

# Bullying and Its Treatment in the Prophetic Hadiths

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## Abstract

*This study aims to demonstrate bullying and its treatment in the Prophetic hadiths, and the importance of treating bullying using various methods related to religion and faith. The researcher used the inductive and analytical approach to explain the nature of bullying and its treatment in the Prophetic hadiths. The study concluded that there are several types of bullying, its causes, and its treatment in a practical way through the authentic Prophetic hadiths that are applicable to all times. The study also recommended following the Prophetic hadiths as they contain many treatments for bullying.*

**Keywords:** *Prophetic hadiths, bullying, verbal bullying, racial bullying, sexual bullying, treatment of bullying.*

## Introduction

Bullying is a major problem affecting various societies worldwide. It takes various forms and shapes at different stages of life, and perhaps the most dangerous is bullying in schools and during childhood due to its profound health effects that may last into advanced stages of life.

Bullying is an aggressive and unwanted phenomenon that involves the practice of violence and aggressive behaviour by an individual or group of individuals towards others. This phenomenon is more prevalent among school students, and an assessment of the situation of this phenomenon reveals that its behaviours are characterized by repetition, meaning that it may occur more than once. It also expresses the assumption of an imbalance in the balance of power and authority between individuals; as individuals who practice bullying resort to using physical force to achieve their goals from others. In both cases, whether the individual is a bully or is bullied, they are exposed to serious and permanent psychological problems.

The topic of bullying and its treatment in the Prophetic hadiths is one of the important topics because it provides a contemporary treatment for aspects of people's lives. There was a need to derive rulings for the validity of religion for all times, and to benefit from the words of the imams. It seeks to solve problems such as: Did the Sunnah talk about sociology and social work through bullying?

## The Research Problem:

The problem of bullying is a problem that exists in every age. In sociology and social work, it is considered one of the most important phenomena that people seek to research and find appropriate treatment for. In light of the exacerbation of the problem in societies and the lack of sufficient effective solutions, it is important to clarify the prophetic image in dealing with the problem of bullying and to solve the problem from the words of the one whose teachings came from heaven, as stated in the Holy Quran: "And he does not speak from [his own] inclination. It is only a revelation revealed to him." (An-Najm: 3-5). This will be done through the hadith in Sahih Al-Bukhari (Al-Jami' al-Musnad al-Sahih al-Mukhtasar) by Al-Bukhari and its explanations. Hence, the question that the study seeks to answer is: Does the Prophetic hadith have a role in treating bullying?

## Study Objectives:

The study aims to demonstrate the following:

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The importance of treating bullying using various methods related to religion and faith.

The role of the Prophetic hadiths in treating bullying.

How to treat bullying through the Prophetic hadiths.

## Study Methodology:

The study used the inductive approach to suit the topic of the study, and the analytical approach to study and analyze what was derived from the hadiths to reach a treatment.

### *Chapter One: Bullying in the Prophetic Hadiths*

#### *Definition of Bullying in Language and Terminology:*

In the language: He bullied by raising his voice when threatening, and he bullied if he resembled a tiger in the fierceness of his morals.” (Al-Zabidi, 14/299).

In terminology: Bullying is inflicting physical, psychological, or verbal harm on an individual or more, including threats of harm. Sexual harassment is also added to that (Samaha, 2018). Studies indicate that the bully, whether an individual or a group of individuals, is physically, verbally, or psychologically controlled by aggressive motives; because he is in a better position, he may use harm, threats, or mockery, or steal from others, belittle them, and ostracize them socially, and terrorize them, while the victim is weaker than him (Amir, 2010).

The researcher defines it as inflicting verbal, social, sexual, financial, racial, physical, or bodily harm on the weak and others by word or deed.

Islam considers leaving bullying a way of life, as we have been taught that the best people are those who keep people safe from their evil (Bukhari, 4/ 15), and that the Muslim is the one who refrains from the evil of his tongue and hand (Bukhari, 1/ 11-12). Preventing bullying is considered charity, as it has been shown that refraining from evil is charity (Bukhari, 2/ 115). And whoever takes bullying as a habit, as he has shown, is the most hateful person to Allah, the eternal enemy, that is, the one who is always in conflict (Bukhari, 9/ 73), keen and persistent in conflict to the point that it becomes his habit (Munawi, 1/ 80). He forbade bullying and threatened its owner, the ‘Utul, with Hell (Bukhari, 8/ 20). He is the one who is coarse or harsh in conflict, or the one who is obscene, sinful, or coarse and violent (al-Qastallani (7/ 399). He did not allow Abu Bakr to bully those who play with what is permissible; he rebuked him and ordered him to let the two girls sing (Bukhari, 4/ 39). He did not allow Omar to bully those who develop their skills and hit them with pebbles even in the mosque, saying, “Leave them, Omar” (Bukhari, 4/ 38). He honored □ those who went to worship with forgiveness until the next Friday if they did not separate between two people (Bukhari, 2/ 8) or if a man stood up from his seat and sat in it (Bukhari, 2/ 8). He threatened those who spoke during worship, saying as he showed: Be quiet (Bukhari, 2/ 13). Bullying is a reason to prevent honor by knowing the Night of Power because of the conflict between two men, as he showed (Bukhari, 3/ 47). He did not even accept for a person to bully himself. He taught Ibn al-Mubarak, who fasts during the day and stands at night, to fast and break his fast, and to stand and sleep; because his body has a right on him (Bukhari, 7/ 31).

