

تحليل مكوّنات لعب الطفل في القرآن الكريم، والروايات، وسيرة المعصومين عليه السلام ودورة التربوي

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المخلص

معلومات المقال

الهدف: هدفت هذه الدراسة إلى استخراج وتحليل وتصنيف المؤشرات التربوية المتضمنة في لعب الأطفال استناداً إلى المصادر الإسلامية الأصيلة المتمثلة في القرآن الكريم والأحاديث النبوية والسيرة التطبيقية للمعصومين عليهم السلام، لتقديم أنموذج تربوي إسلامي متكامل.	نوع المقال: مقال بحثي
المنهجية: اعتمد البحث على المنهج الوصفي التحليلي الاستنباطي عبر استنطاق النصوص القرآنية والروائية وسبر دلالاتها المقاصدية والتربوية وربطها بالمتطلبات النمائية للطفل.	تاريخ الاستلام: ٢٣ شعبان ١٤٤٧
النتائج: أسفرت النتائج عن تصنيف المؤشرات المستنبطة ضمن ثلاثة محاور رئيسية: أولاً، مؤشرات ماهية اللعب؛ كضرورته الفطرية لجميع الأطفال، وإطلاق حرية الطفل في سنواته السبع الأولى، ودوره في تنمية التعقل والحلم، وتوظيف الإمكانيات البيئية البسيطة. ثانياً، مؤشرات رفيق الطفل والمربي؛ كالسلامة الأخلاقية للأقران، وأمانة الحاضن ون Wol، ومبادرة الكبار لممازحة الصغار وتجاوز الفوارق العمرية والمكانية. ثالثاً، مؤشرات آليات ممارسة اللعب؛ كبث البهجة والمرح، وإدخال الأبعاد الفنية والأدبية، والمنافسة البناءة، وتحرير العدالة النفسية في التحكيم لتجنب انكسار خواطر الأطفال.	تاريخ المراجعة: ٢٨ شوال ١٤٤٧
الخاتمة: يُعد اللعب في الرؤية الإسلامية وسيطاً تربوياً استراتيجياً لا مجرد تسليّة عابرة، فهو المحرك الأساس للتنشئة الاجتماعية والنمو المعرفي والجسدي، والمدخل الطبيعي لغرس المفاهيم العقيدية والأخلاقية؛ مما يقتضي إعادة صياغة برامج الطفولة وفق هذه الأسس الوحيانية والروائية	تاريخ القبول: ٢٢ ذو القعدة ١٤٤٧
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١. المقدمة

تُمثّل مرحلة الطفولة الحجر الأساس في البناء التكويني والوجداني لشخصية الإنسان، والمنطلق الجوهرى لتشكيل هويته القيمية والسلوكية. ومن هذا المنطلق، أولت الشريعة الإسلامية الغراء عناية فائقة لتربية الناشئة، واعتبرت توجيه الطاقات الفطرية للأطفال في سنواتهم الأولى واجباً رسالياً يتطلب بصيرة وحكمة وطلباً لعلون الإلهي؛ كما تجلّى ذلك في دعاء الإمام علي بن الحسين زين العابدين (عليه السلام) في الصحيفة السجادية حين تضرع سائلاً المولى سبحانه أن يعينه على تربية ولده وتأديبهم وبرهم. وتؤكد الرؤية الإسلامية المقارنة بالدراسات النفسية الحديثة أن التربية لا تؤتي ثمارها المرجوة إلا إذا وافقت الخصائص العمرية للمتربي ولبت حاجاته الطبيعية؛ إذ إن فرض الأساليب التلقينية والتكليفية على مدارك الطفل الغضة يولد نفوراً نفسياً وانقطاعاً عن المعاني الدينية السامية.

ويبرز «اللعب» في هذا السياق بوصفه اللغة الطبيعية الأبلغ والأكثر تأثيراً في عالم الطفولة، والوعاء التعبيري الخصب الذي تنبثق منه مواهب الطفل وخيالاته وانفعالاته. وقد رسخ أئمة أهل البيت عليهم السلام مكانة اللعب في بواكير العمر، لاسيما في السنوات السبع الأولى التي جعلها الإمام الصادق عليه السلام مرحلة للعب والحرية والانطلاق. فاللعب ليس مجرد تسلية لملء الفراغ، بل هو أداة متكاملة للنمو الحركي والفيولوجي، ومختبر لانضاج القدرات المعرفية والعقلية، وبوابة للتطبيع الاجتماعي واكتساب خصال الصبر والإيثار واحترام القوانين، ومنصة حيوية لتقريب المفاهيم العقدية والأخلاقية من الإدراك الحسي للطفل. ومن هنا تنبع الضرورة العلمية لاستنباط المؤشرات والمعايير الحاكمة للعب من معين القرآن الكريم والحديث النبوي الشريف والسيرة العطرة.

٢. منهجية البحث

اعتمدت هذه الدراسة على المنهج الوصفي التحليلي ذي الطابع الاستنباطي؛ حيث تتبعت النصوص الدينية الواردة في كتاب الله العزيز، ومجاميع الأحاديث المعتمدة لدى الفريقين، والشواهد التاريخية لسيرة النبي الأكرم وآله الطاهرين عليهم السلام. وتناول البحث بالرصد والتحليل ألفاظ اللعب ودلالاتها السياقية، مع تفكيك القرائن الحالية والمقالية المرافقة لتفاعل المعصومين مع الأطفال في شتى الظروف. كما وظف البحث المقاربة التكاملية مع معطيات علم النفس التربوي المعاصر لربط الوظائف النمائية بالتعاليم الشرعية، مما أتاح استخراج منظومة شاملة من المؤشرات التربوية وتصنيفها تصنيفاً موضوعياً رصيناً في سياقاتها التخصصية.

