narrated on the authority of Ubadah ibn al-Samit "Messenger of Allah (May peace be upon Him) ruled: "There should be neither harming nor reciprocating harm." (Ibn Majah, 2009, Al-Hakim, 1990)

This Hadith indicates the prohibition of all kinds of harm, both physical and mental. Because the word harm came indefinitely in the context of prohibition.

Al-Bukhari included it on the authority of Abdullah bin Amr, May Allah be pleased with them both, that the Prophet, may peace be upon Him said: "The Muslim is the one from whose tongue and hand the Muslims are safe, and the Muhajir is the one who forsakes (Hajara) that which Allah has forbidden to him." (Ibn Hajar, 1379)

A perfect Muslim is one who does not harm anyone with his tongue with insults, backbiting and slander. A perfect Muslim does not take anyone's money, and does not strike anyone unjustly. The tongue and hand are specially mentioned as they cause most of the harm and injury. The reason for mentioning the tongue before the hand is that injury to the tongue is more common and easier. In addition, it is more offensive (Muhammad, 1937).

In addition, in expressing the tongue without saying it is a precise point, so includes whoever sticks his tongue out in mockery, and in mentioning the hand without the other of the organs is a precise point, so it includes moral hand, such as seizing the right of others without right (Ibn Hajar, 1379).

Al-Bukhari narrated on the authority of Abu Shuraih that the Prophet, May peace be upon him, said, "By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Messenger?" He said, "That person whose neighbor does not feel safe from his evil.

In this Hadith, the Prophet - peace be upon him - denied the perfection of faith from one who harms his neighbor, with any kind of abuse, whether this neighbor is a Muslim or not.

***Third: The prohibition against ridiculing or mockery of others:***

The Sunnah has forbidden ridiculing and mockery of others, whether by mentioning their deficits, by imitating them in word and deed, by pointing and gesturing, by commenting on their words in a sarcastic manner, by calling them in terms include insult and belittle, or otherwise. The following texts (Hadiths) explain this:

Al-Tirmidhi narrated on the authority of Ibn Umar who said: The Messenger of Allah (May peace be upon Him) ascended the Minbar and called out with a raised voice: "O you who accepted Islam with his tongue, while faith has not reached his heart! Do not harm the Muslims, nor revile them, nor spy on them to expose their secrets. For indeed whoever tries to expose his Muslims brother's secrets, Allah exposes his secrets wide open, even if he were in the depth of his house. (Al-Tirmidhi, 1996), (Al-Tabarani, 2017)

This Hadith explicitly forbid harm in all its forms and kinds: verbal and actual, sensual and moral. This is an appeal from a noble Prophet to those who embraced Islam with their tongues not to cause harm to any of the people. These prophetic directives shall be directed to the whole community and to execute them in reality to ensure its security and the safety of its members from bullying and the like.

Al-Tirmidhi included on the authority of Abdullah, who said: The Messenger of Allah, may peace be upon Him, said "The believer is not a slanderer, nor does he curse others, and nor is he immoral or shameless (Al-Tirmidhi, 1996, Al-Tabarani, 2017)

In this Hadith, the Prophet, may peace be upon him, forbade slandering, cursing, obscenity and obscenity. These are the characteristics of bullies in societies. The Prophet, may peace be upon Him, denied the perfection of faith from those who have these characteristics. One of the requirements of perfection of faith is that it should not be a slander that slanders people's lineages, their honor, their bodies and their forms. A person who abounds in cursing and insulting. Immoral, says obscene. Shameless, mentioning people with his tongue in the worst words. The Qur'anic texts forbid everything that may cause harm to people, such as sarcasm, slander, nicknaming, backbite, allusions and other behaviors that were common in the pre-Islamic society.

With regard to the prohibition of harm in all its forms and kinds, Allah Almighty said: "And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin". [Al-Ahzāb 58]. With regard to sarcasm and backbiting, Allah Almighty said: "O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong" [Al-Hujurāt 11].

