

CHAPTER 3

THE CONCEPT AND TEACHING OF *ADAB* ON CHILDREN TOWARD PARENTS IN ISLAM

3.1 Introduction

The Qur'ān and the Prophet PBUH's teachings both emphasise the value of excellent *akhlāq* (morality) and *adab* (manners). In Islam, *akhlāq* and *adab* have been specifically defined to educate the *ummah* (Islamic nation), habituate the soul, and guide humans to behave righteously. Imām Al-Ghazālī (2009) in *Ihya' 'Ulumuddin*, stated that *akhlāq* is built in the human soul and from this it will bring out a good attitude as being patient, and positive in attitude which are traits from the heart. *Adab* encircles all the good things a Muslim must do: well-mannered, cultured, and polite.

The virtues of good *adab* are described in the Qur'ān and *ḥadīth*, and Prophet Muḥammad PBUH is a perfect example of these characteristics. Good *adab* includes respecting parents and elders, showing love and empathy to youngsters, and being considerate to neighbours. *Adab* toward parents and elders is another fundamental aspect of Islamic teachings. The Qur'ān continually emphasises the importance of children being dutiful and respectful to their parents, regardless of the circumstances.

This chapter answers to research question No. 2 (RQ 2): to describe the concept and the teaching of the Prophet PBUH and the practice of the Companions as guidance and inspiration to emulate good *adab* from the *aḥādīth* of *adab* towards parents in the book *al-Adab al-Mufrad*. *Adab* towards parents is the main focus of this research where

the children should be aware of the rights of the parents and their responsibilities towards parents in Islam. It also highlights the role of the parents towards the children and the importance of the family institution.

3.2 The Concept of *Adab* and Its Significance in Islam

The word *adab* literally means to invite people to eat, but it can also refer to inviting everyone or a large group of people to eat something or to congregate around a table. *Adab* thus encompasses all excellence, including every noble attribute, habit, or trait that falls within its reach. *Adab* encompasses different aspects of human behaviour centred on ethics, morals, consideration, way of conduct, civility, and pleasantness in dealing with others (Sulaiman et al., 2021).

Adab and etiquette rules are embedded in Islam. It involves good manners, courtesy, respect, appropriateness, and character as stated in the Qur'ān and the teaching of the Prophet PBUH. Syed Muḥammad Naquib Al-Attas (1980) define *adab* as a reflection of wisdom, where a man has the respect towards the societies *adab*. Further, he argues that *adab* is the discipline of the body, mind, and soul. It ensures each person recognizes and acknowledges their rightful position with self-discipline to produce a good man precisely the man of *adab* spiritually and mentally. In producing the good man, education plays an important part in the instilling and inculcation of *adab* in man. The Prophet PBUH is the ideal and the best example of such a man as stated in the Qur'ān. Therefore, the Islamic educational system should reflect the perfect man as in the concept of *adab*, in the early Islamic sense, a symbol of refined character and behaviour in speech, conduct, and etiquette.

Prophet Muhammad PBUH was known to have the best etiquette and *adab* towards Allah SWT and others. This character of the Prophet PBUH is stated in the Qur'ān:

“And surely, you have a sublime character.” (Al-Qur'ān. Al-Qalam 68:4)

Continuing from the Qur'ānic verse above, every believer is required to exemplify praiseworthy qualities foremost from the Prophet PBUH and his Companions. Islam emphasizes the beauty of morals and due to this, one of the reasons why the Prophet PBUH was sent to mankind was to perfect the beauty of morals and *adab*. This is reinforced in a *ḥadīth* narrated by Abū Hurayra:

Abū Hurayra reported that the Messenger of Allāh, may Allāh bless him and grant him peace, said, "I was sent to perfect good character." (Ḥadīth. Al-Bukhārī. *Al-Adab al-Mufrad. Bāb Hassan al-Akhlāq*. Chapter 14 # 273).

Based on the *ḥadīth* above, we are required to fulfil the qualities of perfection found in the Prophet PBUH and to be a good Muslim in terms of personality and *adab*. However, the process to reach the glory and nobility of character based on the *ḥadīth* above is to practice the *sunnah* of the Prophet PBUH.

a) The Concept of *Adab*

The *adab* derives from the Qur'ān and the *sunnah* of the Prophet PBUH and the example shown by the Companions. Viewing various opinions about *adab*, it is found that *adab* has a very broad meaning according to the understanding of the matter that is being discussed, and among them are Arabic terms, customs, education, medical ethics, social and literature. *Adab* as defined by the Encyclopaedia Iranica, majority of

the Arabists accepted that *adab* means manner, habit and behaviour from the *sunnah* and used for religious purposes. As in modern Arabic usage, the term *adab* denotes literature and it is developed in the Abbasid culture in the 9th century (Pellat, 2011).

The concept of *adab* is related to the rules of conduct and the customs that is inherited and revered as models from the *sunnah* of the Prophet PBUH and the practice of the Companions. All individuals are encouraged to emulate the teaching of the Prophet PBUH who successfully changed people from ignorant to knowledgeable. Viewing *adab* on human relations means ethical norms that refer to social actions according to specific needs towards other humans.

Adab towards the Prophet PBUH, Muslims need to fully understand the *sunnah* and the teachings of the Prophet PBUH, as it encourages love towards the Prophet PBUH more than ourselves. Further, *adab* towards other humans consists of spreading words of peace and mending broken relationships between people. It involves praying for brothers and sisters in Islam, advising and calling each other to do good and to stop evil. In addition it is also about respecting parents, elders and neighbours by showing love and compassion to the young (Latifah, 2019; Ramlan, 2019; Waheed, 2017).