### *Chapter Two: Types of Bullying in the Prophetic Hadiths*

#### *Sexual Bullying:*

Zina (fornication or adultery) is a form of sexual bullying. The Prophet ﷺ said that the appearance of zina is one of the signs of the Hour (Bukhari, 1/27). He also punished those who committed zina (Bukhari, 3/171).

Another form of sexual bullying is falsely accusing others of zina. The Prophet ﷺ said that Aisha, the Mother of the Believers, was accused of zina (falsehood), and he punished those who accused her with flogging (Bukhari, 9/113). He also explained the ruling regarding those who accuse their wives of zina (Bukhari, 7/53).

Sexual bullying can also take the form of depriving one's spouse of their marital rights. The Prophet ﷺ taught Abdullah ibn al-As that his wife had a right on him, and that he should not constantly pray at night and fast during the day. The Prophet ﷺ confirmed this, and Abdullah ibn al-As's wife no longer cared about her appearance or anything else. She pointed to her husband's asceticism, and Salman did not stop advising him until he slept, broke his fast, and the Prophet ﷺ taught him what was mentioned above (Bukhari, 7/31-32).

Another form of sexual bullying is searching for one's wife's mistakes and accusing her of infidelity if she stays out late. The Prophet ﷺ forbade a man from entering his wife's house suddenly after a long absence at night, for fear of accusing her of infidelity and looking for her mistakes (Bukhari, 7/39). Thus, sexual bullying is not only forbidden, but so are the things that lead to it.

#### *Social Bullying:*

Social bullying is a form of verbal bullying. The Prophet ﷺ said that whoever hears something and spreads it, Allah will punish him (Bukhari, 9/64). He also warned against thinking badly of people, saying, "It is the worst lie, and do not spy, do not investigate, do not envy one another, do not hate one another, do not turn away from one another, and be servants of Allah, brothers." (Bukhari, 8/19)

"Feeling" means listening to people's conversations without their permission, and "investigating" means looking for their faults (Al-Karmani, 19/107). "Turning away" means cutting off ties. (Al-Munawi, 3/123)

The Prophet ﷺ also showed that lying in sales destroys the blessing of the sale (Bukhari, 3/58). He also threatened those who listen to people's conversations when they are not welcome (Bukhari, 9/43).

Social bullying also includes criticizing someone who betrays trust by lying, breaking promises, treachery, and swearing in a dispute (Bukhari, 3/131).

It is not permissible for a neighbor to bully his neighbor, and the Prophet ﷺ commanded us to take care of our neighbors (Bukhari, 8/10). He also denied faith to the one who harms his neighbor and ordered us to give gifts to the closest neighbor (Bukhari, 8/11).

Social bullying also includes not allowing a neighbor to plant his wood in his wall (Bukhari, 3/132).

Social bullying also includes bullying in marriage matters. The Prophet ﷺ said that a man should not propose to another man's fiancée, and a woman should not ask for the divorce of another woman (Bukhari, 3/69).

It also includes taking advantage of numbers to make someone sad. The Prophet ﷺ said that if there are three people, two of them should not talk in secret about the third, because it will make him sad (Bukhari, 8/65).

Verbal bullying is not acceptable. For example, the companions did not criticize those who fasted while they were traveling with them (Bukhari, 3/34). Thus, social bullying was not allowed.

#### *Bullying the Weak:*

It is not permissible for a person in authority or anyone else to engage in this type of bullying. The Prophet ﷺ, the head of state, did not allow bullying of children, servants, or even those under his rule, even if they differed from him in religion.

For example, he did not allow bullying of a child during prayer. When Umama bint Abi al-Aas, a young girl, rode on his back during prayer, he would raise her up and then lower her down to the ground (Bukhari, 8/7).

He also did not allow bullying of an infant. When a baby boy urinated on the Prophet ﷺ, he simply poured water over the urine (Bukhari, 8/8). Anas agreed with this when his mother brought him to the Prophet ﷺ and said, “This is Anas, a boy who will serve you” (Ibn Hajar, 1/126).

The Prophet ﷺ taught us by his good example not to bully children or servants. Although Anas served the Prophet ﷺ for ten years, traveling and staying with him, the Prophet ﷺ never said to him about anything he did, “Why did you do this like this?” and vice versa (Bukhari, 4/11).

The Prophet ﷺ also showed consideration for the mothers of children. He would not prolong the prayer when he heard a baby crying, so as not to make it difficult for the mother (Bukhari, 1/143).

He warned and threatened those who led the prayer for the people if they made them tired, confused them, or prolonged the prayer, because among them were the weak, the elderly, and those with needs (Bukhari, 8/27), (Bukhari, 1/142).

He did not allow the followers of a leader to bully a common man for not paying their leader’s debt. In the story of the camel, when they wanted to harm the man, the Prophet ﷺ ordered them to leave him and ordered the purchase of a better camel than the one he had borrowed, and he gave it to him.

He also did not allow bullying of those under his rule, even if they differed from him in religion. He died while his armor was mortgaged for food to a Jew (Bukhari, 4/41).

When Sa`d saw that he had more than those below him, he taught him and us that Allah provides us with the weak (Bukhari, 4/37).

So, one should not bully the weak, even if they are injured. They should be served, given water, and carried to the city (Bukhari, 4/34).

This type of bullying also includes bullying people with special needs, as in the story of the man who was being cheated in sales. The Prophet ﷺ taught him to stipulate that he would not be cheated (Bukhari, 3/121). If he was cheated, he could return the goods (Ibn Hajar, 12/336).