This verse was revealed to deal with a matter that had spread in the pre-Islamic society, Abu Jubayrah bin Ad-Dahhak said: “A man among us would have two or three names,” so he would be called upon for some of them, so perhaps he would hate that. He said: this verse was revealed: } nor abuse one another with nickname} (Al-Tirmidhi, 1996)

***Fourth: Addressing the causes of bullying:***

***A- The Sunnah’s Guidelines for Bullies:***

The honorable Sunnah was full of many wise directives that guide to the treatment of the causes that drive bullies to bullying. The most important of which are as follows:

***1- Treating the disease of hatred:***

We know that hatred is a major cause of bullying. It pushes its owner to bully those who have achieved success and progress in any aspect of life. The Prophetic Sunnah has dealt with this serious disease as follows:

***1- Forbidding hatred and its consequences:***

Imam Muslim narrated on the authority of Abu Hurayrah who said: The Messenger of Allah, may peace be upon Him, said “Avoid jealousy between yourselves, do not outbid one another (with a view to raising the price), do not harbor hatred against one another, do not bear enmity against one another, one of you should not enter into a transaction when the other has already entered into it; and be fellow brothers and slaves of Allah. A Muslim is a Muslim’s brother. He does not wrong, desert or despise him. Piety is found here (pointing three times to his chest), despising his Muslim brother is enough evil for any man to do. Every Muslim’s blood, property and honor are unlawful to be violated by another Muslim (Muslim, 1955)

This noble Hadith of the Prophet included a set of prohibitions that are summarized in the following: the prohibition against envy, animosity, hatred, contempt, injustice, negligence, and offense. Then the Prophet May peace be upon him, summed it all up in a brief and eloquent excerpt in which He said: “Every Muslim’s blood, property and honor are unlawful to be violated by another Muslim.” Then he made it clear that belittling a person is one of the greatest gates of evil, saying: “It is enough for a Muslim to commit evil by despising his Muslim brother.” If a person did not come from one of the doors of evil except to insult others, this would be sufficient.

The contemplator in the Hadith finds that the prohibitions that came in it are a set of immoral behaviors. These behaviors are the most common for bullies. The society that stands by these directives is a society that stands firmly in the face of bullying and bullies, to enjoy security and stability.

***2- Encouragement to obtain a degree of superiority:***

The Prophet May peace be upon him, desired to attain the degree of superiority, and made it clear that it would only be for those who have a pure heart from hatred and its causes. ? Ibn Majah narrated on the authority of Abdullah bin Amr, who said: “It was said to the Messenger of Allah (May peace be upon him): ‘Which of the people is best?’ He said: ‘Everyone who is pure of heart and sincere in speech.’ They said: ‘Sincere in speech, we know what this is, but what is pure of heart?’ He said: ‘It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it (Al-Busiri, 1403 AH).

The Hadith is clear: it shows that the purred heart is (the pious) whose heart is in compliance with commands and avoidance of prohibitions (pure). The tongue is pure from lying, backbiting, gossip and other things like insulting. (There is no sin) in his heart, his

tongue, or the rest of his limbs. (There is no oppression). It means there is no injustice to people in his heart. His heart has no oppression or (envy) toward people (Al-Harari, 2018).

***Second: The Prophetic Sunnah's treatment of arrogance:***

One of the reasons for bullying (arrogance); The arrogant may see himself as distinguished over others in some characteristics, so he despise others, ridicule and belittle them. The Prophetic Sunnah was enough to treat this disease wisely through the following:

***The Promise of Hellfire and Denial of Paradise:***

Imam Muslim narrated in Sahih Muslim on the authority of the Prophet, may peace be upon him, who said:

“He who has in his heart the weight of a mustard seed of pride shall not enter Paradise”.

Al-Bukhari narrated on the authority of Harithah bin Wahb Al-Khuza'i who said: I heard the Prophet, may peace be upon him, say: “May I not inform you about the denizens of Hell-Fire? They said: Yes. And he said: Every haughty, fat and proud (person).

