



The Development Of Thinking In Islam

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Abstract

This study addresses thinking development topic in Islam by highlighting some of the prophetic narrations that focuses on the methods in which the learners acquire the knowledge after exerting mental and dynamic activities. By adopting such methods, the learners become as the core of educational process who exerts much efforts in understanding and obtaining information because of exerting mental efforts. Therefore, it differs from traditional teaching methods. This study aims at identifying the diverse methods of prophetic narration and their role of improving the mode of thinking. More importantly, they are divided into directed and non-directed methods. The study is concerned with the indirect methods that evoke students' intellectual processes to obtain the knowledge, which serves the purpose of the study. Moreover, this study seeks to give examples of the diverse methods concerning the development of non-directed thinking and their applications in Sunnah to benefit the concerned people in educational process, along with citing some educational studies that manifest the importance of the above-mentioned topic in the development of thinking to apply it in the learning process in order to achieve the desired learning objectives. The findings of the study revealed that non-directed thinking methods in which the learner exerts his/her to elicit the knowledge are one of the most important methods to develop thinking.

Keywords: development-thinking-methods-non-directed.

Introduction

The human brain performs a lot of complicated processes. Therefore, the holy Quran called upon using the brain for meditation and consideration of life aspects in order to achieve the right reasoning to acknowledge the facts deeply and comprehensively by taking the moral and the lesson by pondering upon the kingdom of the heavens and earth in which Allah

causes the day and the night to succeed over each other by considering the soul and considering what occurred to the earlier centuries¹.

Owing to the great importance of the brain, Islam has considered it as one of the five necessities that the religion identified it². Given the huge significance of brain, Islam is concerned with developing it without taking into account the age, gender, or race. This study seeks to develop the thinking in Islam by highlighting the importance of developing thinking by citing some prophetic narrations that manifest the non-directed method that enable the learner to acquire the knowledge without exerting mental or physical efforts. Such methods differ from directed methods in terms of considering the learner as the focal point of the educational process and the one who exerts much efforts in understanding and obtaining information.

The reasons that prompted the researcher to choose this topic:

- This topic is of a great importance to the educational process and the practical aspect of the people's lives.
- The prophetic narrations contain a variety of non-directed methods that develop thinking.

The Significance of the Study:

- To manifest the various methods in prophetic narrations that seek to develop thinking in which some of them are directed and non-directed, the study focuses on the later methods that evoke the mental process of the learner to enable him/her to obtain the knowledge.
- To explain the examples that are concerned with developing non-directed thinking and their applications in Sunnah to benefit the concerned learners of the educational process.
- To correlate some contemporary educational studies in this field by revealing the advantage of the above-mentioned method in learning and the benefit that will be obtained from applying it in the educational process.

The Limitation of the Study

- This study is limited to develop the above-mentioned thinking in the prophetic narrations as much as possible, but it is not limited to the methods that are rendered in Quranic verses.

Literature Review

¹The attitude of the theologians regarding inference from the texts of the Qur'an and Sunnah, in presentation and criticism, Suleiman bin Saleh Al-Ghosn, 1st ed.; Riyadh: Dar Al-Assimah, 1416 AH, 1/265.

²Al-Muwafaqat, Ibrahim bin Musa Al-Shatibi, verified by: Mashhour bin Hassan Al Salman, 1st ed.; Dar Ibn Affan, 1417 AH, 1/31.

The researcher has not relied on previous studies for addressing this topic under investigation.

Study Plan

It consists of introduction, preamble, eight studies, and conclusion that are illustrated below:

Introduction: it addresses the reasons behind choosing this topic in particular, its objectives, limits,

Previous studies: it presents study design, and methodology.

Study Plan: it encompasses the preamble and eight studies:

Preamble: it contains the definition of thinking and its patterns.

First Research: it contains develop thinking by direct dialogue and persuasion.

Second Research: it encompasses develop thinking by giving clues.

Third Research: it includes develop thinking by using storytelling.

Fourth Research: it provides develop thinking by using problem solving methods.

Fifth Research: it explores develop thinking by giving examples.

Sixth Research: it manifests develop thinking by using metonymy and allusion.

Seventh Research: it presents develop thinking by using some scientific methods.

Eighth Research: it tackles develop thinking by using trial and error.

Conclusion: it presents the findings of the study.

Methodology

- The inductive reasoning was used in the majority of appropriate prophetic narrations.
- The deductive approach was used for unravelling the narrations intentions that unravel the methods to develop thinking.