In the book *al-Jâmi' al-Ṣaḥīḥ*, *adab* means *ḥusnul khuluq* (noble manners or good character) and *al-birr* (virtue). It includes noble manners or behaviour both in speech and deeds. This verifies that the meaning of *adab* is viewed more, from an applicative aspect so that this noble *adab* and morals provide positive effects and are beneficial for oneself and others. In general, the Prophetic concept of *adab* in Islam was developed on the principles of faith. This is due to the perfection of faith which obliges noble character and kindness to all mankind. Noble *adab* is referred to along with the values of faith with the faith in Allāh SWT and the afterlife. *Adab* is the driving force behind all commendable behaviour and noble morals (Haryanto, 2021).

Additionally, *adab* extends a distinctive understanding of good character and self-refinement based on the *sharī'ah* towards medical ethics. Sartell & Padela (2015) *adab* is defined from a medical perspective as having good manners, ethics, and virtue. Forwarded that by practicing good *adab* in the medical profession one will strive to be a good and the best physician. This action of good *adab*, instills virtue that complements the *sharī'ah* and provides the ability for a better quality of care toward patients. Sartell & Padela quoted the importance of *adab* from the classical work *Adab al-Ṭabīb* (*Adab* of the Physician) by Ishāq ibn 'Alī al-Ruhāwī, a 9th century CE Arab physician, that a physician should dominate the *adab* on becoming well-discipline, well-mannered and strengthen the moral character.

b) The Significance of *Adab* in Islam

Islamic *adab* is divinely inspired and derived from Islam's two principal sources, the Qur'ān and the *sunnah*, the Prophet's PBUH actions, words, and indirect instructions. Islam covers all aspects of a Muslim's life. For the believer, Islam provides the criteria for determining all of his behaviour and actions, his interactions with others and society as a whole, the connection with Allāh SWT and even his connection with himself (Al-Kaysi, 2015).

A person establishes himself as a virtuous or pious person by performing *adab* in accordance with the Prophet's PBUH *sunnah*. Hence, there are merits in exercising good *adab* according to the Prophetic *adab*, as they will be rewarded and loved by the Prophet PBUH. Allāh SWT, linked his love and kindness with the *sunnah* of the Prophet's PBUH. Therefore, whoever loves Allāh SWT and wishes to be loved and

granted compassion by Allāh SWT, one should internalise and simulate Prophetic characteristics in his or her dealings with oneself, others, and, ultimately towards Allāh SWT (Adibah Abdul Rahim, 2013).

Maintaining *adab* towards Allāh SWT does not permit the abandonment of *adab* towards other people. Interaction with family especially towards parents, friends, the larger community and even the environment is important. Emulating the Prophet PBUH in his *adab* when dealing with others should lead to social solidarity. There are no limitations set by the religion that suggest that one only maintain *adab* towards fellow believers. In Islam, *adab* should be extended to all as well. Imām al-Ghazālī in his book “Beginning of Guidance” has mentioned about the *adab* in the form of duties and responsibilities to parents, relatives, friends and neighbours, Muslims and non-Muslims alike (Al- Ghazālī, 2010; A. R. bin Rahman, 2019).

Adab helps to accomplish the objectives in life more expeditiously and in a better, more refined way. In general, there are many distinctions between the Muslim *ummah* and other *ummah*. The one that stands out the most is that as an *ummah* of *adab* who worship Allāh SWT with a specific *adab* and conduct oneself accordingly to the *sunnah* of the Prophet PBUH (Ahmed, 2007). Having good *adab* is a highly regarded in human characteristic. A good and highly person is usually revered by his respectable *adab* and considered a pious. On the other hand, a rude person with bad mannered and vulgarity may have the reputation of being a bad person. Having good *adab* is of utmost importance in everyday life. Good *adab* is also important, especially in propagating *da'wah* to others.

3.3 The Concept of the Pious Child

Children are gifts from Allāh SWT to families. Nurturing and raising children is not an easy task. The obligation in bringing up children in line with the teaching of the Qur'ān and the Prophet PBUH is a great task. More so, to produce pious children and to be good practicing Muslims. As in the *ḥadīth* narrated by Abū Hurayra: "When a person dies, all action is cut off for him with the exception of three things: *ṣadaqa* which continues, knowledge which benefits, or a righteous child who makes supplication for him." (Ḥadīth. Al-Bukhārī. *Kitāb Wālidain*. Chapter 19 # 38). Children are a precious treasure in the hereafter. Upon death, all the rewards from the deeds are cut off and children are expected to continue to pray for their well-being and seek Allāh SWT forgiveness for the parents.

A pious child is not only a child who is polite and obedient to his parents but more important a child who takes care of his religion. Practicing this religion is not just befitting prayer, but more than that. A pious child is one who is obedient to Allāh SWT, knows his duty as a servant of Allāh SWT and his responsibility to his religion. Further, he maintains his morals, his worship, and all his deeds at all times. Therefore, all these should be implanted to the child from early childhood. (Purnama & Hapsarani, 2019)

Imām al-Ghazālī explained that it is important to be a pious person. This trait can be obtained with a perfect early education from the parents. Children are a trust from Allāh SWT and need to be accustomed to good things and as they grow up they will be accustomed to good things. Basic education should be given priority which include inculcating the faith and teaching the *sharī'ah* in the religion such as prayer as well as building personal morals based on Islamic morals (Al-Ghazali, 2009b).