The two Hadiths contain a severe threat to the arrogant. Arrogance leads to entry into Hellfire, and prevents one from entering Paradise. It shows that Allah Almighty does not look at the arrogant and does not speak to them on the Day of Resurrection.

Al-Bukhari narrated on the authority of Abu Huraira that The Messenger of Allah, May peace be upon him, said: “On the day of resurrection God will not look at him who trails his lower garment conceitedly (Ibn Hajar, 1379)

In the Hadith the Prophet - May peace be upon him - shows insult the arrogant on the Day of Resurrection, when Allah Almighty will deprive them of His words and looking at them. That great humiliation has a painful impact on the souls.

***Thirdly: the Sunnah's treatment of racism:***

Islam has preceded all laws, organizations and entities in dealing with this type of bullying. Islam had a clear and wise approach in dealing with it, which is as follows:

***First, the theoretical aspect:***

The Holy Book and the honorable Sunnah of the Prophet eliminate the differentiation based on color, language, race, or homeland, and they made the criterion for differentiation specific, which is piety, Allah Almighty said: :O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things)” [Surah Al-Hujurat – 13].

The Prophet - peace be upon him - stated that all are equal, no matter how different their colors, languages and homelands are. He said: “O people, your Lord is one and your father Adam is one. There is no favor of an Arab over a foreigner, nor a foreigner over an Arab and neither white skin over black skin, nor black skin over white skin, except by righteousness (Ibn Hanbal, 2001). The Prophet - peace be upon him said: Indeed Allah has removed the pride of Jahiliyyah from you, and its boasting about lineage. [Indeed a person is either] a pious believer, or a miserable sinner. And people are all the children of Adam, and Adam was [created] from dust (Al-Tirmidhi, 1996).

***Second: The practical aspect:***

Islam did not stop at combating racism at the theoretical side, but rather went beyond that to the practical side. Allah Almighty has legislated worship in which all people are equal in their different languages, colors, genders and races. This is evident in the five daily prayers, as well as in the major Hajj. In these two worships People of different languages, colors, and ethnicities turn to one Lord. There is no preference for an Arab over a non-Arab, nor for a white over a black except with piety.

When bullying occurred from some of the Companions, the Prophet - may peace be upon him - denied it and made it clear that whoever was like that has one of the characteristics of the pre-Islamic era.

Al-Bukhari narrated on the authority of al-Ma'roor that he said: At Ar-Rabadha, I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance (Ibn Hajar, 1379)

***B - Guidelines of the Sunnah for victims of bullying:***

One of the causes of bullying is "the character of the person and his appearance." A person may appear in a form that is not in harmony with his people's customs and traditions, or with the customs and traditions of society, exposing himself to bullying. The honorable Sunnah of the Prophet was keen to address this aspect wisely in order to close all the outlets through which bullies enter society and its members. We limit ourselves to two images in this regard, to show through them the wise prophetic guidance to address this matter:

The first: On the authority of Jabir bin Abdullah, who said: The Messenger of Allah (May peace be upon Him) paid visit to us, and saw a dishevelled man whose hair was disordered. He said: Could this man not find something to make his hair lie down? He saw another man wearing dirty clothes and said: Could this man not find something to wash his garments with (Abu Dawud, 2009).

This image shows us the care of the Prophet - may peace be upon Him - with appearance. In order for a person to be in harmony with his society. He appears in a civilized and refined appearance that does not penetrate to him from criticism or insult. This prophetic guidance includes everyone who looks at society in an immoral manner that does not fit with its customs and traditions. This is one of the doors of bullying that the Prophetic Sunnah has been keen to close.

Second: Prohibition of intentional hermaphroditism of men, and approved asexuality of women.

On the authority of Ibn Abbas, he said: "The Prophet (May peace be upon him) cursed effeminate men (mukhannathan) and women who imitated men (Ibn Hajar, 1379)

There is no doubt that the person who appears in society in this way opens himself up to one of the doors of bullying, from which the bullies enter, so the honorable Sunnah of the Prophet was keen to close this door 1400 years ago. Thus, the Prophetic Sunnah has taken the lead in dealing with this matter.