٣. نتائج البحث ومناقشتها

كشفت الدراسة التحليلية للنصوص الإسلامية عن منظومة دقيقة من المؤشرات التربوية النازمة للعب الأطفال، تنتظم في ثلاثة محاور رئيسية:

المحور الأول: المؤشرات المتعلقة بماهية اللعب وقيّمته الذاتية

أكد القرآن الكريم في سورة يوسف على أن اللعب حاجة فطرية ملازمة لكل طفل بصرف النظر عن منزلته ومستقبله الرسالي؛ إذ لم يعترض نبي الله يعقوب عليه السلام على مبدأ ذهاب يوسف للرعي واللعب، بل اعتبره أمراً طبيعياً ومشروعاً. وأوضحت الروايات الشريفة أن نشاط الطفل وميله للعب في صغره يعد سبباً رئيساً لاتساع عقله ورجاحة فكره ونمو خصلة الحلم والأناة لديه عند الكبر، كما بين النبي الأكرم أن تراب الأرض هو ربيع الصغار الذي يمنحهم الحيوية ويعزز مناعتهم الجسدية. وتشير التعاليم إلى وجوب إطلاق حرية الطفل في ممارسة اللعب في مرحلة الطفولة المبكرة، وعدم التضيق عليه بدعوى الهدوء أو النظام الصارم، واعتبار ملاعبة الصغار مظهراً من مظاهر الرحمة والإحسان ومقتضى أصيلاً من مقتضيات الإيمان الصادق بالله ورسوله، مع التأكيد على أهمية المنافسة الشريفة والمسابقات الحركية في صقل الدوافع الإيجابية.

المحور الثاني: المؤشرات المتعلقة برفيق الطفل والحاضن والمربي

أبرز التحليل المقاصدي لقصة إخوة يوسف أن صحبة الطفل في اللعب تقتضي توفر الأمانة والنصح والسلامة النفسية والخلقية؛ حيث إن غياب هذه السمات يهدد أمن الطفل الجسدي والروحي. وأثبتت السيرة النبوية المطهرة أن مرافقة الطفل في اللعب لا تشترط تقارب السن؛ فقد كان رسول الله صلى الله عليه وآله يمازح الحسن والحسين ويجعلهما يمتطيان ظهره الشريف، مما يدل على أن المقام والمكانة الاجتماعية للكبار لا ينبغي أن تحول دون التواضع للطفل والانخراط في أعباءه بأسلوب طفولي مرح. كما شددت السيرة على وجوب المتابعة الواعية لأحوال الطفل أثناء اللعب تجنباً للمخاطر غير المتوقعة، وعدم اتخاذ الأعمال والعبادات ذريعة لحرمان الصغار من حقهم في الملاعبة، وضرورة استعانة الأسرة بالأقارب والمحيطين لرعاية هذا الجانب عند انشغال الوالدين.

المحور الثالث: المؤشرات المتعلقة بآليات تنفيذ اللعب وإدارته تربوياً

- تضمنت السيرة والتوجيهات الروائية نماذج تطبيقية رفيعة لإدارة اللعب وتوجيهه:
- إضفاء الكرامة وتعزيز الثقة بالنفس والاعتزاز بالذات لدى الطفل من خلال الثناء اللفظي المشجع أثناء النشاط، كما كان يفعل النبي حين يثني على ركوب سبتيه؛
 - إشاعة جو من الضحك والبهجة والمرح البريء لطرد التعب النفسي والجسدي وتوثيق الروابط العاطفية؛
 - تنوع بيئات اللعب وممارسته في الفضاءات الطبيعية والمفتوحة، وعدم حصره في زوايا ضيقة؛
 - القناعة والاعتماد على الوسائل البسيطة المتاحة في البيئة المحيطة دون تكلف مادي؛
 - التساهل والتسامح في تطبيق قواعد اللعب وعدم التشدد مع الطفل لإتاحة مساحة لتفريغ انفعالاته؛
 - دمج التربية الأخلاقية والتعليمية باللعب، عبر ابتكار ألعاب فكرية وشعرية قائمة على إكمال الأبيات وإعمال الذهن وحل المعضلات بأسلوب إبداعي جذاب كما ورد في تعليم الإمام الصادق للإمام الكاظم (عليه السلام)؛
 - مراعاة الدقة والعدالة النفسية في التحكيم بين الأطفال لتلافي مشاعر الانكسار والغيرة والعداوة، وتفضيل تعميم الفوز والمكافأة على جميع المتسابقين بحسب جهودهم، كما تجلّى في واقعة تحكيم السيدة فاطمة الزهراء وأمير المؤمنين والرسول في مسابقة الخط بين الحسين (عليه السلام)؛
 - تشجيع الألعاب الحركية والشجاعة كالمصارعة المنضبطة لتفريغ الطاقات الزائدة وغرس روح المروءة والفتوة.

٤. الخاتمة والاستنتاج

خلصت الدراسة إلى أن الإسلام يمتلك نظرية تربوية متقدمة وشاملة تجعل من لعب الطفل مدخلاً استراتيجياً لبناء الإنسان المتوازن. إن استقراء النصوص الوحيانية والروائية يؤكد أن اللعب في التصور الإسلامي يجمع بين الرعاية الجسدية، والتنمية المعرفية، والتنشئة الاجتماعية، والسمو القيمي والروحي، في تناغم بديع يلائم الفطرة الإنسانية السليمة. إن إغفال هذه المؤشرات أو استبدالها بأنماط جافة وقسرية يفرغ العملية التربوية من محتواها الحيوي ويفضي إلى تعثر النمو النفسي للطفل. وبناءً على ذلك، توصي الدراسة بضرورة إحياء هذه المعايير وتطبيقها في البيئات الأسرية والمؤسسات التعليمية ومناهج رياض الأطفال، لتتحول ممارسة اللعب إلى أداة فاعلة تساهم في تحقيق الغايات العليا للتربية الإسلامية الرشيدة.

An Analysis of the Components of Child's Play in the Quran, Narrations, and the Biography (Sira) of the Infallibles (Peace Be Upon Them) and Its Educational Role

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ABSTRACT

Childhood is the foundation for the formation of personality and the human educational system, and within this scope, "play" is considered one of the most pivotal and effective educational tools for children. Islamic texts (the Holy Quran and Hadiths) contain practical and valuable components regarding play that have received less scientific scrutiny so far. The present study was conducted with the aim of extracting and categorizing these components based on authentic Islamic sources. This research, using a descriptive-analytical method, first explains the importance of play in the development of the child's personality, and then, by analyzing the verses, narrations, and biography (Sira) of the Infallibles (PBUH), extracts the governing components of child's play. The research findings indicate that the components of play in Islamic sources can be classified into three general categories: 1) components related to the "essence of play" (such as the necessity of play for all children and the need for creative play); 2) components related to the "child's companion" (such as the moral health of the playmate and the initiative of adults in playing); and 3) components related to the "execution of play" (such as leaving the child free in play). The results of this study emphasize that achieving the desired educational goals in Islam requires redefining and implementing play patterns based on these revelatory and narrative components.