- I identified the prophetic narrations that are existed in the study and attributed it to its resource of Sunnah books, followed by scholars' comments against them if necessary by explaining the challenging words.
- I tried to manifest the impact of practical application on educational process to develop the above-mentioned teaching methods by using some of the educational books.

Preamble: the definition of thinking and its patterns

The definition of thinking: it is a cognitive activity that is related to the surrounding problems and situations that occurred to the individual, along with identifying the individual's ability to analyze the information that s/he receives by using his/her previous cognitive knowledge. Accordingly, thinking gives the environmental stimulus a meaning and indication that enable the individual to adapt with his/ her environment³.

Patterns of Thinking

Thinking is classified into a group of intellectual methods in which the person used to deal with it along with his/her acquired information to face his/her problems. The patterns of thinking are illustrated below:

-Synthetic thinking, ideal thinking, scientific thinking, analytical thinking, effective thinking, ineffective thinking, critical thinking, creative thinking, superstitious thinking, logical thinking, relational thinking, high-order thinking, reasoning thinking, compromising thinking, physical thinking, realistic thinking, abstract thinking, magical thinking, abductive thinking, intuitive thinking, simple thinking, complicated thinking, rhetorical thinking, changing thinking, positive thinking, and negative thinking⁴.

First Research: develop thinking by direct dialogue and persuasion

Direct dialogue can be defined as a common approach between the teacher and the pupil in which the pupil obtains the information, facts, and concepts that s/he seeks to achieve by himself/herself. Therefore, his/her comprehension of the scientific material improves and s/he becomes more capable of applying it, along with acquiring positive studying skills⁵.

³Developing thinking skills theoretical and practical models, a. Dr. Adnan Youssef Al-Atoum and others, Edition 2, 2009 AD - 1430 AH, Amman: Dar Al Masirah for Publishing and Distribution, p. 9.

⁴Patterns of Thinking, Dr. Saud Muhammad Al-Tawari, 1st Edition; Kuwait: Dar Al-Masila for Publishing and Distribution, pp. 34-39.

⁵Effective teaching skills, d. Abdel Moneim El Go, second edition; Dammam: Al-Mutanabbi Library, 1432 AH, pp. 24-25.

To clarify, Abu-Wael in Sunnah said: We were in Siffin and Sahl bin Hunaif got up and said, "O people! Blame yourselves! We were with the Prophet on the day of Hudaibiya, and if we had been called to fight, we would have fought. But `Umar bin Al Khatab came and said, 'O Allah's Apostle! Aren't we in the right and our opponents in the wrongs' Allah's Apostle said, 'Yes.' `Umar said, 'Aren't our killed persons in Paradise and theirs in Hell?' He said, 'Yes.' `Umar said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Apostle said, 'O Ibn Al- Khattab! I am the Apostle of Allah and Allah will never degrade me. Then `Umar went to Abu Bakr and told him the same as he had told the Prophet. On that Abu Bakr said (to `Umar). 'He is the Apostle of Allah and Allah will never degrade him.' Then Surat-al-Fath (i.e. Victory) was revealed and Allah's Apostle recited it to the end in front of `Umar. On that `Umar asked, 'O Allah's Apostle! Was it (i.e. the Hudaibiya Treaty) a victory?' Allah's Apostle said, "Yes"⁶.

The significance of dialogue and discussion is manifested in developing the mode of thinking in which the prophet Mohammad Peace Be Upon Him (PBUH) gave Omar, may Allah be pleased with him, the opportunity to negotiate him in order to know his suggestions, perspectives, and arguments concerning the issues of the topic under investigation. Then, he taught him the matters that he was oblivious about or the mistaken information. After that, he discovered the incorrect or imprecise information, along with presenting the perspectives or the attitudes, and pinpointing the gaps, shortcomings, and working towards avoiding and correcting them.