***C- The Prophet's Sunnah directives to parents in good education:***

The honorable Prophetic Sunnah was full of many Hadiths that direct parents to take care of their children and raise them on noble morals and lofty values, such as kindness to

people, respecting them, repelling harm from them, striving to relieve their distress, lifting burdens from their shoulders, and bringing good things to them. The Prophet, May peace be upon him makes - raising children and taking care of them is one of the duties of children to their parents. On the authority of Abdullah bin Omar, may God be pleased with them both: He heard the Messenger of God, may peace be upon Him, say: "All of you are guardians and are responsible for your subjects. The man is a guardian of his family; the woman is a guardian and is responsible for her husband's house (Ibn Hajar, 1379)

Responsibility is the keeping a thing and a good commitment to it. The guardian is the trusted keeper who is committed to the rectification of what is under his responsibility. A person who has something under his responsibility is required to carry out his interests in his religion and his worldly affairs (Al-Nawawi, 1392).

The Prophet May peace be upon him, warned against neglecting the upbringing and care of children. He said: "Anyone who is asked by God to take charge of subjects and does not protect them with good counsel will not smell the fragrance of paradise (Ibn Hajar, 1379)

The matter did not stop at warning against neglect in education, but rather attributing the deviation of children to the fathers, so the Prophet- may peace be upon him said -, "Everyone is born a Muslim, but his parents make him a Jew, a Christian, or a Magian; just as a beast is born whole. Do you find some among them [born] maimed (Ibn Hajar, 1379)

The Hadith indicates that the environment has a great impact on children. Children inherit from their fathers, and the saying said:

The upbringing of boys among us is brought up... according to what his father was accustomed to. And he did not follow the right way from his mind, but... his relatives made him accustomed to religion

These Hadiths and others contain guidances and directions for parents to take care of their children and to be keen on raising them morally, mentally, physically, psychologically, and socially so that they are good individuals in their societies.

### ***Proper education is a safety valve for the individual and society***

Ibn al-Qayyim says: Among the dire needs of a child is to take care of his morals. He arises grows according to what the educator used to do when he was young. For this most people who are deviant by their ethics and that is before the education that we grew up on. How many father is the most miserable of his son and his liver in this world and the hereafter by neglecting him and neglecting his discipline and helping him with his desires? He claims that he honors him, but he insults him. He claims that he has mercy on him, but he has wronged him and deprived him, so he misses the benefit of his son and misses him his share in this world and the hereafter. If you consider corruption in the children, you will see the same thing from the parents (Ibn al-Qayyim, 1391).

## **Conclusion**

### ***First, the results:***

1. The honorable Sunnah of the Prophet is the right constitution after the Noble Qur'an. It is full of all values, principles and systems by which the nation's goodness in this world and the hereafter is achieved.



2. The honorable Sunnah has made a great contribution to eliminate all the sources of immoral behavior, especially the phenomenon of bullying.
3. The Prophetic Sunnah took the lead in addressing the phenomenon of bullying in all its forms.
4. The Prophetic Sunnah preceded the systems, laws and principles in the wise treatment of the phenomenon of bullying.
5. The family has a vital role in raising children, guiding them, correcting their morals, and protecting them from bullying and bullies.
6. Society, with all its institutions, plays an important role in immunizing and protecting its members from bullying and bullies.
7. Some media contribute to promoting bullying in society.

***Second: Recommendations:***

1. Refer to the moral values and principles that were called for and desired by the honorable Prophetic Sunnah.
2. Set a proper plan aimed at the unity of all the institutions of society to eliminate the phenomenon of bullying.
3. Control the media and work to purify the contents that it presents to members of the community.
4. Reconsider the educational curricula to address its shortcomings.
5. To work on adopting new methods and approaches appropriate to the era in dealing with the phenomenon of bullying.

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