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Introduction

The purpose of the religion of Islam and the revelation of the Holy Quran is the guidance and education of all human beings, including adults, youth, and children. However, guidance and education in childhood are of particular importance and sensitivity compared to other stages of life; because the human personality in this stage is in the process of formation and development, and many tendencies, behaviors, and moral characteristics are founded in this very period. Therefore, attention to child education holds a distinguished position in Islamic sources. In his supplication, Imam Sajjad (PBUH), emphasizing the importance of this responsibility, seeks assistance from Almighty God: "And help me in their education, their refinement, and their devotion" (Al-Sahifa al-Sajjadiyya, p. 124); "O God, assist me in educating, disciplining, and being good to my children." This request demonstrates that child education is a fundamental, difficult task requiring precision, skill, and seeking help from God.

The Imam's (PBUH) emphasis on this issue stems from the fact that during this period, the child has the greatest readiness to accept divine education and form a religious and moral personality. On the other hand, education and guidance will be effective when they are proportionate to the age, spiritual, and psychological characteristics of the educatee (mutarabbi); otherwise, they will not only fail to lead to the desired result, but may also provide the grounds for miseducation and the individual's alienation from religious teachings. This issue takes on double importance in childhood; because children have their own specific requirements, and one cannot educate them through adult-like or purely prescriptive methods. Instead, one must employ methods that are compatible with the child's world, their natural needs, and the developmental requirements of their growth.

Among these, "play" is considered one of the best, most natural, and most effective methods for child education. Play is the child's language and the arena for the manifestation of their talents, emotions, imaginations, and capabilities. Hence, it can serve as a suitable platform for transmitting educational, moral, and spiritual concepts.

Attention to this truth is also evident in Islamic narrations. Imam Sadiq (PBUH) states: "Let your son play for seven years" (Kulayni, Vol. 6, p. 46); "Leave your child to play until they are seven years old." This narration demonstrates the essential position of play in the early years of a child's life and indicates the necessity of recognizing this natural and educational need.

Despite this emphasis, one of the crucial questions that parents and educators face is how and with what components play can be directed along the path of correct education and the spiritual growth of the child. In other words, not every play necessarily has a desirable educational function; rather, play can lead to desired results only when it is organized based on valid educational principles and components. From this perspective, referring to verses and narrations and extracting the components of child's play from Islamic sources becomes a scientific and educational necessity.

Literature Review

Numerous books and works have been written on "child's play," but few studies have focused on the components of child's play from the perspective of verses and narrations, which constitutes the main issue of this research. Among the works addressing the status of child's play in Islam, one can refer to the books **Child's Play in Islam** (Shojaei, 2006) and **Islam and Children's Play** (Beheshti, 2012). However, there is still a felt need for a study that in a focused manner, extracts, analyzes, and categorizes the components of child's play based on Quranic verses, narrations, and the Sira (biography) of the Infallibles (PBUH). Therefore, the present study seeks to analyze these components by relying on Islamic sources and to present a clear framework for the educational utilization of child's play. The distinction of this research from existing works lies in its focus on the "components of child's play." Using a descriptive-analytical-inferential approach, it analyzes Islamic texts regarding child's play and strives to identify and extract the components of child's play based on the noble verses, Hadiths, and Sira of the Infallibles (PBUH). Hence, the present article takes a new step along the path of religious education by extracting the components of play.

Difination of the terms

Definition of Play

Given the broad aspects of play, various definitions have been offered for it, such as: "Play is any activity that serves as amusement" (Hosseini Dashti, 1997, Vol. 8, p. 28).

In Webster's Dictionary, play is defined as "activity or exercise for amusement, recreation, or sport" (Ahmadvand, 1993, p. 4).

According to "Mitchell and Mason": Play is a type of intellectual attitude that can be applied to any type of human activity and can accelerate any task (Ja'fari, 2012, p. 4).

"Froebel" believes: "Play is the natural blossoming of the leaf buds of childhood." "William Stern" states: "Play is an instinct for the growth and development of talents and a preliminary practice for future actions" (Jalali, 1973, p. 14).

Considering the various definitions, each focusing on a specific aspect of play, a more comprehensive definition can be presented: "Physical or mental activities during leisure time, which are performed individually or in groups for amusement and relaxation of the mind and body, are called play".

The Importance of Play in Child Personality Formation and Education

Play possesses multiple values for every growing child. Most of the time, parents perceive play as a waste of time and demand that their children engage in other activities. It is obvious that such parents deprive their children of many learning opportunities that are essential for the holistic development of their personalities. According to "Millie Almy" (Millie Champ), play helps the child to transform into a "human being" (Ahmadvand, 1993, p. 12).

Play is important and valuable for the child from numerous aspects, which the present paper proceeds to investigate:

1. The Value of Play in Physical Development

Play causes the organic systems of the body, such as the circulatory, digestive, respiratory, skeletal, endocrine, and nervous systems, to grow and develop coordinately. In every movement and activity, there lies an experience. These experiences, whether positive or negative, are conducted by the nervous system (Mahjoor, 1997, p. 132).

Furthermore, healthy children possess a high level of energy, which they consume through play. If the child's excess energy is not spent and remains stored in a suppressed state within the child's body, it leads to restlessness, anger, bad temper, and aggression (Ahmadvand, 1993, p. 12).

2. The Value of Play in Cognitive (Mental) Development

Today, psychologists present a broad perspective of the child's world and put special emphasis on childhood and its critical role in future life. For instance, "Bloom" concludes from his research that about 50% of a child's intellectual development is formed from birth to age 4, about 30% from age 4 to 8, and the remaining 20% between the ages of 8 and 17. The formation and development of intelligence is not an accidental or random event. Play enables the child to become acquainted with objects and events in the best possible way, discover their functions, and then, using their mental processes, infer, conclude, and discover answers to the unknown. The child understands cognitive concepts through play before entering the stage of formal education (Mahjoor, 1997, pp. 147-148).

According to "Piaget," play plays a vital role in the intellectual development of the child, and its effects are also evident in human life and behavior. "Gesell and Ilg" also express an opinion similar to Piaget's, asserting that engaging plays are necessary and essential for the full development of a child's intelligence (Ibid, p. 150).

3. The Value of Play in Education and Learning

Play is the most effective way of learning for children. This is because during play, educational content is learned without pressure and with enthusiasm and desire. Therefore, through targeted planning, one can utilize play to teach scientific subjects, social, and moral skills.

"Piaget" criticized current educational methods and believed that play should be considered and used as a method and tool for education. Piaget emphasizes that children should be given ample opportunity to play. His recommendation to the International Conference on Education in early 1939 was that various play materials should be provided to children for education (Shojaei, 2006, p. 16).