However, the dialogue of the boy who asked prophet Mohammad (PBUH) to have unlawful intercourse. Abu Imamah, may Allah be pleased with him, said that a boy came to prophet Mohammad (PBUH) and told him: "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." The people surrounded him and rebuked him, saying, "Stop! Stop!" But the Prophet said, (Come close). The young man came to him, and he said, (Sit down), so he sat down. The Prophet said, (Would you like it (unlawful sex) for your mother)! He said, "No, by Allah, may I be ransomed for you." The Prophet said, neither do the people like it for their mothers. The Prophet said, (Would you like it for your daughter)? He said, "No, by Allah, may I be ransomed for you." The Prophet said, neither do the people like it for their daughters. The Prophet said, (Would you like it for your sister)? He said, "No, by Allah, may I be ransomed for you." The Prophet said, neither do the people like it for their sisters. The Prophet said, (Would you like it for your paternal aunt)? He said, "No, by Allah, O Allah'

⁶Sahih al-Bukhari, Muhammad bin Ismail al-Jaafi, commentary d. Mustafa Al-Bagha, Beirut: Dar Ibn Kathir, 1407 AH. It was included by Al-Bukhari in his Sahih, Book of tribute and meekness, chapter on the sin of a covenant and then treachery, 3/1162 (3011), and the Book of Interpretation, Surat Al-Fath, 4/1832 (4563).

Messenger! may I be ransomed for you." The Prophet said, neither do the people like it for their paternal aunts. The Prophet said, (Would you like it for your maternal aunt)? He said, "No, by Allah, O Allah's Messenger! may I be ransomed for you." The Prophet said, neither do the people like it for their maternal aunts. Then the Prophet put his hand on him and said, O Allah, forgive his sin, purify his heart and guard his chastity. After that the young man never paid attention to anything of that nature"⁷.

In the above-mentioned prophetic narration, it is clear that the prophet (PBUH) is well-educated and able to deal with this situation. The boy knows the meaning of Zina (unlawful intercourse), therefore, he asked the prophet Mohammad (PBUH): "O Messenger of Allah! Give me permission to commit Zina (unlawful sex)." However, the prophet Mohammad (PBUH) did not scold the boy as the companions, may Allah be pleased with them, nor did he tell him that Zina (unlawful sex) is forbidden in Islam and there is a severe punishment for committing Zina, because the boy is completely aware of these information. It is worth mentioning that prophetic remedy was manifested in convincing the boy by asking the boy to accept committing Zina for people who are close to him. Such method depends on dialogue and persuasion, particularly in confronting the instincts of the adolescent and his new motives that emerge during this period⁸.

Second Research: Develop Thinking by Giving Clues

The prophet Mohammad (PBUH) asked his companions about the matter while teaching the boy. He asked the, in order to evoke their intelligence and attentive and to educate them by using the manner of argument to test their knowledge⁹. For instance, Ibn Omar, may Allah be pleased with him, narrated that prophet Mohammad (PBUH) said: "'Indeed there is a tree that does not shed its foliage, and it is similar to the believer. Can any of you tell me what it is?' 'Abdullah said: "The people started thinking about the trees of the desert. And it occurred to me that it may be the date-palm." Then the Prophet (PBUH) said:

⁷Musnad of Imam Ahmad bin Hanbal, Ahmad bin Hanbal, verified by Shuaib Al-Arnaout and others, second edition; Al-Resala Foundation, 1420 AH. It was included by Imam Ahmad in his Musnad, 36/545 (22211), and the wording is his; and the great dictionary, Suleiman bin Ahmed Al-Tabarani, verified by Hamdi Al-Salafi. Second Edition; Mosul: Library of Science and Government, 1404 AH. Al-Tabarani included it in Al-Mu'jam Al-Kabeer, 8/162 (7679) and 8/183 (7759); The People of Faith, Ahmed bin Al Hussein Al-Bayhaqi, verified by Muhammad Al-Saeed Bassiouni Zaghoul, first edition; Beirut: Dar al-Kutub al-Ilmiyya, 1410 AH. It was included by al-Bayhaqi in Shu'ab al-Iman, 4/362 (5415). Al-Haythami said: It was narrated by Ahmad and Al-Tabarani in Al-Kabeer, and his men are the men of Sahih. See: Majma' al-Zawa'id and the Source of Benefits, Ali ibn Abi Bakr al-Haythami, Cairo: Dar al-Rayyan Heritage, 1407 AH, 1/341.

⁸Advocacy psychology, d. Abdulaziz bin Muhammad Al-Naghmishi, first edition; Riyadh: Dar Al-Muslim, 1415 AH, p. 236, adapted.

⁹The Prophet, the Teacher and His Methods of Teaching, Dr. Abdel Fattah Abu Ghuddah, first edition; Beirut: Dar Al-Bashaer Al-Islamiyyah, 1417 A.H., p. 102.