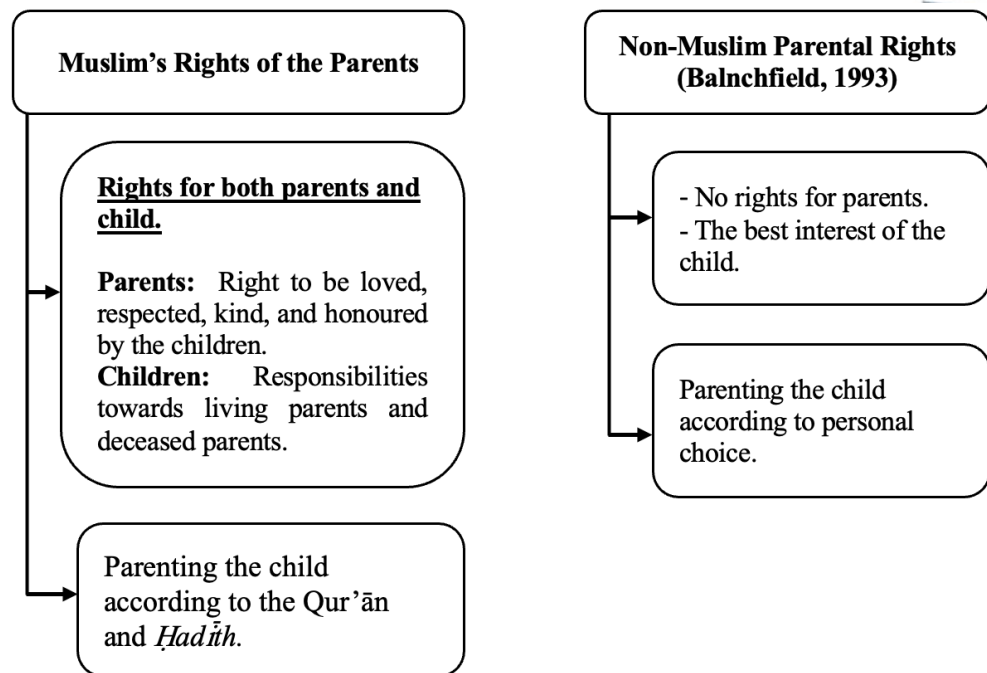
A pious child is the dream of every parent. Forming pious children is inseparable from the efforts of parents to shape the child's personality. A pious child

can be marked by several characteristics and among them are: faithful and devoted to Allāh SWT; Love Allāh SWT and His Messenger PBUH. The pious child loves Allāh SWT and loving the Prophet PBUH by following his *sunnah*; maintain prayer and worship. The pious child sets up his prayer on time, reads the Qur'ān and practices it; devote to both parents. Pious children glorify their parents by doing good, are polite and have good manners when communicating with their parents; pious child have a strong desire to increase their knowledge and possess the endowed nobility as the pious children have a noble character that is commendable, honest, kind, humble, forgiving and polite.

The attitude and behaviour of a good child as explained above summarises the characteristic of pious children. The formation of pious children is inseparable from the role of family (Hendra & Pribadi, 2019). In raising a pious child, it is the duty of the parents to provide a positive environment for proper guidance with education, religious learning, and spiritual guidance. It is an obligatory for parents, families and educators to attend to the upbringings of the children and they will be questioned on the Day of Judgement on the treatment of their children.

3.4 The Parental Rights from the Western Perspective

Parents are the most trusted and cherished members of a family. Every family, whether they are bound by religion, race, or community, is based on moral and ethical values. As demonstrated in the figure below (Figure 3.1), there are disparities between the rights of parents in Islam and parental rights from the Western perspective. In Islam, both the parents and children have their rights whereas, from the Western perspective, they are more focused on the children's rights.



Source: Al-Bukhari (2014); Balnchfield (1993)

Figure 3.1: Comparison of the Muslim's Rights of the Parents and Non-Muslim Parental Rights

The above figure (Fig. 3.1) shows parents' roles and children's responsibilities, which have been extensively discussed in Islam. In this regard, the rights are guided by the Qur'ānic precepts as well as the sayings of Prophet Muḥammad PBUH. In Islam, the parent-child code of behaviour is unique since the laws were established by divine decree. However, there are inconsistencies in how families perceive parental rights, particularly in the modern day where families vary in the level with which they practice religiosity. The Western perspective of parental rights is based more on constitutional and family law. These laws place greater emphasis on the interests of the children rather than respecting parents' rights.

Most Western countries have their own parental authority, that is, the rights and responsibilities of parents. Different countries have their own Charter of Rights for parents and families. In America itself, the states have their own charters and bills concerning parents' rights and children's rights. The European countries too, have their own family policies council and charters that improve their situation in all circumstances. Despite the fact that each nation has its own constitution, parental rights are centred on the rights and interests of children, which parents are required to uphold.

In Europe, there is a policy that provide protection and proper supervision of children's rights and family welfare. This is set out through advancements in family support research, policy and practice. The goal of the family support policy and service is to help families in their duties as caregivers and educators of children and young people. Through this family support policy, it helps to reduce the dangers of child poverty, child abuse, and child neglect, as well as their health and education. It also helps to improve parenting skills, parent-child connections and relationships within the larger family. This policy is often reviewed due to the European societies and economics, childhood and family relationships for many are trans-national in nature (Churchill et. al, 2021).