"Oliver," conducting studies on children in England, divided them into two groups. One group engaged in learning concepts through play, which took place for several hours daily, while the other group merely received traditional education, i.e., studying throughout. The results showed that children who were educated through play were more successful than the group who received traditional education and studying (Mahjoor, 1997, p. 150).

4. The Value of Play in Social Development

During play, the child explores their surrounding environment and, through play, takes their first steps towards socialization. Children learn through play how they can be accepted by group members, and they discover the level of capabilities required for success in the group.

Play causes the development of the social aspect of the child's personality. In group play, the child is inevitably bound to observe social norms and the rules of the game. During play, they learn social concepts such as taking turns, showing patience and tolerance, respecting the rights of others, gaining self-confidence, and coping with victory and defeat.

"Hurlock" states: In playing with their peers, the child learns how to establish social relationships with non-family members and how to solve problems arising from this type of relationship (Ahmadvand, 1993, p. 14).

"Kaplan" writes about the role of play in a child's social development: Many interactions of preschool children occur within the framework of play and children's relationships with parents, siblings, and peers undergo severe transformation in the preschool period (Kaplan, *Developmental Psychology*, p. 551).

5. The Value of Play in Thinking and Religious Education

One of the duties of parents is to explain religious teachings and educate children. In explaining this duty, Imam Sajjad (PBUH) addressed parents, saying: "The right of your child over you is to know that their existence is from you, and their good and evil in this world are tied to you, and you are responsible for educating your child with desirable manners and morals, guiding them towards Almighty God, and assisting them in obedience and servitude to their Lord..." (Tabarsi, 1992, p. 254).

One of the topics parents must become familiar with is the development of children's religious thinking. Since the child's world is a world of sensory perceptions and tangibles, and the major activity and operation of this period is "play." Therefore, if we want to teach abstract concepts such as God, reward and punishment, death, etc. to children, we must teach them within the framework of play.

"Goldman" in the 1960s began extensive research on the development of children's religious thinking, and before him, "Piaget" raised the issue of animism in children's religious development. "Harms" also distinguished the stages of religious development in children. The common point they have introduced is that religious concepts can be taught to children through dramatic plays, painting, and songs (Shojaei, 2006, p. 21).

The Components of "Child's Play" in the Quran

The Quran is an illuminating lamp that Almighty God has revealed for the guidance and education of mankind. The Quran has used "play" in the form of four words: La'ib (play/amusement), Yal'abun

(they play), Yal'abu (they play), and Yal'ab (he plays). We will examine the meanings of these four aspects:

"La'ib" has been used in the noble verses in the sense of "plaything" or "amusement," such as: "And the worldly life is nothing but play and amusement; but the home of the Hereafter is best for those who fear. Do you not then understand?" (Al-An'am / Verse 32). And the worldly life is nothing but a "plaything" and amusement, and surely the home of the Hereafter is better for those who guard against evil; do you not then reflect!?

"Yal'abun" and "Yal'abu" have been used in the sense of "making play of truths (mocking/playing with realities)," such as: "No recent mention comes to them from their Lord but they listen to it while they play" (Al-Anbiya / Verse 2). No new reminder (from the revelation, Quran, and miracles) comes to them from their Lord except that they listen to it while playing and amused (in lusts and desires) (but they do not take it seriously).

"La'ib" in the sense of "child's play" has been used only in Surah Yusuf. The story of Yusuf is one of the educational stories of the Holy Quran. In this Surah, we read from the tongue of Yusuf's brothers: They said, "O our father, why do you not trust us with Yusuf, while indeed, we are to him sincere counselors? Send him with us tomorrow that he may enjoy himself and play, and indeed, we will be his guardians" (Yusuf / Verses 11-12).

They said: "O our father, what is the matter with you that you do not trust us with Yusuf, while indeed we are sincere well-wishers to him? Send him with us tomorrow that he may roam [in the pasture] and play, and indeed we will guard him well".

Yusuf's brothers harbored a sinister plot in their heads. To implement their plan, they complained to Prophet Yaqub under the guise of well-wishers, saying: "O our father, why do you not consider us trustworthy with Yusuf, even though we wish him well?" Then, to achieve their

goal, they presented a logical reason to their father: "Send him with us tomorrow that he may roam and play." From the reason they brought to Prophet Yaqub and from the positive response of the Prophet of God to their request, it becomes clear that play is a necessity for every child, even if that child is the son of a Prophet by birth. For this very reason, the response of the Prophet of God was not: "My child is infallible, he should not waste his life playing, you are mistaken, a child does not need play, etc." Rather, he was only concerned about the neglect of Yusuf's brothers; hence, he said: He said, "Indeed, it saddens me that you should take him, and I fear that the wolf would eat him while you are of him unaware" (Yusuf / Verse 13).

The father said: "Indeed, I am saddened by his departure, and I fear that the wolf might eat him while you are heedless of him". Eventually, Yaqub's sons managed to separate Yusuf from his father under the commendable pretext of "the child's need for play" and carried out their sinister plot. Then they came to their father and said: They said, "O our father, indeed we went for a competition (racing) and left Yusuf with our possessions, and the wolf ate him" (Yusuf / Verse 17).

From this educational Quranic story, several "components" in the issue of child's play are obtained:

1. The Necessity of Play for All Children

In response to the request to take Yusuf for recreation and play, Prophet Yaqub did not say that my child is infallible and does not need play, and should not waste his precious life playing. It is clear from this verse that when high-ranking children like Yusuf, who is destined to bear the burden of prophethood, need to play, other children will have an even greater need for play.

2. Being Sincere (Well-wishing) and Trustworthy for the Child's Caregiver

Yusuf's brothers played the role of "caregivers" for Yusuf. To attract the trust of Prophet Yaqub, they presented themselves as Yusuf's "well-wishers and protectors," saying: "We are well-wishers of Yusuf, why do you not trust us with him? We will guard him well." From this

argument of Yusuf's brothers, it becomes clear that in the view of the Prophet of God, "being trustworthy, sincere, and protective" of the child's caregivers is essential. Because if the caregiver is an untrustworthy person, the probability of harm to the child is high. Therefore, educators and parents must select well-wishing and trustworthy caregivers for the child.

3. The Moral Health of the Child's Playmate

Yusuf's brothers, who in addition to the responsibility of caregiving, also played the role of Yusuf's playmates, resorted to beating and even attempting to murder their brother due to the vice of "jealousy." By doing so, they subjected the lives of their father, their brother, and themselves to agonizing hardships. Therefore, parents should not suffice with playmates being relatives or neighbors, etc., but must ensure the moral health of the playmate, which distances the child from physical and moral dangers.