Therefore, it is also not permissible to bully a traveler who needs water. The Prophet ﷺ threatened those who prevented water from the traveler (Bukhari, 3/110).

#### *Physical Bullying:*

The Prophet ﷺ showed that the shedding of blood is forbidden (Bukhari, 8/160) and that it is one of the destructive things (Bukhari, 4/10). He also showed that the killer and the one who was eager to kill the other will be in Hell (Bukhari, 1/19).

In the hadith of Gabriel, the Prophet ﷺ showed the consequences of physical bullying when a man crushed a woman’s head between two stones. He asked her about it, and she led them to him, and he was punished (Bukhari, 3/121)2413.

Physical bullying can also include cutting off a person's limb. The Prophet ﷺ forbade mutilation (Bukhari, 3/135), which is punishment by cutting off a limb (Qasim, 3/370).

It is not permissible to bully teachers. The Prophet ﷺ prayed against the tribes of Ra'l, Dhakwan, 'Usiyah, and Banu Lihyan, who asked the Prophet ﷺ for teachers. When he gave them seventy, they killed them (Bukhari, 4/73).

Thus, the Prophet ﷺ warned of the punishment of bullying the body and the physical self.

#### *Racial Bullying:*

Bullying based on gender by killing the girl and leaving the boy, as well as disobeying the mother, is not correct. The Prophet ﷺ showed that Allah has forbidden disobeying the mother and killing the girl (Bukhari, 3/120). He also dedicated a day to teaching women when they asked for it so that men would not be distracted by his speech, and he taught them (Bukhari, 9/101).

He did not allow Asma bint Abi Bakr al-Siddiq to bully her mother because of her different religion when her mother came to him as a polytheist and asked him, "Should I cut her off?" He said, "Yes." (Bukhari, 4/103).

For this reason, in the story of the garment that he gave to Umar to sell or wear, his polytheist brother came to him with it, and he gave it to him (Bukhari, 8/5).

He also did not allow bullying based on race. When a non-Arab man asked him a question, he answered him (Bukhari, 1/46). When the man objected to the black boy, the Prophet ﷺ did not accept it from him and answered him (Bukhari, 7/53).

Thus, racial bullying is a hateful thing.

#### *Financial Bullying:*

The Prophet ﷺ warned against bullying others for their money. He conveyed the curse of Allah upon the thief and forbade theft (Bukhari, 8/161-162). This includes looting and taking things by force. The Prophet ﷺ forbade looting (Bukhari, 3/135), which is taking something from its owner without his permission openly by force (Qasim, 3/370).

He also considered a martyr someone who is killed while defending his property (Bukhari, 3/136). He promised from Allah that whoever seeks self-sufficiency, Allah will make him rich (Bukhari, 2/112).

The Prophet ﷺ threatened those who take people's money with the intention of destroying it (Bukhari, 3/116). When a man demanded his debt from the Prophet ﷺ in a harsh manner, and the companions wanted to stop him, the Prophet ﷺ explained to them that the man had a right (Bukhari, 3/118).

He also did not accept the delay of a wealthy person in paying his debt because "the delay of the wealthy is injustice" (Bukhari, 3/118). He warned against swearing to take someone else's money unjustly, saying that Allah would be angry with him. The Quran was revealed stating that they have no share, Allah will not look at them, and He will punish them. [Al Imran: 77] (Bukhari, 3/110)(Bukhari, 3/177)(Bukhari, 3/122).

Financial bullying includes bribery, and the responsible person who accepts gifts from those under their authority has been warned that they will be held accountable for it (Bukhari, 9/71). It is reported that (Bukhari, 3/120) the Prophet said that Allah has forbidden withholding and withholding what one possesses while asking for what belongs to others, which is from the unlawful appropriation of people's wealth.

This means preventing what you have and asking for what others have (Qari, 7/3081) from the people's money that is not permissible (Qastalani, 4/229).

Financial bullying also includes bullying others' real estate and land. The Prophet ﷺ threatened those who take even a hand span of someone's land with punishment (Bukhari, 4\106). He did not accept a man who donated everything he owned to his friend (Bukhari, 3/121).

The Prophet ﷺ encouraged working with one's hands to benefit oneself and give charity (Bukhari, 2/115). He taught us that the Prophet David used to do this (Bukhari, 3/57). He also showed that working with wood is better than asking people, as he explained (Bukhari, 3/57).

He taught that if someone finds a group of coins, he should not take them until he asks in the place where he found them for three years (Bukhari, 3/126).

A wife should not bully her husband for his money. The Prophet ﷺ showed that the best and most righteous of women is the one who preserves her husband's money that is under her hand with honesty (Bukhari, 7/66)(Al-Qari, 5/2044).

It is also not permissible to bully those who are eating, as in the story of the man who made food for the Prophet ﷺ and five others, but a man followed them and told the owner of the house that he had followed them and asked him if he should allow him or not (Bukhari, 3/131).

It is also not permissible to bully in sales. The Prophet ﷺ showed that it is not permissible to sell on the sale of another (Bukhari, 3/69). He also showed that "Najsh" is not permissible (Bukhari, 3/69), which is increasing the price of a commodity to raise its price and make others fall for it (Ibn Hajar, 1/193).

Bullying people for their money is a serious matter that is not permissible.