As in the State of Indiana (United State of America), a Parents' Bill of Rights was provided by Indiana Attorney General and supported by dedicated Indiana University parents to help parents and caregivers to practice their legal right to raise and protect their children. In Indiana, the law favours both parents and they share equal rights to their children. This Parents' Bill of Rights gives parents the parental rights to choose the right education, civil rights complaints, medicals, and religious liberty for their children (*PARENTS ' BILL OF Provided by Indiana Attorney General Todd Rokita, 2022*).

Further, the United Nation Convention on the Rights of the Child (UNCRC) stressed that Parental Rights refers to how parents choose to raise their children in a way that reflect the child's morals and values. The United Nations Convention on the Rights of the Child (UNCRC) is an important agreement among 196 countries that participate to protect children's rights. The Rights of the Child were negotiated by governments, non-governmental organizations, child development experts and religious leaders from all over the world. From this UNCRC, which outlines the role of the parents in promoting the best interest of the children and the children's rights. Legally from Article 18 in UNCRC, the parental rights refer to the parents right to make decisions regarding a child's education, health care and religion. In the case of separation of parents (divorce) these rights may include custody and visitation. Further, for the benefit of the children, Article 16, states that the child is entitled to privacy, that is no child shall be subjected to arbitrary or unlawful interference with his/her privacy. Article 12, establishes every child's right to freely express their opinions in all topics that concern them, as well as their right to have their opinions taken into consideration in a manner appropriate to their age and maturity and Article 28, of the UNCRC says that children and young people have the right to education no matter who they are. As for Article 9, children shouldn't be taken away from their parents unless their parents could be dangerous to them. Children have the right to remain with their parents. However, critics pointed out that some countries that joined the Convention did not agree with the proposed declaration, especially from a number of Muslim countries who stated that the provisions made were not compatible with Islamic law (Blanchfield, 2010).

As noted from the Charters and Bills mentioned, the law allows the parents to bring up their children according to their values and make decision in the best interest of the children. It is the duty of the parents to protect the child from harm, to provide food, clothing, a place to live, support financially, supervision, provide medical care and education. However, these parental rights will be terminated upon a good reason on the child's safety and wellbeing is at risk (Hubin, 1999).

Parental rights in the west refers to a parent's right to make decision for the child and in the best interest of the child. Lawfully governments protect parental rights as to fulfil their duties to raise children to honourable, independent adulthood. On the other hand, there are limits as in the case where parents who abuse their rights or neglect their duties may lose their children based on the rights of the children that is stated in the laws of the country.

3.5 The Rights of Parents from the Islamic Perspective

Islam prioritizes the family institution by taking care of the rights of every member in the family and nurturing it from every angle. From the Islamic context, the term "family institution" refers to a particular type of structure that are related to one another by blood or marriage ties. The form of family in Islam may be extended not just by living together but involves in the obligation towards the family which must be carried out in accordance with the provisions of the Qur'an and the teaching of the Prophet PBUH (Hammudah 'Ati, 1981). The family institution is considered as the foundation of a healthy and composed society. In a family institution, parents are held in high regard in Islam.

3.6 Role of Parents Towards Children

Allāh SWT placed enormous responsibility on parents towards their children. Parents are the closest individuals to children. Hence, parents need to play an important role in providing spiritual and physical needs for their children. The father is the head of the family and is the breadwinner and the mother is responsible for raising the children. Santoso (2016) asserts that in Islam, children have their rights that are before their birth and after birth. The children are entitled to social rights, educational rights, and financial rights.

a) The child's rights before birth

Children are blessed by Allāh SWT and the children are trusted to parents to give their best to them. In Islam, children have their rights even before they are born. Before they were born, the children have the right to life because it is not permissible to abort the unborn regardless of the stage of the pregnancy. It is clear the prohibition against aborting the unborn. In Islam, Allāh SWT has commanded the right of the infant for nourishment and He guaranteed such rights as He is the provider and sustainer of all life. This is stated in the Qur'ān:

“Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin”. (Al-Qur'ān. Al-Isrā'. 17:31)

From the above verse, the parents should do everything in their power to conserve the unborn child (Reshi, 2020; Santoso, 2016). In addition, Ibnu Kathīr (2003) stated that the verse above indicates that Allāh SWT is more concerned about His servants than the father is about his child. Allāh SWT made it clear that He determines their

sustenance. Furthermore, the killing of children is practiced by the people of *jāhilīyyah* due to their tradition where daughters are not allowed to inherit the inheritance, Allāh SWT forbade this act and it is clearly stated in the verse above. This matter of the abortion of a child is also recorded in the *hadīth* narrated by ‘Abdullāh:

I asked Allah's Messenger (ﷺ) "What is the biggest sin in the sight of Allah?" He said, "To set up rivals unto Allah though He alone created you." I said, "In fact, that is a tremendous sin," and added, "What next?" He said, "To kill your son being afraid that he may share your food with you." I further asked, "What next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour" (Hadīth. Al- Bukhārī, Saḥīḥ Bukhārī. *Kitāb Tauḥīd*. Chapter 40 # 7520).