4. Selecting an Appropriate Environment for Play

Prophet Yaqub's fear was of the danger of a wolf attacking Yusuf. This fear is a timely and desirable fear because, in inappropriate environments, the health and even life of the child are in danger, such as playing football in the street, where the probability of vehicles colliding with children is very high. Hence, parents and educators must select suitable and low-risk environments for children's play.

5. Awareness of the Child's State During Play

Even if the play environment is appropriate and the playmate is also trustworthy and good, parents must still be aware of the child's state; because in case of neglect by parents and educators, there is a probability of many unpredictable dangers. This is why Prophet Yaqub expressed concern about his sons' neglect. Therefore, the awareness and information of adults regarding the status of children's play can increase their safety coefficient.

6. Competition as a Beneficial Play

To have an acceptable excuse in the eyes of their father and show that they were engaged in a commendable activity, Yusuf's brothers said: "We had gone for a competition (racing) when the wolf ate

Yusuf." And Prophet Yaqub made no objection to "competition," because competition is one of the instances of play, and children and adolescents need it. Scientists have also pointed out the roots of the desirability and importance of competition. The importance of competition is due to the existence of a sense of competitiveness in children. Competition is one of the manifestations of a child's social development. If someone wants to achieve a higher status than others, this state is called a sense of superiority-seeking or competition. The first signs of competition can be observed in children around the age of three. For instance, the child claims: "My toy is the best of all, and I am superior to others." At the age of 5, when children become more social and engage more in activities, competition also becomes more noticeable among them. When the child reaches school age, they strive by any possible means to overcome and gain superiority over their peers. According to "William James," competition is an instinct that drives a person to activity so that they can equal or excel others. He regarded competition as so important and fundamental that he states 90 percent of human activities stem from the spirit of competition; although his statement is not free from exaggeration and hyperbole, it can nevertheless indicate the importance of competition (Khosravi, 2019, p. 118).

Play from the Perspective of the Infallibles (PBUH)

A) Play in the Words of the Infallibles (PBUH)

The Noble Prophet of Islam and the Imams (PBUH), who are the guides of Islamic education, have made many recommendations regarding children's play in their illuminated words. In each of these recommendations, there are pure points whose extraction and attention play a significant role in child education. Therefore, we narrate and analyze their illuminated narrations:

1. Child's Play as a Cause of Patience (Forbearance)

Imam Kazim (PBUH) stated: "It is desirable for a child to be playful (boisterous) in their youth so that they may be forbearing (patient) in their old age (adulthood)" (Kulayni, Vol. 11, p. 452); "It

is good for a child to be active and playful in childhood so that they become patient in adulthood." In order to have youth who are patient and steadfast in the path of religion, we must not neglect play in their childhood.

2. Child's Play as a Cause of Increased Intellect

The Noble Prophet of Islam (PBUH) stated: "The playfulness of a child in their youth is an increase in their intellect in their adulthood" (Mohammadi Rey-Shahri, 2002, p. 242); "The playfulness of a child in childhood is the source of the expansion of their intellect in adulthood".

According to researchers' investigations, play not only affects the intelligent and observable behaviors of the child, but also has an undeniable effect on the physiological structure of their brain (Mahjoor, 1997, p. 150).

3. Leaving the Child Free for Play

Imam Sadiq (PBUH) stated: "Let your son play for seven years, and let him be disciplined for seven years, and keep him close to yourself for seven years..." (Ibn Babawayh, *Man la Yahduruhu al-Faqih*, Vol. 3, p. 492). Leave your child to play for seven years, educate him for the (second) seven years, and keep him close to yourself for seven years.

The child must be free to play until the age of seven. Of course, leaving the child free does not mean abandoning the child in the play field and neglecting their state. Rather, it means that parents and educators should not deprive the child of the opportunity to play under the pretext of making noise, clutter, etc., and as long as the play does not conflict with moral and social values, they should leave them free. This is because play is a basic need of childhood. Also, leaving the child free to play does not mean neglecting their education, just as engaging in the child's education in the second seven years does not mean preventing them from playing in this period. Rather, in the first seven years, the main axis must be play, and parents, who are responsible for the religious education of the child, must make play the pivotal method for education and the transmission of knowledge.

4. Playing with Minimal Facilities (Resources)

The Holy Prophet (PBUH) stated: "Dust (soil) is the spring (recreation ground) of children" (Mohammadi Rey-Shahri, 2002, p. 252); "Soil is the playground of children".

Children's play does not require abundant facilities and exorbitant costs; rather, children can play with minimal resources and in the most ordinary places, such as dirt ground. Also, in another narration, it is stated: Prophet Muhammad (PBUH) was passing by with his companions when he saw children playing with soil. Some companions wanted to prevent them from playing, but the Prophet said: "Leave them to play, for soil is the breeding ground of children" (Mohammadi Rey-Shahri, 2002, p. 254).

Why did the Prophet (PBUH) not prevent children from playing with soil, but rather called soil the recreation and breeding ground of the child? Researchers state: Contact with beneficial soil bacteria, by strengthening the body's immune system, is useful in improving people's spirits similar to antidepressant drugs. Creating a completely disinfected and microbe-free environment for children can lead to the weakening of their immune system and make them susceptible to various diseases. Scientists' studies in recent years have revealed more than ever that obsessiveness and people's insistence on keeping their environment free from any bacteria and microbes produce the opposite result and increase their vulnerability to various diseases. The struggle between the immune system and microbes begins from the very moment a child is born. In this perpetual battle, the body's immune system gradually learns methods of confronting various enemies and increases its defensive preparedness by inventing various antitoxins and channels for transmitting bactericidal chemical substances. But if the human infant is placed from the very beginning in an environment free of any contamination, precisely at the time when the immune system must be formed and evolve through experience and trial and error, it ceases to function (Salehi, 2015, p. 73).

5. Play as the Best and Most Effective Method for the Child

The Noble Prophet of Islam (PBUH) stated: "He who has a child with him should behave childishly (playfully) with him" (Amili, 1989,

Vol. 24, p. 486); "Whoever has a child with them must behave in a childlike manner with them." The content of this illuminated narration is highly logical and practical. Because if a child is forced to behave like adults and, under pressure and coercion, is forced to perform tasks beyond their capacity, serious harm will be inflicted on their body and soul. It is similar to trying to release a several-day-old chick from a height to the ground to fly; this act yields nothing but the destruction of the chick. However, if adults, who themselves have experienced childhood, employ childlike methods to transfer their knowledge, manners, and experiences to children, they will achieve the desired outcome. Considering the necessity of employing childlike methods and the narration "Leave your son to play for seven years," wherein the Hazrat ordered that the child must be left free to play until age seven, it is understood that play is one of the best childlike methods that can be utilized to transmit knowledge.