"It is the date-palm¹⁰." As such, it is obvious that the prophet Mohammad (PBUH) asked the question, then he gave him the opportunity to think about it and then to answer it. Al-Nawawe said: "this prophetic narration has a number of benefits, such as the scholar method of raising a question to his companions in order to test their knowledge and to evoke their thinking¹¹".

Third Research: develop thinking by using storytelling

Storytelling improves elicitation, which is considered as one of the thinking skills, and obtaining the knowledge from the provided story.

Educators defined elicitation as the individual's ability to identify some of the findings that rely on introductions and previous knowledge¹².

The prophet Mohammad (PBUH) relied on using storytelling and methods for teaching his companions about the status of the previous folks. Therefore, it affects the listeners, drives them to the right path, attracts their attentions, and triggers their emotions in which the addressee is neither ordered nor prohibited from doing that, but rather the stories are only narrated for the purpose of taking the lesson, advice, and the role model¹³.

Prophet Mohammad (PBUH), as mentioned previously, storytelling method and facts. It has been narrated that the prophet said: "'A man set out to visit a brother (in Faith) in another town and Allah sent an angel on his way¹⁴. When the man met the angel, the latter asked him, "Where do you intend to go?" He said, "I intend to visit my brother in this town." The

¹⁰Al-Bukhari included it in the Sahih and its pronunciation, the Book of Knowledge, the chapter on saying the hadeeth told us or told us and informed us, 1/34 (61) and the chapter on the imam posing the issue to his companions to test what they have of knowledge, 1/34 (62), and the chapter on understanding in knowledge, 1 /39 (72), the chapter on modesty in knowledge (131), the book of sales, the chapter on selling and eating stones, 2/768 (2095), the book of interpretation, the chapter on the interpretation of Surat Ibrahim, 4/1735 (4421), and the book of foods, the chapter on eating stones 5/2075 (5129), chapter on the blessing of the palm tree, 5/2076 (5133), and the book of literature, chapter on what is not ashamed of the truth to understand the religion, 5/2268 (5771), and chapter on honoring the elder and starting with the elder with words and question, 5/2275 (5792); And Sahih Muslim, Muslim bin Al-Hajjaj Al-Nisaburi, Investigator: Muhammad Fouad Abdel-Baqi, Beirut: House of Revival of Arab Heritage. It was included by Muslim in his Sahih, The Description of the Resurrection, Heaven and Hell, Chapter: Like a believer is like a palm tree, 8/137 (7276).

¹¹Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj, Yahya bin Sharaf Al-Nawawi, second edition; Beirut: House of Revival of Arab Heritage, 1392 AH. 17/154.

¹²Encyclopedia of the Great Conquests - Battle of the Parties, Muhammad Ahmad Bashmil, sixth edition; Cairo: The Salafi Library and its Press, 1406 A.H., 3/130 - with a simple disposal.

¹³Al-Maghazi by Al-Waqidi, 2/445.

¹⁴Included: road. See: The End in Gharib Athar, Abu al-Saadat al-Mubarak bin Muhammad al-Jazari, verified by Taher al-Zawi - and Mahmoud al-Tanahi. Beirut: The Scientific Library, 1399 AH 2/549.

angel said, "Have you done any favour to him¹⁵?" He said, "No, I have no desire except to visit him because I love him for the sake of Allah, the Exalted, and Glorious." Thereupon the angel said, "I am a messenger to you from Allah (to inform you) that Allah loves you as you love him (for His sake¹⁶)". In this prophetic narration, the prophet (PBUH) narrates to his companions, may Allah be pleased with them, a story without a conclusion that narrates and clarifies the content and the intended meaning of the narration, but rather he gave them the space to elicit the lesson or the advantage from this story by taking into account how the comprehension might vary among them i.e. one person might interpret in a manner that completely differs from the other person.

Fourth Research: develop thinking by problem solving method

Teaching by using problem-solving method entails critical thinking, as defined by educators: it is the method of thinking in which objective, precise, and continuous thinking are integrated for any claim or any source in order to verify and validate into precision, validity, and true value or any pattern of cognitive responsibility towards taking well-informed decision making for rejecting, accepting, or avoiding the judge of particular matter¹⁷.

For instance, the prophet Mohammad (PBUH) use of consultation in the army encampment in Battle of Badr. Ibn Abbas narrated that the prophet Mohammad (PBUH) where we are now can't reach us to the nearest "water well" of the enemy. I know this region and it's "wells", they are wells here that I know they have fresh water and have not been excavated, we can make well and use of its water and fight the enemy and cover other wells. "Gabriel" came down and said: he is right. Prophet [PBUH] practiced what he said¹⁸.