However, in Malaysia, on the matter of abortion, according to article 312 Malaysian Penal Code (Act 574, 1998), abortion is not allowed but it is permissible in the case of any exceeding danger to the mother and this must be confirmed by a qualified and trustworthy medical report (Husni et. al, 2013).

b) The Child's Right after Birth

Upon birth, children are given their proper rights such as rights on feeding, clothing, health care, the celebration of birth (*‘aqīqah*), and giving a good name. Islam gives all attention to the need of the children and the best gift to a child by the parents is a proper upbringing according to the Qur'ān and *sunnah*. The following are the given rights:-

i) The Child's Right to Nutrition

After the birth of the children, they have the right to be breastfed by the mother directly for about two years as stated in the Qur'ān:

“Mothers shall breastfeed their children for two whole years, for those who wish to complete the term” (Al-Qur’ān. Al-Baqarah 2:233)

The children’s right to be breastfed is one of the most important rights in Islamic law. As stated in the above verse of *sūrah al-Baqarah* (2:233), it emphasizes the importance of breastfeeding for the children. Furthermore, the two years of breastfeeding will create a strong bond between the mother and the child and it gives the child a sense of security (Mehrpsheh et al., 2020).

ii) The Child’s Right to Socialization

After birth, the rights of the child starts by calling the *adhān* in a new-born’s right ear and the *iqāma* in its left ear. This is followed by doing the *tahnīk* by touching the tongue of new-born baby with honey, sweet juice or pressed dates. It is a ritual from the *sunnah* of the Prophet PBUH and it is mentioned in a *ḥadīth* narrated by Abū Mūsā:

A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did Tahnīk for him with a date, invoked Allah to bless him and returned him to me. (The narrator added: That was Abu Musa's eldest son.) (Ḥadīth. Al-Bukhārī. Ṣaḥīḥ Bukhārī. *Kitāb Aqīqah*. 1# 5467)

The above *ḥadīth* is a clear encouragement for *tahnīk* on a new-born and that the person who does the *tahnīk* should be from among the righteous and pious. Originally, *tahnīk* is performed with dates and it is the *sunnah* of the Prophet PBUH on the usage of dates. However, if there are no dates available, it is permissible to perform with other sweet sustenance such as honey (Muhammad Fahmi Rosli, 2020).

The new-born then have his/her hair shaven and he/she is entitled for the celebration of birth (*'aqīqah*) and a good name. Giving a child a beautiful and honourable name is very important. There are names that Allāh SWT love most such as Abdullāh and Abdurrahmān and this is mentioned in a *ḥadīth*:

Abū Wahb, a Companion, reported that the Prophet, may Allah bless him and grant him peace, said, "Name yourselves with the names of the Prophets. The names which Allah Almighty loves most are 'Abdullah and 'Abdu'r-Rahman. The most truthful names are Harith and Humam. The ugliest names are Harb and Murra."
(Ḥadīth. Al-Bukhārī. al-Adab al-Mufrad. *Kitāb al-Asmā'* 356 # 814)

From the teachings of the Prophet PBUH and the practice of the Companions as in the *ḥadīth* above, each member of the family should be given a good name. Parents should give a name to the new-born as soon as possible, that is on the day he/she was born and it is permissible to delay it.

Islamic law has given children the rights to a good life and general care. In addition, the child is entitled to be raised in security, surrounded by a good environment according to the family's ability. On top of that, it is the child's right to be loved and to be guided until they reach maturity with the necessary knowledge to protect them from sins and know their purpose in life (Santoso, 2016).

iii) The Child's Right to Early Education

Education is the basic right of a child in Islam. Parents play an important role in providing spiritual needs for their children and are responsible for providing religious values, faith, and moral education. Dhorat (1996), added that it is natural for parents with their best capability to educate their children. This process of education starts with

listening and visuals during the early years. As for the first words a child should be taught the *kalimah* of Allāh SWT as taught by the Prophet PBUH. Withal, in supporting the children's education, motivation, and fostering a good example are important in the early years of the child.

Furthermore, parents are responsible for guiding their children's upbringing according to the guidelines of the Qur'ān and the Prophet's PBUH traditions. Afiful Ikhwan et al. (2019) added that other than being responsible for guiding the children, parents play a crucial part in assisting kids with their education, especially when acting as a motivator and providing a support system for the child. In the kindness of their children, parents and children need to communicate well while nurturing character.

iv) The Child's Right to Equal Treatment

In Islam, the act of injustice is prohibited. Giving justice to children is important because they are entitled to be treated fairly and equally in all aspects of life. Junaid ul Islam (2021), added that no child should be given priority or any type of preference or consideration over others. They should be treated fairly in terms of love, care, gifts, grants, ownership, or inheritance. Depriving the right of inheritance of a child over another child in Islam is considered an act of injustice.

Justice for each child was emphasized by the Prophet PBUH. As highlighted by Siti Aishah Hazali (2023), fairness towards children is demanded and praised in Islam. Moreover, fairness among family members, especially between parents and children is the main element in the formation of a family. In general, scholars agree that parents should give gifts, grants, or ownership to their children equally. The scholar's argument is based on the Prophet's PBUH words as narrated by 'Amīr:

I heard An-Nu`mān bin Bashir on the pulpit saying, "My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. So, my father went to Allah's Messenger (ﷺ) and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Messenger (ﷺ)!' Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children. ' My father then returned and took back his gift." (Ḥadīth. Al-Bukhārī. Ṣaḥīḥ Bukhārī. *Kitāb Hibah waḥdhalā wa tahrīdh `alaihā* 13 # 2587)

The Prophet PBUH has emphasized that parents should be just and fair to all their children, particularly in matters of gifts and kindness as stated in the given *ḥadīth*. It is unfair as one receives more while the other receives less or nothing. In addition, being fair and granting equality to all children satisfies the requirements of justice and equity which pleases Allāh SWT. The consequences of discrimination are made among the children, it will lead to ill-will, and jealousy and evil can arise from this. The discriminated child will bear a grudge against the father and other siblings.