B) Play in the Biography (Sira) of the Infallibles (PBUH)

It seems that the narrators of Hadiths and the biography (Sira) of the Infallibles have not paid much attention to narrating and mentioning their childlike states, and have even tried to present their childhood in a way as if they were never children and had no need for childhood, being kids, and childlike plays and amusements. While today it is clear to us that no human, by virtue of being human, is exempt from childhood and childlike characteristics, and the Infallible leaders, by virtue of being human, were not alien to childlike nature (Beheshti, 2012, p. 61).

For instance, a narration states: One day, Ma'mun set off on a mount for hunting. On the way, he encountered a group of children standing on the path, and Hazrat Javad (PBUH) was also standing there. When the children saw Ma'mun and his companions, they dispersed. Only the Hazrat did not move from his place until Ma'mun came near him. Surprised by witnessing the signs of solemnity and majesty in him, Ma'mun asked: "O child, why did you not move out of the way like the other children?!" The Hazrat replied: "O Caliph, the path was not narrow that I should widen it for you, and I have

committed no error or crime that I should flee from you, and I do not think that you punish anyone without crime". This is a long narration, and its end is that Ma'mun says: "Truly, you are the son of Imam Rida, and such wonders are not far-fetched from the children of that nobleman" (Qumi, 2003, Vol. 2, p. 219).

In this narration, it is stated that a group of children, one of whom was Hazrat Javad (PBUH), was standing in the middle of the path. The narrator's focus is on the firm and dignified responses of the son of Imam Rida (PBUH) to the Caliph, and no reference is made to Hazrat Javad's state and the reason for his companionship with the other children—whether it was for play and amusement or if they were engaged in a competition. Consequently, an important dimension of the Imam's life that could serve as a model for children has been neglected.

Among narrations, only a few have recounted the childlike plays of the Infallibles (PBUH). However, by analyzing these few narrations, one can infer important principles of children's play. Therefore, the examination and analysis of these narrations is essential, which we proceed to:

1. Abu Rafi' narrated: "I used to play madahi (a game similar to marbles or bowling played with round stones/balls) with Al-Husayn (PBUH) when he was a child. When my ball hit his ball, I would say, 'Carry me [on your back]!' He would say, 'Would you ride a back that the Messenger of Allah (PBUH) has carried?' So I would let him be. Then, when his ball hit my ball, I would say, 'I will not carry you, just as you did not carry me!' He would say, 'Are you not pleased to carry a body that the Messenger of Allah carried?' So I would carry him" (Tabari Amoli, 1383 AH, p. 134). Abu Rafi' recounts: When Husayn (PBUH) was a child, I used to play ball (madahi) with him. Whenever my ball hit his ball (meaning I won), I would say: "Carry me on your back!" He would say to me: "Do you want to ride on the back of someone whom the Prophet of God has carried on his shoulders?!" I would let him go. When his ball hit my ball, I would say: "Just as you did not carry me on your shoulders, I will not carry you on mine either." He would say: "Are you not willing to carry a body that the Prophet of God has carried?!" And then I would carry him on my back.

From this narration, three components are obtained:

- The Playmate Does Not Require Age Conditions: Abu Rafi' was an old man, yet he played with Imam Husayn (PBUH) during the Hazrat's childhood. Consequently, it is understood that the child does not need to play only with their peers; rather, adults can also be playmates for the child.

- Tolerance and Leniency in Play: The purpose of play is to release the child's energy and emotions, so one should not be too strict with the child regarding the rules and regulations of play. Rather, sometimes indulgence and leniency are required in play, just as Imam Husayn (PBUH) twice asked Abu Rafi' to waive his right, and Abu Rafi' waived his right and showed indulgence.

- Attention to Spiritual Matters in Play: Abu Rafi' did not neglect spiritual matters during play; rather, due to Imam Husayn's (PBUH) close relation to the Prophet (PBUH), he waived his right. Adults can also play with children for the sake of divine pleasure and the recommendation of the Prophet (PBUH), so that in addition to the physical and spiritual benefits for the child, they themselves achieve reward and divine pleasure.

2. Jabir ibn Abdillah (May Allah be pleased with him) narrated: "I entered upon the Prophet (PBUH) while he was walking on all fours, with Al-Hasan and Al-Husayn on his back, and he was saying: 'What an excellent camel is your camel, and what excellent riders you two are!'" (Arbili, 1985, Vol. 1, p. 519). Jabir says: I went to the Prophet of God while he was crawling on his hands and knees and Hasan and Husayn were riding on him, and he was saying: "Your mount is an excellent mount, and you are excellent riders on this mount".

This Sira of the Prophet teaches us that:

- Playing with Children is Desirable and Commendable: Vain and useless matters are never performed by the Prophet of Islam (PBUH). Therefore, the Prophet becoming a playmate for children demonstrates the desirability of play in the luminous religion of Islam. Anyone who takes the Noble Messenger of Islam as their role model must realize that becoming a playmate for children is an emulation of the Prophet of Islam.

- The Status and Dignity of Adults Should Not Prevent Playing with Children: The Prophet of Islam, with all his lofty status and dignity, made himself a playmount for children. Therefore, no one's status and position should prevent them from playing with children, and parents and educators of any status and dignity must pay attention to playing with children.

- Granting Dignity to the Child: During play, the Prophet (PBUH) honored and dignified children by using the phrase: "You are excellent riders on this mount." Granting dignity to the child during play increases their self-confidence and paves the way for their success.

3. It is narrated that: "The Prophet (PBUH) was praying one day in a congregation, and Al-Husayn, who was a small child, was near him. When the Prophet prostrated, Al-Husayn came and rode on his back, then shook his legs and said, 'Hal Hal!' (Go! Go!). When the Messenger of Allah (PBUH) wanted to raise his head, he took him and placed him by his side. When he prostrated again, Al-Husayn returned to his back and said, 'Hal Hal!' He kept doing this until the Prophet finished his prayer. A Jewish man said, 'O Muhammad, indeed you do things to children that we do not do!' The Prophet replied, 'Indeed, if you believed in Allah and His Messenger, you would be merciful to children.' The man said, 'Then indeed, I believe in Allah and His Messenger,' and he embraced Islam when he saw his nobility arising from the greatness of his status" (Majlisi, 1403 AH, Vol. 43, p. 296).