Bullying animals, livestock, birds, insects, or others and their owners: There is a story of young boys who set up a chicken and threw its male offspring. Omar, the Prophet's son, ordered the boy to be scolded for that because he prohibited harming animals or others without just cause, and he cursed those who mistreat animals (Al-Bukhari, 7/94). "Patience" refers to confining and torturing animals such as livestock and birds without necessity, making them targets until they die after being tied up (Al-Urmi, 20/392). Bullying insects includes what was mentioned about a person who complained to Allah about being bitten by an ant, so the Prophet ordered the burning of the ant village (Al-Bukhari, 4/62). Bullying livestock owners involves eating the rights of the owner's animals, so the Prophet prohibited milking someone else's livestock without permission (Al-Bukhari, 3/126). Therefore, bullying even living beings is condemned.

Bullying with smell: The Prophet asked workers who had a strong body odor due to work to wash themselves so that people would not be disturbed by the smell (Al-Bukhari, 3/57). He also warned against eating garlic and onions and going to the mosque, as they can harm people with their smell, and he ordered the person to stay at home (Al-Bukhari, 1/170-171). Thus, even bullying through a small matter is contrary to correctness.

### *Section Three: Causes of Bullying in Prophetic Narrations*

After collecting the Prophetic narrations, it was found that there are means by which many people harm and bully others. It is evident that bullying has causes, including:

1. Separation of spouses: There were young people of similar age who stayed with the Prophet for twenty nights. He thought that they missed their wives, so he showed compassion and instructed them to return to their wives (Al-Bukhari, 8/9).

2. Bullying based on gender, specifically targeting females: In the pre-Islamic era, people used to bury baby girls alive. Islam prohibited this act, which is known as “infanticide” (Al-Qastallani, 4/229), and it was mentioned that whoever takes care of a female child, she will protect him from the Hellfire (Al-Bukhari, 8/7).
3. Public nudity and seclusion: The Prophet prohibited walking around the Kaaba naked (Al-Bukhari, 4/102) and ordered the covering of prisoners (Al-Bukhari, 4/59).
4. Unhealthy sexual bullying: There is a narration about a eunuch who was in the presence of Umm Salamah and her brother. He spoke and described the beauty of a girl from Ta'if (Al-Bukhari, 7/37). Eunuchs are males who try to remove their male characteristics, and if the intention is to criticize that, it is condemned (Al-Qastallani, 8/460). They are neither classified as typical males nor females. They have characteristics resembling women (Al-Qastallani, 8/117). As for the second type, the Prophet cursed effeminate men and masculine women and ordered their expulsion (Al-Bukhari, 8/171).
5. Ignorance: When Aisha refused to grant permission to her uncle to enter her room, the Prophet clarified to her that he is her uncle and she should allow him to enter (Al-Bukhari, 7/38). Her bullying of her uncle was due to ignorance of the ruling. In the story of the man who, due to his ignorance, expressed disapproval of the skin color of his son to the Prophet because his son was born black, the Prophet explained to him that it is due to lineage (Al-Bukhari, 7/53). He bullied his wife and son based on ignorance. Similarly, those who bully someone for giving charity to a wealthy person, thief, or adulterer do so out of ignorance of the virtue in doing so (Al-Bukhari, 2/111).
6. Bullying based on the age of the victim, such as children, is not permissible, as seen in the incident where a child was denied a drink by elders. The child asked permission to drink before the elders, but they refused, so the Prophet gave the drink to the child before the elders (Al-Bukhari, 3/161). The “elders” referred to here are the senior members of the Quraysh or those older in age (Al-Qari, 9/3817). Failing to consider this can be a cause of bullying. It is important not to bully them by preventing them from playing. In one incident, a young girl, the daughter of Khalid ibn Sa'id, came to the Prophet wearing a yellow shirt and started playing with the Prophet's ring of prophethood. Her father scolded her, but the Prophet said, “Leave her.” Then he prayed for her to have a long life (Al-Bukhari, 4/74). The opposite can also happen, where a younger person bullies an older person and takes their words. The correct approach is for the elder to speak, as demonstrated by Abdul Rahman bin Sahl when he spoke in a murder case and the Prophet said to him, “Speak, speak.” Then the elders of the community spoke (Al-Bukhari, 4/101) (Al-Bukhari, 8/34).
7. Wrong upbringing and merciless bullying by children: It is narrated about Al-Aqra' bin Habis, who had ten children, that none of them showed him any mercy. It was said that Allah had removed mercy from his heart. However, his grandson showed him mercy in front of him, and Al-Aqra' used to sit with Hasan and Husain, each sitting on one of his thighs, embracing them and praying for them (Al-Bukhari, 8/7-8).
8. Indecent staring, which is a form of sexual bullying, is prohibited. It is forbidden to indulge in indecent staring while sitting on the road if one does not lower their gaze (Al-Bukhari, 3/132). This prohibition also applies to women talking about other women as if someone is looking at them (Al-Bukhari, 7/38). For example, describing the beauty of another woman's skin to her husband can lead to temptation (Al-Munawi, 6/385).
9. Neglect: It is forbidden for a husband to neglect his wife and leave her to travel 450 kilometers from Al-Madinah Al-Munawwarah to Makkah without her husband or a mahram (a close male relative). It is prohibited for a man to be alone with a woman, and a woman should not travel except with a mahram. If a wife goes for Hajj, her husband is commanded to accompany her and not leave her alone (Al-Bukhari, 4/59). Khulwah, which refers to seclusion between a man and a woman in a place where they cannot be seen by others, is also prohibited (Ibn Al-Humam, 3/332). A mahram is someone whom the woman is permanently prohibited from marrying (Al-Zuhayli, 3/2093).