It is indicated here that Al-Habab Bin Munther evaluates Muslims' location according to his previous knowledge about Bader area and his experience in wars. Therefore, he was able to analyze this situation and to deduce that the previous location of the army encampment is invalid and to alternate it with the suggested location. He clarified his point of view that he knows the pure water well in order to enable the Muslims to camp and to excavate around it and to ruin the rest of wells for heathens. Also, Al-Maghaze Al-Waqade said that prophet

¹⁵Favour"تربها", means to preserve and nurture it. See: The End in Gharib Athar, 2/450.

¹⁶Narrated by Muslim in his Sahih, Book of Righteousness, Relationship and Etiquette, Chapter on the Excellence of Love for God, 8/12 (6714).

¹⁷Thinking Patterns, Dr. Saud Al-Tawari, first edition; Kuwait: Dar Al-Masila for Publishing and Distribution, p. 36.

¹⁸Al-Tabaqat Al-Kubra, Muhammad bin Saad Al-Hashemi, verified by: Muhammad Abdul-Qadir Atta, first edition; Beirut: Dar al-Kutub al-Ilmiyya, 1410 AH, 3/427-428.

Mohammad (PBUH) told his companions to point at the house in which Al-Habab Bin Munther said: O Messenger of Allah, did you see that house, it is a place that Allah sent; thus, we can neither proceed it nor delay it or is it the opinion, the war, and the intrigue? He said it is the opinion, the war, and the intrigue. He said it is not a house that reach us to the nearest water well, but I know about it and about its contents it has a fresh and a lot of water; thus, we can build a water well and throw the utensils, therefore, we can drink, fight, and dig there¹⁹.

Similarly, the prophet Mohammad (PBUH) consulted his companions in selecting a place for army encampment in the day of Qurayza and Nudeer in which Al-Habab Bin Munther said: I see that we have to descend to the palaces and to interrupt the news between them. The prophet Mohammad listened to them²⁰. Thus, it is clearly obvious that Al-Habab consultation relies on precise analysis, which is choosing a place for the central region between the Jews folks in which there will be lack of connection between them, which, in turn, will impede the plans and war machinations among them against Muslims.

Another problem of problem-solving is the prophet Mohammad (PBUH) consultation of his companions when he knew about Al-Ahzab i.e. parties coming for fighting them in Madinah, what are they doing? When they thought about a plan to defend Madinah. They were thinking about the method of fortifying the town from the northwest corner because it was revealed from that part. The army's selection of that part was an appropriate and a good strategic choice because it is the best appropriate location to camp in for those who seek to defend the city because it the only reveal part in which any conqueror will pass by because the other parts are surrounded with palm trees, thick grass, tangled buildings, and natural barriers such as the mountains that do not allow large parties to fight on a large scale as required²¹.

The prophet Mohammad (PBUH) provided different solutions to choose the most appropriate for solving the problem. He said should we manifest the land, be existed, to dig it and remain there, to be close, and locate our backs on the mountain? They had different opinions. One of them said: we should leave the city. Salman said: O Messenger of God,

¹⁹Al-Maghazi, Muhammad bin Omar Al-Waqidi, verified by: Marsden Jones, third edition; Beirut: Dar Al-Alami, 1409 A.H., 1/53, with a simple arrangement.

²⁰Al-Tabaqat Al-Kubra3/427-428.

²¹Encyclopedia of the Great Conquests - Battle of the Parties, Muhammad Ahmad Bashmil, sixth edition; Cairo: The Salafi Library and its Press, 1406 AH, 3/130 - with a simple disposal.

when we were in the land of Persia and we were afraid of horses to trench against us, so would you, O Messenger of God, trench? Salman's opinion impressed the Muslims²².

Fifth Research: develop thinking by giving examples

Giving examples influences the hearts more than giving descriptions because the purpose of examples lies in resembling the hidden meaning with obvious meaning and clues; thus, they give a clear picture of the matter and the sense becomes identical to the brain by giving clearly obvious explanations²³. Giving examples evoke students' inference, which is a mode of thinking skill. The educators defined it as the individual's ability to elicit a fact from specific facts whether it is remarked or assumed. Moreover, it increases the individuals' ability to realize the right or the wrong of the result in the light of provided facts²⁴.