One day, the Prophet was praying with a group of people. Husayn was a young child and was present there. When the Prophet prostrated, Husayn would ride on his back, shake his legs, and say: "Hal Hal" (Go, Go). When the Prophet wanted to rise from prostration, he would take him and place him beside himself. Again, when the Hazrat prostrated, the child would ride on his back and say: "Hal Hal." This continued until the prayer ended. One of the Jewish men said: "You behave with children in a way that we do not." The Prophet said: "If you believed in God and His Prophet, you would also be kind to children." Upon witnessing this kindness and magnanimity of the Prophet, the Jewish man became a Muslim.

Analysis and Identification of the Components of the Narration :

- Play in Different Situations: Prayer is the peak of human servitude to God. Although the Prophet possessed the utmost humility, submissiveness, and presence of heart in prayer, he did not prevent children's play on account of the prayer. Rather, the Hazrat's prayer was an opportunity for the children to play. From this Sira of the Hazrat, it is understood that adults should not prevent children's play under the pretext of worship, work, rest, etc.; rather, they must utilize various situations for play.

- Playing with Children as an Instance of Showing Kindness (Love): In response to the Jewish man who was surprised by his play with children, the Prophet stated: "If you believed in God and His Messenger, you would also show kindness to children." In these illuminated words, the Hazrat introduced play as an instance of showing kindness to children.

- Playing with Children as a Requirement of Faith in God: The Hazrat presented play as showing kindness to children and showing kindness to children as a prerequisite for faith in God; hence, we conclude that playing with children is among the requirements of faith.

4. It is narrated that: "The Prophet (PBUH) went out with his companions to a banquet to which he had been invited, and there he saw Al-Husayn (PBUH) playing with some children. The Prophet (PBUH) went ahead of the people to meet him, then stretched out his hands, and the child began to run here and there, and the Messenger of Allah (PBUH) made him laugh until he caught him. Then, he placed one of his hands under his chin and the other behind the back of his neck, placed his mouth on his mouth, and kissed him..." (Ibn Qulawayh, 1977, p. 53).

The Prophet of God, along with his companions, was heading towards a banquet when they saw Husayn (PBUH) busy playing with other children. In front of the people, the Prophet turned towards Husayn and opened his arms to him. The child ran here and there to escape the hands of the Prophet of God, and the Prophet laughed with him until he caught him, placed one hand under his chin and the other behind his head, and kissed him.

Analysis and Identification of the Components of the Narration :

- Play in Different Places: The Prophet engaged in playing with Husayn (PBUH) in the street. From this act of the Hazrat, it is understood that play should not be restricted to a specific place, but any location that possesses the minimum desirable conditions can be used for play.

- The Initiative of Adults in Play: The Prophet (PBUH) opened his arms to play with him and did not wait for him to come for play; rather, he took the initiative himself and engaged in playing with him. Therefore, adults should not wait for the child's request to play; rather, sometimes it is necessary for adults to take the initiative for play. Especially under current circumstances where children are sometimes drowned in television programs, computers, and mobile phones, parents taking the initiative to play will have a double impact on children.

- The Effectiveness of Joy (Laughter) in Play: The Prophet laughed while playing with Husayn (PBUH). Because when play is accompanied by laughter and joy, it eliminates the spiritual and physical fatigue of the child (Khosravi, 2019, p. 122).

5. The Prophet (PBUH) said to them (Hasan and Husayn): "Stand up now and wrestle!" So, they stood up to wrestle. Fatima (peace be upon her) had gone out for some chore, and upon entering, she heard the Prophet (PBUH) saying: "Go on, O Hasan! Hold Al-Husayn tightly and throw him down!" She said to him: "O father! How strange! Do you encourage this one against that one? Do you encourage the elder against the younger?" He said to her: "O my daughter! Are you not pleased that while I say: 'O Hasan, hold Husayn tightly and throw him down,' my friend Gabriel is saying: 'O Husayn, hold Hasan tightly and throw him down'?" (Majlisi, Vol. 43, p. 264).

The Prophet (PBUH) said to Hasan and Husayn (PBUH): "Stand up now and wrestle." The two stood up to wrestle. Fatima (PBUH), who had gone out for some chore, entered and heard the Prophet saying: "O Hasan, hold Husayn firmly again and throw him to the ground." Therefore, she said to her father: "How surprising, O father! Do you instigate this one against the other? Do you instigate the older

one against the younger?" The Prophet said to her: "My dear daughter, are you not pleased that I say 'O Hasan, hold Husayn firmly and throw him down,' while my friend Gabriel says 'O Husayn, hold Hasan firmly and throw him down'?"

Analysis of the Narration :

- The Participation of Non-Parents in Child's Play:** Sometimes, parents' circumstances are such that they do not have enough time to play with their child. Under such conditions, one should not neglect the child's need for play; rather, one must utilize others, such as grandparents, or centers like nurseries (preschools), etc. Just as in the absence of Hazrat Zahra (PBUH), the Prophet (PBUH) participated in the play.

- The Child's Need for Active (High-energy) Plays: Children possess high energy, and active plays such as wrestling are suitable means for releasing it. If the child's excess energy is not spent and remains stored in a suppressed state within their body, it causes restlessness. For this reason, the Prophet (PBUH) encouraged his grandsons to wrestle.

- The Attractiveness of Play with Competition: By saying: "Stand up and wrestle," the Prophet (PBUH) provided a ground for play with competition for Hasan and Husayn (PBUH). This is because play accompanied by competition is more attractive to children. Competition is one of the manifestations of a child's social development.

- Encouraging and Motivating All Children in Play: Hazrat Zahra (PBUH) was surprised by two issues: first, encouraging one against the other, and second, encouraging the elder against the younger. In response to his daughter's surprise, the Prophet (PBUH) expressed the meaning that since Gabriel was encouraging Husayn and Hasan had no encourager, I also encourage Hasan. From the Hazrat's encouragement, it is understood that only one person should not be encouraged in play; rather, all children, in proportion to their talent and effort, must be encouraged so that the talents of all of them flourish.

7. It is narrated that: "Al-Hasan and Al-Husayn were writing, and Hasan said to Husayn: 'My handwriting is better than your handwriting.' Husayn said: 'No, rather my handwriting is better than your handwriting.' They said to Fatima: 'Judge between us!' Fatima disliked to hurt either of them..." (Hashemi Khoei, 1389 AH, Vol. 13, p. 105).