10. Jealousy, arrogance, and pride: It is not permissible for a wife to bully another wife. There is a narration where a man was with his first wife, and she sent his second wife with a servant carrying a dish of food. The first wife struck the second wife with her hand, breaking the dish. The man said, “Your mother has become jealous.” He left the broken dish in the house of the wife who broke it and sent the intact dish to the wife who sent the food (Al-Bukhari, 3/137) (Al-Bukhari, 7/36). As for arrogance, it is explained that the arrogant ones are among the people of Hell (Al-Bukhari).
11. Exploiting financial need as a means of sexual bullying: It is mentioned that there was a man who withheld money from a girl until she agreed to be sexually assaulted. However, out of fear of Allah, he left the money for her, and Allah answered his prayer (Al-Bukhari, 8/3). The pursuit of financial gain can be a cause for sexual bullying against women, and it is prohibited to engage in illicit earnings (Al-Bukhari, 7/61), specifically referring to the payment for adultery (Al-Kashmiri, 5/614).
12. Fear for sustenance leading to physical bullying: Killing a child out of fear for sustenance is considered a major sin in the eyes of Allah, as it is mentioned that the greatest sin, after disbelief, is killing a child for fear that he will eat (Al-Bukhari, 6/110). It is also stated, “Do not kill your children” (Al-Bukhari, 8/162).
13. Lack of self-confidence: An example is the lack of self-confidence in a child when he asked people, including Abu Bakr, Umar, Ibn Umar, and others, about the tree that never loses its leaves nor drops its fruits. He knew the answer, but due to the presence of these respected individuals, he felt shy to answer. Eventually, his father informed Omar that he knows the answer, and Omar advised him to speak up (Al-Bukhari, 6/79) (Al-Bukhari, 8/29).
14. Fanaticism and prejudice: Hamnah engaged in bullying against Aisha, the sister of Zainab and the wife of the Prophet, due to her fanaticism. She even fought for her sister and accused Aisha of adultery, resulting in her punishment (Al-Bukhari, 6/105). Hamnah adopted a prejudiced stance and spread what the accusers were saying in order to diminish Aisha’s status and elevate the status of her sister Zainab (Lashin, 10/368). In another incident involving a dispute between two men, one from the Ansar and the other from the Muhajireen, the Ansari exclaimed, “Oh Ansar!” and the Muhajir said, “Oh Muhajireen!” The Prophet responded, “Leave it; it is a rotten thing,” indicating the abandonment of prejudice as it is ugly, reprehensible, and harmful (Al-Bukhari, 6/154) (Al-Nawawi, 16/138).
15. Bullying the orphan: Bullying the orphan, whether male or female, is considered one of the destructive acts, as it is likened to consuming the wealth of the orphan (Al-Bukhari, 4/10). If someone is responsible for an orphan and their wealth, and they are poor, they should not take any compensation except for what is fair (Al-Bukhari, 6/43). It is encouraged for the wife of Ibn Mas’ud to spend on the orphans under her care (Al-Bukhari, 2/122) because the guardian of an orphan will be with the Prophet in Paradise (Al-Bukhari, 7/53).
16. Bullying others to please people or friends: There is a story about the friends of Uqbah ibn Abi Mu’ayt (Abu Jahl, Umayyah, Abu ibn Khalaf, Shibah, and ‘Utba) when Uqbah wanted to please them. He placed thorny sticks on the path of the Prophet while he was prostrating in prayer until his daughter Fatimah lifted them off his back (Al-Bukhari, 4/104).
17. Bullying animals: It is imperative not to bully animals, and Allah forgave a person who quenched the extreme thirst of a thirsty dog, emphasizing that every living creature that has a liver will be rewarded (Al-Bukhari, 8/9). Great rewards are promised to those who plant trees and animals eat from them (Al-Bukhari, 8/10).
18. Bullying the person responsible for the wealth of the wealthy is not permissible. The instructions given by the Prophet to the governor Ma’adh bin Jabal in Yemen were to inform the people that the wealth imposed on them should be kept away from the illicit acts before distribution to the poor (Al-Bukhari, 2/119, 129). It is considered a precious wealth of any kind (Al-Qastallani, 3/48).

## Chapter Four: Treating Bullying through Prophetic Teachings

### *Treatment of bullying through Prophetic teachings in general:*

1. Treating bullying to reconcile oneself: The Prophet advised seeking refuge in Allah from the hardships that one cannot bear due to extreme difficulty and exertion (Al-Bukhari, 8/126) (Ibn Battal, 10/110).
2. Treating bullying towards people and trespassing into houses without permission, even by looking inside. When a man looked through a hole in his house, it was revealed that he should have sought permission. The person who committed this act was threatened with being stabbed in the eye with an arrowhead (Al-Bukhari, 7/164). The Prophet clarified that seeking permission is necessary, and if permission is not granted, one should turn back. This was demonstrated when Abu Musa sought permission from Al-Farooq (Umar) and was not granted permission, so he turned back (Al-Bukhari, 8/54). It is also not permissible, when knocking on someone's door and inquiring about your name, to respond with "I am me" (Al-Bukhari, 8/55).
3. Treating bullying from a wife towards her husband: When Umm Imarah bint Al-Nu'man married, her husband placed his hand on her and tried to calm her bullying behavior. However, she sought refuge in Allah from him. He then left the house, clothed her, and sent her back to her family (Al-Bukhari, 7/41).
4. Treating bullying towards women by allowing them to go out to fulfill their needs and engage in worship after seeking permission: It is mentioned that if a woman seeks permission to go to the mosque, she should not be prevented (Al-Bukhari, 2/6). Allah has granted women permission to go out for their needs (Al-Bukhari, 7/38). When a woman asked for assistance, the Prophet would respond and help her (Al-Bukhari, 8/20). The issue of bullying women who travel was addressed by the Prophet by using a lottery system among his wives. The woman whose arrow was drawn would be allowed to travel (Al-Bukhari, 3/159).