3.6.1 Responsibilities of Parents towards Children

In Islam, parents have the rights and responsibilities towards children and they are accountable for these responsibilities. Being a parent to children it takes hard work, love, and patience to raise a child. Parents should provide adequate nurturing, guidance, and good behaviour.

i. Nurturing the children

Nurturing the children is one of the important duties of the parents and the prime responsibility of parents is to instil faith in Allāh SWT. Parents should not only be

present to provide food, shelter, and good education for them but they are the ones who shape them into good or bad humans. It is the duty of the parents to prepare the child for this world and hereafter. This is stated in the *ḥadīth* narrated by Abū Hurayra:

Allah's Messenger (ﷺ) said, "No child is born but has the Islamic Faith, but its parents turn it into a Jew or a Christian. (Ḥadīth. Al-Bukhari. Ṣaḥīḥ al-Bukhārī. *Kitab al-Qadar*. Chapter 3 # 6599).

From the *ḥadīth* above, it is clear that early childhood *tarbiyah* is very important because it is the pillar of religious foundations in building an excellent personality. Therefore, parents have the right to discipline their children according to Islamic teachings and *adab*. As in the *ḥadīth* from Ayyūb bin Mūsā which was narrated from his father, the Messenger of Allāh SWT said:

"There is no gift that a father gives his son more virtuous than good manners" (Ḥadīth. At-Tirmidzi. *Bab Bir waṣīlah*. 25 # 1952).

From the *ḥadīth*, parents have to fulfil their responsibilities to educate and raise the child with good values and in the best possible Islamic way. The greatest service that the parents can provide for their children is to prepare them with good *adab*, kind, loving, wise, righteous, noble, faithful, dutiful, hardworking, and *du'ā*.

ii. Education for children

In Islam, education is the foundation of upbringing and they are accompanied by discipline and self-improvement. The purpose of education in Islam is to associate and balance the physical and spiritual development of humankind. One of the most important rights of a child is to provide the environment for his education. Moreover,

Islam deals with universal education and moral values. According to religious teachings, the best time for education is the childhood period and it continues through the stages till they are matured. The Qur'ān and *sunnah* provide guidance and educate the children (Abdullah Nasih 'Ulwan, 2004).

Aisha Hamdan (2009) emphasizes that parents have to make sure their child is happy, honest, and religious and has knowledge about Islam whether they might be boys or girls. When teaching children, parents should remember that a child often learns from examples. The examples of parents play a very important role in bringing up a child. Parents who want their children to be religious, honest, and disciplined should themselves be religious, honest, and disciplined. Children learn a great deal by watching those around them, particularly their parents. Therefore, for this purpose, the Prophet PBUH varied his techniques namely illustrative parables, narrative stories, making oaths, examples and encouragement to his Companions and his followers. The choice of technique may depend upon the nature of the topic or problem.

Children should be given the best education to ensure that the child becomes pious child. Parents should always guide their children to be righteous and avoid vile. It is the responsibility of a parent to make sure the child gets educated based on the understanding of the harmony between spiritual and physical development.

3.7 The Approach of *Da'wah* in Teaching *Adab* toward Parents.

The nature of *da'wah* (Islamic missionary work) is an invitation to Islam through the Qur'ān and the teaching of the Prophet PBUH to educate mankind about the branches of knowledge and to have moral perfection. Suzana Othman (2011) stated that numerous Islamic educational institutions, such as those in Tarim City, Yemen, led

by Habib Umar bin Hafiz, prioritize knowledge, *suluk* (spiritual development), and outreach through *da'wah* as integral components of their religious and communal initiatives. In this context, knowledge pertains to religious scholarship, while *suluk* aims to cultivate mental refinement. According to the Kamus Dewan Bahasa dan Pustaka, *suluk* refers to the path towards achieving inner perfection, encompassing disciplines such as *ṭarīqah* (the Sufi path of spiritual development involving stages of meditation), *taṣawwuf* (the process of realizing ethical and spiritual ideals) and knowledge aimed at spiritual fulfillment. It can also be understood as withdrawal or seclusion to calm the mind (Kamus Dewan Edisi Keempat, 2007).

As for *da'wah*, every messenger of Allāh SWT conveys their *da'wah* in various ways according to the current situation. The task of delivering *da'wah* is known as *dā'ī*. As a *dā'ī*, he must equip himself with proper *adab* and knowledge, have a strong and sincere drive in doing it and be willing to make sacrifices to impart knowledge to all. *Da'wah* should be carried out in the best possible manner with a variety of methods such as clear explanation on the related current topic discussed, storytelling and presenting a role model. These methods must be variable, depending on the situation, place and time (Abdul Salam Shukri, 2021).

Da'wah differs depending upon their situation and the establishment of the *dīn* (religion, the way of life Muslims must adopt to comply with divine law) in the family. The methodology in delivering the teachings varies due to the different types of people. *Da'wah* endeavours ought to be conducted with the utmost *adab*, characterized by sincere devotion and humility, devoid of any hint of conceit. It is imperative for the *dā'ī* to exemplify commendable *adab*, particularly in interactions with non-Muslims, thereby serving as a model for others. Hence, the cultivation of good *adab* necessitates diligent effort and systematic training. This is predicated on the understanding that

virtuous behaviour becomes ingrained in the human psyche only through habitual engagement in righteous deeds. The act of religious teachings and counsel should be solely directed towards pleasing Allāh SWT, with no ulterior motives or personal agendas.