The Hassanain (PBUH) were busy writing when Hasan (PBUH) said: "My handwriting is better," and Husayn (PBUH) said: "My handwriting is better." They asked their mother to judge between them, but Hazrat Fatima (PBUH) did not wish to judge between them lest one of them be hurt. For this reason, she sent them to Ali (PBUH), who also abstained from judging and sent them to the Prophet (PBUH). He also abstained from judging, and finally, it was referred back to Hazrat Zahra (PBUH) herself. The Hazrat then scattered the beads of her necklace on the ground and said: "Whoever gathers more beads has the better handwriting." The children set to work gathering them. Almighty God then ordered Gabriel to halve the necklace beads between them so that neither of them would be saddened.

From the analysis of this narration, several components are obtained:

- Art as a Tool for Play and Competition: Sometimes physical or temporal conditions are not suitable for active plays. On these occasions, one can utilize art for play, just as the Hassanain (PBUH) used handwriting for competition and play.

- The Sensitivity of Judging Between Children: Hazrat Fatima (PBUH), the Commander of the Faithful (PBUH), and the Prophet (PBUH) all abstained from judging because there is a probability of children being saddened and a negative impact on them. Therefore, parents and educators who wish to judge between children must be aware of the sensitivity of judging and the probability of its negative impact on children.

- Generalizing the Winner of the Game (Making Everyone a Winner):** It is not always necessary to judge and designate a single person as the winner in children's competitions. Especially in daily and normal children's competitions, it is better to declare every child a winner according to their age group and effort. Just as God ordered Gabriel to divide the necklace beads equally between them so that both Hassanain (PBUH) would be winners and neither of them would be saddened.

8. Musa ibn Ja'far (PBUH) narrated: "I returned one day from school carrying my tablet. My father sat me before him and said: 'O my son, write: "Keep away from what is ugly and do not desire it."' Then he said: 'Complete it [rhyme it]!' I said: 'And to him whom you have done good, increase it!' Then he said: 'You will encounter from your enemy every plot.' I said: 'If the enemy plots, do not plot against him'" (Majlisi, Vol. 43, p. 100).

Imam Musa ibn Ja'far (PBUH) stated: One day I returned from school while holding my tablet. My father sat me down in front of him and said: "My son, write: 'Keep away from what is ugly and do not desire it' (Turn away from ugliness and do not intend it)." Then he asked me to answer this hemistich with another hemistich. I said: "And to him whom you have done good, increase it" (Increase your goodness to whoever you did good to). Then he said: "You will encounter from your enemy every plot" (From your enemy, you will see every trickery). I said: "If the enemy plots, do not plot against him" (If the enemy plays a trick, do not play a trick on him).

- Education Integrated with Play (Learning through Play): Imam Sadiq (PBUH) educated his child during play. This is because play is the most effective way of learning for the child. Therefore, with proper planning, one can utilize play to teach scientific, moral, and doctrinal subjects.

- The Child's Need for Creative and Intellectual Plays: Imam Sadiq (PBUH) could have asked his child to write two couplets and memorize them. However, the Hazrat stated a hemistich and asked him to complete the couplet using thought and creativity. The Hazrat's focus on creative and intellectual play indicates its importance for the child.

Creativity is one of the types of intelligence. Creative individuals can produce novel opinions when faced with new problems. Research conducted in the field of creativity shows that, contrary to past theorists who considered creativity hereditary and innate, creativity can be taught to everyone, especially children. Creative plays provide the child with an opportunity to grow and strengthen this faculty by using their creative power to solve problems. In addition, the positive attitude of parents toward the child and certain educational and learning environments are also important in reinforcing children's creativity (Salehi, 2015, p. 19).

Imam Sadiq (PBUH) himself in his childhood engaged in intellectual plays with friends. For instance, the Hazrat would sit down and play the "teacher" (ustadh), and the other children would become his pupils. He would ask for the name of a fruit, saying for example: its color is red, its taste is sweet or sour, and its season is this very season. If someone said its name correctly, they would become the teacher (Shojaei, 2006, p. 34).

The extracted components

The extracted components from the verses, words, and Sira (biography) of the Infallibles (PBUH) can be divided into three classes:

A) Components Related to the Essence of Child's Play

1) The desirability and commendability of playing with children, 2) The necessity of play for all children, 3) Child's play as a cause of patience (forbearance), 4) Child's play as a cause of increased intellect, 5) Leaving the child free to play, 6) Play as the best and most effective method for the child, 7) Playing with children as an instance of showing kindness (love), 8) Playing with children as a requirement of faith in God, 9) Competition as a beneficial pla.

B) Components Related to the Child's Companion (including playmates, caregivers, educators, and parents)

1) Being well-wishing (sincere) and trustworthy for the child's caregiver, 2) The moral health of the child's playmate, 3) Awareness of the child's state during play, 4) Playmates do not require age conditions, 5) The status and dignity of adults should not prevent them from playing with children, 6) The participation of non-parents in child's play.

C) Components Related to the Execution of Play

1) Selecting an appropriate environment for play, 2) Playing with minimal facilities (resources), 3) Tolerance and leniency in play, 4) Attention to spiritual matters in play, 5) Play in different situations, 6) Play in different places, 7) Granting dignity to the child during play, 8) The initiative of adults in play, 9) The effectiveness of joy (laughter)

in play, 10) The attractiveness of play with competition, 11) Encouraging and motivating all children in play, 12) Art as a tool for play and competition, 13) The sensitivity of judging between children, 14) Generalizing the winner of the game (making everyone a winner), 15) Granting dignity to the child, 16) The child's need for active (high-energy) plays, 17) Education integrated with play (learning through play), 18) The child's need for creative and intellectual plays.

Conclusion

Although play plays an essential role in child education, failing to attend to its value dimensions and failing to identify the components of "child's play" in Islamic texts makes this educational tool ineffective. In this writing, by investigating the value aspects of play, various developmental dimensions — including physical development, intellectual (cognitive) development, education and learning, social development, emotional development, and the value of play in thinking and religious education — were presented, inspired by religious texts and psychology. By researching the verses, narrations, and biography (Sira) of the Infallibles (PBUH), the "components of child's play" were identified and extracted. Unlike similar works and investigations that did not address the components of play, the findings of this research demonstrate 32 components that must be observed in child's play. These components can be classified into three categories: A) components related to the essence of play, B) components related to the child's companion, and C) components related to the execution of play. Paying attention to and implementing these components will help parents and educators utilize play for the correct education of the child.

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