### *Treating bullying of the young against the elderly and vice versa:*

5. Treating bullying by burying new-born girls alive: It is stated that Allah has forbidden the killing of girls (Al-Bukhari, 8/4). Burying them alive is condemned (Al-Qastallani, 4/229). The Prophet commanded that the younger generation should be handed over to the older generation (Al-Bukhari, 8/52). Regarding the bullying of young children and killing them in war, it is denied and prohibited to kill children in battles (Al-Bukhari, 4/61).
6. Treating the importance of raising responsible individuals to prevent bullying: It is important to treat others with kindness and mercy so that people do not pray against them, as such prayers are answered. When Mu'adh ibn Jabal was appointed as a leader in Yemen, the Prophet advised him to be compassionate towards Muslims (Al-Bukhari, 2/129). When 'Umar ibn al-Khattab appointed a leader named Hunaif, he advised him to be kind to Muslims (Al-Bukhari, 4/71).
7. Treating bullying against parents, which is a major sin: Disobedience towards parents is considered a major sin (Al-Bukhari, 3/172). It is emphasized that showing kindness to parents is loved by Allah (Al-Bukhari, 8/2), and showing kindness leads to the acceptance of prayers (Al-Bukhari, 8/3).
8. Treating bullying through promoting good conduct: It is encouraged to be lenient in buying and selling and in seeking justice (Al-Bukhari, 3/57). Furthermore, those who lend money are encouraged to give extensions or forgive the debtor (Al-Bukhari, 3/57-58).
9. Treating bullying involving harm or intimidation: Those who carry or point weapons at others are warned and instructed to keep the arrowheads away from others to avoid causing harm. Engaging in such behavior is considered disbelief (Al-Bukhari, 9/49-50).

10. Treating bullying towards others to please people, friends, or influential figures: The incident involving Ibn Abi Mu'ayt and his friends placing thorny branches in the path of the Prophet during his worship is mentioned. The Prophet invoked curses on the influential figures and those who supported the ban on Muslims, and some of them were killed on the Day of Badr (Abu Jahl, Umayyah, Abu bin Khalf, Shibah, and 'Utba) (Al-Bukhari, 4/104). Ibn Mandhur mentioned that "Salah" refers to the delicate skin that covers the newborn when they come out of their mother's womb (Ibn Mandhur, 14/396).

11. Treating bullying against leaders or rulers with false accusations: 'Uyaynah ibn Hisn said to 'Umar ibn al-Khattab that he does not rule with justice. This angered 'Umar, but then 'Uyaynah reminded him that Allah had said to His Prophet, "Accept what is offered willingly, enjoy what is good, and turn away from the ignorant" (Quran 7:199), implying that 'Uyaynah was among the ignorant. 'Umar stopped at this verse and forgave him (Al-Bukhari, 6/60).

*Treating bullying by avoiding confrontation with bullies:*

12. Treating bullying by the disbelievers of Quraysh when they heard the Quran being recited during congregational prayer: They would insult the Quran and those who revealed it. Allah commanded not to raise one's voice during prayer, nor to lower it completely, but to take a moderate approach (Quran 17:110) (Al-Bukhari, 6/87).

13. Treating bullying against women: It is not allowed to marry a woman without seeking her consent or permission (Al-Bukhari, 7/17). The marriage of Khunays bint Khidam al-Ansariyah was annulled because she did not approve of what her father did (Al-Bukhari, 7/18). Aisha explained the importance of consulting women and treating them kindly (Al-Bukhari, 7/26).

Treating bullying by promoting gentleness in all matters: Allah emphasized the obligation to show kindness in all matters (Al-Bukhari, 8/12). It is mentioned that whoever treats people with kindness and gentleness, instead of harshness, Allah will make things easier for them (Al-Bukhari, 9/64). It is narrated that whoever oversees any affairs of the people should treat them with kindness and gentleness, and not with violence. Allah will treat them accordingly (Al-Urami, 20/20).

14. Treating bullying by spreading positive energy, facilitating tasks, and not causing hardship for people. The Prophet instructed Mu'adh and Abu Musa when he sent them as leaders to Yemen to make things easy, give glad tidings, calm people down, and not make things difficult or scare people (Al-Bukhari, 4/65) (Al-Bukhari, 8/30). Calming people means alleviating their fears and treating them in a way that brings them comfort (Lashin, 7/90). The Prophet's approach in life was to choose the easier option between two matters if there was no sin involved (Al-Bukhari, 8/30).

15. Treating bullying due to ignorance: When an Arab Bedouin urinated in the mosque, no one was allowed to punish or stop him, but water was poured over the urine (Al-Bukhari, 8/12). It is emphasized that we should make things easy and not make them difficult (Al-Bukhari, 8/30).

*Treating sexual harassment through several measures:*

1. The sanctity of one's honor is emphasized (Al-Bukhari, 8/160). Accusing chaste believing women of adultery is considered a grave sin (Al-Bukhari, 4/10). It is forbidden to sexually harass or falsely accuse a woman of committing adultery (zina), which carries a prescribed punishment of flogging (Al-Bukhari, 9/113).