Giving examples might be extremely explicit by using analogy or implicit that has an embedded meaning. For instance, prophet Mohammad (PBUH) resembled the good companion with a man who holds the musk, while the bad companion with the blacksmith's bellows (or furnace). "The example of a good companion (who sits with you) in comparison with a bad one, is I 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 thereof²⁵."

In the previous narration, the prophet Mohammad (PBUH) gave an example by using an educational method by addressing the mind by giving a metaphor, which is considered as one of the helpful methods in giving examples. Such method is of an utmost importance.

Al-Zarkashe said: "the analogy was a helpful for Bayān that measures the meaning of a thing which entails dispensing with its image, while the unknown thing was not depicted with something upon identifying it. The answer is that the sayings and proverbs depict the

²²Al-Maghazi by Al-Waqidi, 2/445.

²³Mfateeh Al-Ghaib, Muhammad bin Omar Al-Razi, third edition; Beirut: House of Revival of Arab Heritage, 1420 AH, 1/233, with a simple arrangement.

²⁴Developing thinking skills theoretical and practical models, a. Dr. Adnan Youssef Al-Atoum and others, pg. 77.

²⁵Al-Haddad's kerchief: The kernel with a kasrah is: it is built of mud. And it was said: It is the hole that is blown into it. See: The End in Gharib Hadith and Athar, 4/217. Al-Bukhari included it in the Sahih and its pronunciation, Book of Sales, chapter of ease and tolerance in buying and selling, and whoever seeks a right, let him seek it in Afaf, 2/741 (1995), and the Book of Sacrifice and Hunting, Chapter of Musk, 5/2104 (5214), and Muslim in his Sahih, Book of Land Relationships and Etiquette, Chapter: It is recommended to sit with the righteous and avoid bad companions, 8/37 (6860).

meaning and the people, the people and the objects remain in the minds in which the mind uses other senses that differ from the reasonable meaning, they are realized without using the senses; thus, they are precise. The resemblance and representation are not alike unless if the provided example is experienced and acknowledged by the listener²⁶.

The analogy might not be used in giving examples, but rather the analogy has an implicit and semantic meaning: the saying of the prophet Mohammad (PBUH): "The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for some financial help, Allah will give him and save him from asking others, Allah will make him self-sufficient²⁷."

Based on the foregoing, non-disclosure in the speech, but rather he implied its meaning implicitly in order to infer the meaning of such image as Ubn Abd Al-Bar said: "the upper hand is for bestowing, while the lower hand is for begging²⁸".

Sixth Research: develop thinking by using metonymy and allusion

The prophet Mohammad (PBUH) used this method to pinpoint the mistakes that some Muslims made in which he has some remarks, he warned them without hurting their feelings or pointing at them in order to benefit the whole people from their mistakes by teaching them by using metonymy and allusion regarding the things that have been said by those people.

Anas (Allah be pleased with him) reported that some of the Companions of Allah's Apostle (may peace be upon him) asked his (the Prophet's) wives about the acts that he performed in private. Someone among them (among his Companions) said: I will not marry women; someone among them said: I will not eat meat; and someone among them said: I will not lie down in bed. He (the Holy Prophet) praised Allah and glorified Him, and said: What has

²⁶al-Burhān fi 'ulūm al-Qur'ānBadr Al-Din Muhammad bin Abdullah Al-Zarkashi, verified by Muhammad Abu Al-Fadl Ibrahim, first edition; House of Revival of Arabic Books, Issa al-Babi al-Halabi and his associates, 1376 AH, 1/487-488.

²⁷It was included by Al-Bukhari in the Sahih and the wording for him, The Book of Zakat, Chapter: There is no charity except from the back of a rich person, 2/518-519 (1361-1362), and Muslim in his Sahih, The Book of Zakat, Chapter: A statement that the upper hand is better than the lower hand and the lower hand. And that the lower is the taker, 3/94 (2432).

²⁸Altamhid Lima Fi Almuataa Min AlmaeaniWal'asanidi, Yusuf bin Abdullah bin Abdul-Barr Al-Qurtubi, investigated by Mustafa Al-Alawi and Muhammad Al-Bakri, Cordoba Foundation, 15/247.

happened to these people that they say so and so, whereas I observe prayer and sleep too; I observe fast and suspend observing them; I marry women also? And he who turns away from my Sunnah, he has no relation with me²⁹. Al-Nawawe said: "he agrees with that by indicating that the prophet tends to use narration to indicate the bad behavior without indicating the doer. It is one of the best attributes of the prophet Mohammad (PBUH) to pinpoint the doer, the whole attendees, and others, without reprimanding the doer in public³⁰".