'Abdul 'Azees ibn 'Abdullah ibn Baaz (1998) views people in five types namely: The first type of people is those who want good but are negligent and have little understanding. This type of person needs to be given *da'wah* with wisdom. The second type are those who are distant from the truth and occupies themselves with other than the truth. Such a person needs good advice from the *dā'ī*. The third type is the one who has doubt, which obstructs his understanding of the truth and prevents him from obeying Allāh SWT. This person requires the matter to be discussed and argued in good atmosphere without using abusive words. The fourth are the official and significant who's evil one fears upon the *da'wah*. They should be advice with good words and *adab* from the leaders of the *ummah*. Lastly, the fifth type of people is the disbelievers. This is the responsibility of all believers to make give them clarification on the obligation for them to adhere to Islam and to worship Allāh SWT and Prophet Muḥammad PBUH as the Messenger of Allāh SWT.

As far as *da'wah* is concerned, the basic teaching method from the Prophet PBUH is best applied. *Da'wah* in the era of globalization is challenging and Muslim are requested to be able to adapt to the situation by dealing with the changes and to deal it wisely. The era of globalization has affected both structure and culture in society (Siti Zainab et al., 2019). Therefore, it is necessary to carry out *da'wah* the way of the Prophet PBUH and execute the Prophet's PBUH method with the correct *adab* which is important for the formation of good *adab*, etiquette and personality that coincides with the teaching of the Prophet PBUH.

Possessing *adab* means being conscious of the responsibilities, understanding and fulfilling the obligation to oneself and others towards perfection. Good *adab* is important because it is the foundation in life to achieve success and a distinctive place in the community. *Adab* can be formed through habits and make the nature of the Prophet Muḥammad PBUH as a role model. In a *ḥadīth* narrated by Abū Hurayra:

Abū Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "I was sent to perfect good character." (Hadith. Al-Bukhari. Kitab Al-Adab al-Mufrad. *Bāb Husnul al-Halaqi* . Chapter 14 # 273).

From the *ḥadīth* above it is clear that the Prophet Muḥammad PBUH was sent to improve the *adab* of everyone in all aspects. This includes in building up good character and doing good deeds. This suggest that, to have good *adab*, one should act in accordance to the teaching of the Prophet PBUH through the hadith and his sunnah apart from having him as the role model.

Each person has duties towards self, family, and others. These duties come with proper *adab* so that one succeeds in the world and hereafter. As for the duties towards family, each family member has their responsibilities with proper *adab* towards one another. The most vital role to be played in order to emulate the Prophet's PBUH teaching in the building of a happy family is to enhance devotion to Allāh SWT, followed by obeying both parents in accordance with the *adab* taught by the Prophet PBUH and the practiced by the Companions. Children must adhere to the *adab* that are specified towards parents. *Adab* doing good towards parents is highly demanded as in the Qur'anic verse:

“And your Lord has decreed that you not worship except Him, and to parents, good treatment.” (Al-Qur’ān. Al-Isrā’ 17:23)

From the verse, Allāh SWT relays to children to faith and worship only to Him. Immediately after, to respect parents which means to show good *adab* towards parents such as to respect, love, obey and other courteous behaviour towards them. This is important as *adab* towards parents and other family members is the foundation of communication and contact with the outside world.

Towards good *adab* to parents, adapting the teaching and practice of the Companions will lead to a harmonious life among family members. This is due to the fact that the *sunnah* and the life of the Prophet PBUH are pertinent and encourage all to practice simplicity in any circumstance even in the context of contemporary living. Practicing the teaching of the Prophet PBUH on *adab* is not complicated as it appears to some but with enough exposure, one will understand the true concept of the *adab*. Details on the *adab*, Adi Abdullah Muslim (2019) discusses the emphasis on building good character by the Prophet PBUH in the beginning of his *da'wah* to the Companions in early Islam. The first *da'wah* of the Prophet PBUH to the companions was to purify them from bad *adab*. It can be said that the *da'wah* related to *adab* conveyed by the Prophet PBUH is something comprehensive, covering all behaviour, feeling, and thought through the stories of the Qur'an. The method of teaching by the Prophet PBUH was done in stages according to the ability of the companions, especially through the actions and behaviour of the Prophet PBUH himself. He educates the Companions in the best ways which is easily understood and applied without any problems. In fact, the form of education delivered is appropriate as what was revealed by Allāh SWT. Further, Adi Abdullāh Muslim refers to the opinion of Abd Fattah Abū Ghuddah in his

book *al-Rasūl al-Mu'allim*, that education through actions and behaviour are more strongly attached to a person, as well as easy to understand and to maintain it.

Given, the teaching of the Prophet PBUH on the *adab* through stories from the Qur'ān and role model to the Companions, it is important to note that there are other methods used by the Prophet PBUH to build perfect *adab* for all. Apart from role models, one of the styles and ways of teaching by the Prophet PBUH is to communicate, namely dialogue and asking questions. This method made intuition on the Companions of the Prophet PBUH who listened to it, then it was accompanied by an answer according to their understanding. The *ḥadīth* below from Imām Bukhārī show that this method was used by the Prophet Muḥammad PBUH to his companions:

'Imran ibn Husayn said, "The Messenger of Allah, may Allah bless him and grant him peace, said, 'What do you say about fornication, drinking wine and theft?' 'Allah and His Messenger know best,' we replied. He stated, 'They are acts of outrage and there is punishment for them, but shall I tell you which is the greatest of the great wrong actions? Associating with Allah Almighty and disobeying parents.' (Hadith. Al-Bukhari. Kitab Al-Adab al-Mufrad. *Bāb al-Wālidain*. Chapter 15 # 30).