2. The reward of preserving one's sexual organs is guaranteed paradise (Al-Bukhari, 8/100). The sanctity of one's honor is emphasized in the sight of Allah (Al-Bukhari, 8/15). The great reward is mentioned for a man who is invited by a woman of beauty and position to commit a sin, but he responds by fearing Allah.

3. The crime of adultery is forbidden, and it is stated, “Do not commit adultery” (Al-Bukhari, 8/159). The punishment for committing adultery without being married is one hundred lashes and banishment (Al-Bukhari, 3/171).
4. Marriage or fasting are recommended as remedies. Marriage is encouraged because it safeguards one’s gaze and chastity. It is mentioned, “And whoever cannot afford it should fast” (Al-Bukhari, 7/3).
5. Those who imitate the opposite gender are cursed, and they are commanded to be expelled from homes (Al-Bukhari, 7/159). The expulsion aims to prevent the imitation from leading to immoral acts (Al-Qastallani, 8/460). Eunuchs are prohibited from entering upon women (Al-Bukhari, 7/37).
6. It is indicated that a woman’s voluntary fasting is conditional upon her husband’s permission (Al-Bukhari, 3/131). In case a man calls his wife to bed, and she refuses and avoids his bed, the angels curse her until she returns (Al-Bukhari, 7/30). This is to respect the husband’s sexual rights and other rights.
7. It is not permissible to sexually harass a woman, even if she is one’s spouse. It is mentioned that a man should not beat his wife and then have sexual intercourse with her on the same day (Al-Bukhari, 7/32). He should not satisfy his desire from her after subjecting her to severe beating (Al-Qari, 5/2119).
8. It is advised to avoid seclusion and privacy between a man and a woman. A woman should not travel except with a mahram (a male relative whom she cannot marry). It is commanded that if a man’s wife goes for Hajj, he should accompany her and not leave her alone (Al-Bukhari, 4/59). Seclusion refers to a situation where a man and a woman are alone and safe from the sight of others (Ibn Hajar, 3/332).
9. Treating harassment by forcing the wife to stay in the marriage:

In the story of Thabit bin Qais’ wife, she requested not to stay with her husband, so he asked her to return the dowry and divorced her (Al-Bukhari, 7/47). Harassment towards the wife was addressed in the case of Jabir bin Abdullah when he returned from battle and wanted to enter his wife suddenly at night. He requested that she wait until she knew he had returned from his journey so she could prepare herself (Al-Bukhari, 7/5).

*Treating physical harassment of people’s wealth:*

Allah has prohibited consuming the wealth of others (Al-Bukhari, 8/15), and it is mentioned that taking someone’s wealth, even through legal means, is like taking a piece of fire for its owner (Al-Bukhari, 3/131). It is forbidden to commit theft (Al-Bukhari, 7/94), which refers to when a person forcefully and unjustly takes someone else’s property while they watch helplessly, pleading and crying but unable to prevent it (Al-Karmani, 23/180). It is commanded not to steal (Al-Bukhari, 8/159), and those who harass and steal from others are punished, as seen in the case of theft during the Battle of Fath (Al-Bukhari, 3/171). It is emphasized that wealth is a blessing (Al-Bukhari, 8/92) and its sanctity is important (Al-Bukhari, 8/160). Allah has forbidden wasting wealth (Al-Bukhari, 8/4) and commanded giving wealth, even in the case of death. Jabir made a promise to give wealth upon receiving the wealth from Bahrain, and Abu Bakr ordered that anyone who had made a promise or had a debt should be called out so they could fulfill it (Al-Bukhari, 3/160). This is not allowed concerning women, and it is mentioned that spending on them is a form of charity, even if it is a morsel you put in your wife’s mouth (Al-Bukhari, 7/62). Harassment of people’s wealth also includes unfair treatment of children’s inheritance. It is mentioned that it is unjust for Na’man bin Bashir to give to one of his children and not the others. The Prophet (peace be upon him) ordered him to take back what he had given and to divide it among his children fairly, saying, “Do not witness injustice from me” (Al-Bukhari, 3/157). Harassment of people’s wealth includes the prohibition of engaging in usury (riba), and the curse is upon those who consume and facilitate usury (Al-Bukhari, 7/61). The prohibition of usury is one of the last verses revealed (Al-Bukhari, 6/32). Harassment of people’s wealth also includes excessive control over children and heirs in the will, taking more than one-third. Ibn Abi Waqqas asked the Prophet (peace be upon him) during his illness, when he visited him, about making a will for half of his wealth or all of it. The Prophet clarified that he can only give one-third because leaving the heirs wealthy is

better than their relying on others (Al-Bukhari, 4/3). They should be supported due to poverty (Al-Qari, 5/2036), and the best charity is what is given beyond one's needs due to wealth (Al-Bukhari, 2/112), meaning what remains after fulfilling one's own needs (Al-Nawawi, 7/125). The Prophet (peace be upon him) used to sell dates and keep enough for his family's sustenance for a year (Al-Bukhari, 7/63). He sought refuge from stinginess in Allah (Al-Bukhari, 8/79). Harassment of children and wives regarding wealth was addressed when Hind bint Utbah complained about her husband Abu Sufyan's stinginess. The Prophet (peace be upon him) allowed her to take from his wealth to spend on herself and her children, on the condition that it is done in a manner that is known and accepted (Al-Bukhari, 7/65).