Seventh Research: develop thinking by using some scientific methods:

Using scientific methods in educational process has several advantages, such as intensifying and increasing the impact of teaching, increasing the pupils' interests, contributing to training by using appropriate thinking, facilitating teaching methods for teacher and students, overcoming the verbal teaching, and influencing behavioral thinking as well as educational and social concepts³¹.

Scientific means in prophetic tradition has three types:

The first type: using illustration and diagrams on the ground.

The second type: using some tangible materials.

The third type: using indications of the teacher's body organs.

The first type: using illustration and diagrams on the ground:

For instance, Abdullah narrated that "the Prophet drew a square and then drew a line in the middle of it and let it extend outside the square and then drew several small lines attached to that central line, and said, "This is the human being, and this, (the square) in his lease of life, encircles him from all sides (or has encircled him), and this (line), which is outside (the square), is his hope, and these small lines are the calamities and troubles (which may befall him), and if one misses him, another will snap (i.e. overtake) him, and if the other misses him, a third will snap (i.e. overtake) him³²".

²⁹Narrated by Muslim in the Sahih, Book of Marriage, Chapter: It is recommended to marry for the one whose soul yearns for it and finds provisions and the labor of those who are unable to do it (Al-Sin' 34: 69).

³⁰Al-Minhaj Sharh Sahih Muslim bin Al-Hajjaj, 9/176.

³¹Effective teaching skills, d. Abdel Moneim Al-Goo, pp. 49-50.

³² Nahash YanhashWyanhashNahshaan: eating something with his mouth to bite it, it affects it and does not injure it. See: The arbitrator and the greatest ocean, Ali bin Ismail bin Saydah, verified by: Abdel Hamid Hindawi. Beirut: Dar al-Kutub al-Ilmiyya, 2000 AD, 4/189. Al-Bukhari included it in the Sahih, Book of Riqqaq, Chapter on Hope and its Length, 5/2359 (6054).

Such aspect is related to depicting meaning and conveying them to the hearers' minds by using the tangible things³³. The meaning of "squared drawing" shows that his holy hand on the ground. Al-Taibe said: line means draw or figure³⁴.

The second type: using some tangible materials.

For example, Anaas, may Allah be pleased with him, narrated that prophet Mohammad (PBUH) has taken three stones in which he put one, hold one with his hand, and threw the last one. Then, he said "it resembles the life of a person, this is his destiny and this is his hope who threw it away³⁵." The prophet Mohammad used here the stones, which are considered as tangible material for elucidating and explaining its meaning.

The third type: using indications of the teacher's body organs

The successful teacher is the person who uses body language for achieving his/her objectives. Teachers hands and facial gestures, along with his/her body movements, steps, and gazes are effective elements in conveying what s/he seeks to convey to his/her students. Body language are confined to the teacher who tends to use the explanation and description to the large extent by using effective and expressive language. On the other hand, inactive teacher who walks slowly without moving his hands or gazes causes boredom in the classroom and makes the students feel that all the contents of the material are alike and have the same importance³⁶.

The prophet Mohammad (PBUH) used the sensory signals that connects the abstract concept with a tangible concept such as the finger the prophet Mohammad (PBUH) said: "I and the one who looks after an orphan will be like this in Paradise," showing his middle and index fingers and separating them³⁷.

³³Dalil Al-Faleheento the Righteous Riyads, Muhammad Ali bin Muhammad Allan Al-Bakri, fourth edition; Beirut: Dar Al Maarifa for Printing, Publishing and Distribution, 1425 A.H., 5/1.

³⁴Tuhfat al-AhwadhiTuhfat al-Ahwadhi with the explanation of Jami' al-Tirmidhi, Muhammad Abd al-Rahman al-Mubarakfuri, Beirut: Dar al-Kutub al-Ilmiyya, 7/127.

³⁵Narrated by Imam Ahmad in his Musnad, 16/195 (10280).

³⁶Teaching and thinking, d. Ibrahim bin Abdullah Al-Humaidan, 1st floor; Cairo: Book Center for Publishing, 1425 AH, p. 71.