From the *ḥadīth* above, is an example of the dialog where the Prophet PBUH invites the human mind to think and consider what he teaches whether it is an obligation, law or wisdom. The way Prophet Muḥammad PBUH communicates with others is the best example to be followed. Good communication is highly demanded for the preachers in the teachings of the Qur'ān and *sunnah*. Mohd Norzi & Nurul 'Asyikin (2018) added that communication is one of the mediums used since the time of the Prophet PBUH in conveying the message of Islamic *da'wah*. The Prophet PBUH became a source of *adab* for Muslims to learn how to communicate with each other. Good communication assures effective relationships with others. Muhammad Faizzuddin Abu Naim (2022)

is in agreement with the fact that communication is very important in establishing good relationships with others. He further added that communication specifically in the family is significant where children are most affected by what they learn in the family environment. Parents need to establish good communication so that children are spared from bad communication. From this good communication, proper *adab* towards parents will be formed and this is one of the greatest obligations for children in Islam.

Evidently, the *da'wah* of the Prophet PBUH on *adab* to the Companions has a great impact on the character development to others. This approach by the Prophet PBUH in teaching *adab* is best applied for all *da'ī*. In obtaining the proper *adab* towards parent, Siti Nurjanah et al. (2019) acknowledging the method from the Prophet PBUH is the best answer to help one from ignorance into the understanding of *adab* that is required by all. The teaching of the Prophet PBUH and the practice of the Companions is suitable to be practiced by Muslims and non-Muslims as he is the greatest benefactor of humanity and a source of guidance for all mankind.

3.8 The Importance of Family Institutions to Build Good Generation

A family institution in Islam is built based on the Qur'ān and the teaching of the Prophet PBUH and traditionally consists of an extended family. This extended family consists of parents, children, grandparents, and elderly relatives. Family is considered the first school of children where they are nurtured and introduced to basic morals and etiquette. To the same extent, it is the responsibility of the parents to develop them spiritually and foster faith in them. In a family institution, parents and children should be aware of their obligation towards each other and their rights (Kauther, 1999).

Further, Islam sees that family institution plays a major role in shaping one's personality. It is the main source of education because it's a place where a child gets

his basic knowledge. The role of the family not only to continue the lineage, but even more than that. Both parents play an important role in shaping the behaviour and personality of children. Family is where all the knowledge and mental intelligence of children begin. Children are born upon *fiṭrah* as in a *ḥadīth* from Abū Hurayra:

Narrated Abū Hurayra: Allah's Messenger (ﷺ) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) but his parents convert him to Judaism, Christianity or Magainism (Ḥadīth. Al-Bukhārī. Ṣaḥīḥ Bukhārī. *Kitāb Janā'iz*. Book 79 # 1359).

The *ḥadīth* obviously states that every child that is born (be it the child of a Muslim or a non-Muslim) then he is born in a state of Islam, both his parents are the ones who will later convert him to another religion. Hence, it is important for parents to educate and lead their children to the right path. For this, the parents themselves need to have knowledge of parenting and knowledge in religion so that children will be well educated according to what is prescribed in the Qur'an and the teaching of the Prophet PBUH (Zeckry, 2018).

Basically, parents as educators need to mobilize their full energy and try to always focus on carrying out all the commands revealed by God. Religious beliefs need to be nurtured so that they become ingrained in them. In this matter, parents should possess noble *adab* in their everyday life. With exemplary *adab*, parents set an example to their children. On the other hand, if the parents themselves are deprived of noble *adab*, it is a loss for the children (Ratna Roshida & Nik Haslinda, 2007)

In the contemporary age, Muslim *ummah* experiencing great turmoil and change especially those who enjoy the greatness of modern technology. These changes in life to some extent affect the economy, culture, education the thinking in the family

institution. Therefore, it is important for a family today to build a strong foundation and greater focus on Prophetic traditions so as not to be influenced by the modernity of present life. Children should be well fed with proper education and skill in line with the religion. Parents need to instil strong religious knowledge in their children and the best education as the children could contribute their potential for the future (Kauther, 1999; Zeckry, 2018).

3.9 Conclusion

This chapter discusses briefly on the *adab* of children towards parents. It can be concluded that Islam highly regards those with good *adab*. The Prophet PBUH encouraged in having good *adab* by being thankful toward Allāh SWT and always be good to parents.

Prophet Muḥammad PBUH himself is known to be a person of the best *adab* concerning his relationships with Allāh SWT and others. Prophet Muḥammad PBUH exercised his good qualities and attributes of mind and soul in his interaction with others including the non-Muslims. His gentle nature in communication and being polite towards others provide a good model for all. Therefore, it is the right direction for all especially children to emulate the good attribute from the qualities shown by the Prophet PBUH.

This chapter also discovered that, due to a variety of causes, some children's *adab* toward their parents has deteriorated, and they are unaware of their responsibilities towards parents. Due to the current environment, children's behaviour is influenced by modern technology. Some children and parents endure problems in their daily lives, which can lead to conflict. Therefore, parents should return to the Prophet's PBUH

sunnah and his teachings to teach their children about the right *adab* towards parents and to alert them of parents' rights to the child.