### **Addressing Physical Bullying:**

Allah Almighty has forbidden the killing of oneself and emphasized the sanctity of human life (Al-Bukhari, 8/15). He also declared that killing a Muslim is an act of disbelief (Al-Bukhari, 8/15) and considered it among the major sins (Al-Bukhari, 3/172). Regarding women, it is clarified that they should not be beaten, even if they are wives (Al-Bukhari, 7/32). Excessive and brutal physical abuse, followed by seeking sexual pleasure from the wife, is condemned (Al-Qari, 5/2119). When a murdered woman was found in some battles, the Prophet ﷺ disapproved and prohibited the killing of women (Al-Bukhari, 4/61). The one who bullies women and confesses to killing a woman should be punished accordingly (Al-Bukhari, 4/4).

### **Addressing Racial Bullying:**

Due to the religious covenant, it is prohibited to harm non-Muslims who have been given a pledge of security for their lives, wealth, and religion without any crime (Al-Bukhari, 4/99). The Dhimmis and those who are given a pledge have the right to protection of their religion and property (Mustafa, 1/315). Bullying based on race, or any other factor is condemned and prohibited (Al-Bukhari, 6/154). The story of Jarj from the Children of Israel, who had his tower destroyed, teaches us that it is necessary to rebuild what was destroyed (Al-Bukhari, 3/137).

### **Addressing Bullying of the Weak:**

This includes the poor, the needy, and others such as travellers in foreign lands who have debts. They have a right to the wealth of the rich, known as Zakat, and depriving them of it is considered bullying. It is obligatory for the rich to pay Zakat because those who are given wealth by Allah and do not fulfil their obligation will be punished in the hereafter (Al-Bukhari, 6/39). Bullying individuals with special needs and talents is unjustifiable. Bullying someone who is deceived in a transaction is also prohibited. The Prophet instructed that when buying, one should say, "No deception" to ensure that no fraud occurs. If deception is discovered in a transaction, the goods can be returned (Al-Bukhari, 3/121).

### **Addressing Bullying through Deception:**

Taking money through fortune-telling is prohibited (Al-Bukhari, 7/136), and it is unanimously agreed upon that consuming unlawfully acquired wealth is forbidden (Al-Nawawi, 10/231). In the story of the food obtained by a boy named Abu Bakr through fortune-telling during the pre-Islamic era, when Abu Bakr learned about it, he repented and considered it forbidden (Al-Bukhari, 5/43). The problem of bullying war captives was addressed by ordering their release (Al-Bukhari, 4/69). If the captive did not have clothing, the Prophet would provide them with garments (Al-Bukhari, 4/60). Bullying a sick person was addressed by instructing to visit them (Al-Bukhari, 7/25), and bullying the poor was addressed by ordering the feeding of the hungry (Al-Bukhari, 4/69). It is emphasized that if the poor are not invited to a meal, it is the worst kind of food (Al-Bukhari, 7/25).

### **Addressing Verbal and Social Bullying:**

1. It is stated that using foul language is akin to committing adultery with the tongue (Al-Bukhari, 8/54). Those who engage in verbal abuse and hurl insults during disputes are criticized and considered to have

- a trait of hypocrisy (Al-Bukhari, 3/131). “Fajr” refers to insulting and hurling vile things (Al-Qari, 1/128).
2. Dealing with those who engage in lying, breaking promises, insulting, hurling insults during disputes, or betraying their commitments is likened to the characteristics of a hypocrite (Al-Bukhari, 4/102).
  3. Dealing with the act of spreading falsehood is a grave matter. It is made clear that Allah does not need the fasting of someone who frequently commits the sin of false witnessing, as it is considered one of the major sins (Al-Bukhari, 3/172, 8/4, 3/26). “Al-Kadhib” refers to lying and falsehood (Ibn Hajar, 1/128). There is a severe warning against engaging in verbal bullying before a judge, by using skillful and offensive language against people’s rights (Al-Bukhari, 3/131).
  4. It is emphasized that if someone accuses another of immorality or disbelief, they should retract their statement if the accused is not actually guilty. Cursing the accuser of disbelief is equivalent to killing them (Al-Bukhari, 8/15).
  5. Dealing with someone who insults a person, and their non-Arab mother is described as having characteristics of the pre-Islamic era, and it is clarified that insulting others is a form of immorality (Al-Bukhari, 8/16) (Al-Bukhari, 9/50).
  6. It is explained how to deal with the evil of people in the sight of Allah by avoiding them and refraining from engaging with their harmful actions and foul language (Al-Bukhari, 8/13) (Al-Bukhari, 8/17).
  7. Seeking refuge from the mockery of enemies is advised (Al-Bukhari, 8/126). Even the smell of eating onions or garlic is mentioned to prevent someone from causing harm to others, and they are instructed to stay at home and not go to the mosque (Al-Bukhari, 1/170-171).

## Conclusions and Recommendations

Based on the aforementioned, the study has arrived at the following conclusions:

1. It has become clear that bullying is prohibited, warned against, addressed, and the bully is punished.
2. This study has confirmed that bullying is mentioned in the Prophet’s teachings.
3. Many hadiths contain the concept of bullying.
4. This study has revealed that there are different types of bullying, including within noble sayings.
5. The researcher has identified reasons for bullying in the prophetic teachings.

### The study recommends the following:

1. Increasing attention to social sciences that help maintain the connection between them and other sciences, in order to preserve cohesive social structures.
2. Encouraging the study of the noble Prophetic traditions in other social fields to address all social issues and phenomena.

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