³⁷Al-Bukhari included it in the Sahih and its pronunciation, the Book of Divorce, chapter of the curse, 5/2032 (4998), and the book of literature, chapter on the merit of the one who provides for an orphan, 5/2237 (5659), and Muslim in the Sahih, the book of asceticism and chips, chapter of charity to the widow, the needy and the orphan , 8/221 (7660).

The modern education stressed the importance of the fact that the teacher who uses gestures and movements are more expressive than uttering the words, they are easy to remember and comprehend³⁸.

Moreover, the prophet Mohammad used both of his hands for indicating knowledge by saying that: "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of thirty days³⁹".

Eighth Research: develop thinking by using trial and error

The teaching method by using trial and error is considered as one of the effective methods in developing the mode of thinking because it gives the student the chance to exert efforts in knowing the error and then correcting it by himself/herself. As illustrated in the following hadith:

It was narrated from Abu Hurairah that: The Messenger of Allah (PBUH) entered the Masjid, then a man entered and prayed, then he came and greeted the Messenger of Allah (PBUH) with Salam. The Messenger of Allah (PBUH) returned his greeting and said: Go back and pray, for you have not prayed." So he went back and prayed as he has prayed before, then he came to the Prophet (PBUH) and greeted him with Salam, and the Messenger of Allah (PBUH) said to him: "Walaika as-salam (and upon you be peace). Go back and pray for you have not prayed." He did that three times, then the man said: "By the One Who sent you with the truth, I cannot do any better than that; teach me." He said: "When you stand to pray, say the Takbir, then recite whatever is easy for you of Quran. Then bow until you have tranquility in your bowing, then stand up until you are standing straight. Then prostrate until you have tranquility in your prostration, then sit up until you have tranquility in your sitting. Then do that throughout your entire prayer⁴⁰."

³⁸The practical rooting of the methods of education in the Sunnah, d. Salem Ahmed Salama, Research Presented to the First Educational Conference (Education in Palestine and the Changes of the Age) held at the Islamic University of Gaza in the period 23-24/11/2004 AD, p. 290.

³⁹Al-Bukhari included it in the Sahih and its pronunciation, The Book of Fasting, chapter of the saying of the Prophet, may God's prayers and peace be upon him: "We do not write nor count," 2/675 (1814), and The Book of Fasting, chapter of the saying of the Prophet, may God's prayers and peace be upon him: "If you see the crescent, then fast and if you have seen Voaftroa ", 2/674 (1809), a book of divorce, door curse, 5/2031 (4996), a book of fasting, the door should be fasting during Ramadan to see the crescent and mushrooms to see Crescent and that if g = at the beginning or at the end completed several month thirty days, 3/122-123-124-126 (2551-2553-2558-2560-2563-2565), the chapter on the month is twenty-nine, 3/126 (2577-2578).

⁴⁰Al-Bukhari included it in the Sahih and its pronunciation, The Book of the Description of Prayer, Chapter on the Obligation of Reciting for the Imam and the Congregation in All Prayers While at Home and Traveling, What is Out Loud and What is Fearful, 1/263 (724), and Chapter on the Limit of Completion of Bowing, Moderation and Tranquility, 1/274 (760)), and the Book of Permission, Chapter of Whoever replied and said peace be upon you, 5/2307 (5897), and the Book of Oaths and Vows, Chapter, 6/2455 (6290), and Muslim in his Sahih, Book of Prayer,

The prophet Mohammad (PBUH) did not show how to pray appropriately until the man asked about it. Such method is effective and remain in the mind⁴¹ more than other teaching method. Possibly, the wisdom of asking the person who made the mistake to redo the action in order to pinpoint his/her mistake and to correct by himself/herself, particularly if the error is obvious.

Conclusion

Based on the above-mentioned findings, the study concludes the following:

- The most important method to develop thinking that has an impact of the mind and the memory of the learners are indirect methods in which the pupil exerts mental efforts to obtain the provided information.
- The prophetic narrations contain a variety of examples concerning the ways to improve thinking, direct teacher to choose the ideal method with their students in the educational process. They take into account the appropriate teaching methods for each of age group.
- The prophetic narrations contain a number of thinking methods that improve thinking.

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Chapter on the Obligation of Reciting Al-Fatihah in All Rak'ah, and if he is not able to recite Al-Fatihah and is not able to learn it, he will recite whatever is easy for him of it (2/101).

⁴¹The practical rooting of teaching methods in the Prophetic Sunnah, p. 283.

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