

SOURCE OF ENHANCING MOTHERS' ROLE IN THE LIGHT OF HADITHS SAHIH AL-BUKHARI



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Abstract

Islamic interpretation stabilize the mothers as one of the primary individuals directly responsible for managing their children's lives. However, studies have indicated a concerning decline in the institution of the family, which significantly impacts children's well-being. Furthermore, the demands of contemporary careers often lead to the neglect of mothers' parental responsibilities towards their children. Addressing this crucial issue calls for empowering the role of mothers, this study aims to explore the aspects that require attention and improvement from mothers as they fulfill their roles based on the Hadiths of Sahih al-Bukhari. Employing a qualitative research design, the study utilizes inductive thematic analysis to extract valuable insights from the Hadiths. After extracting the hadiths of the mothers' role from Sahih al-Bukhari using words closely related to the word "umm", this study analyses the hadiths from the books of explanation of hadith. Based on the understanding from the analysis, the theme of the mothers' role was formed. The findings have identified six essential aspects concerning the role of mothers, encompassing spiritual, physical, emotional, moral, social, and sexual dimensions. By focusing on these six areas, mothers can effectively cultivate a comprehensive and balanced identity for their children, addressing both worldly and spiritual aspects.

Sumber Islam telah menerangkan bahawa ibu salah seorang insan yang bertanggungjawab mengurus kehidupan anak-anak. Meskipun begitu, disebabkan kesibukan ibu masa kini dalam urusan kerjaya telah menyebabkan peranan mereka terhadap anak terabai. Di samping kekurangan komunikasi dan perhatian daripada ibu turut mengakibatkan anak terlibat dalam masalah sosial. Berdasarkan masalah yang disebutkan, satu perbincangan mengenai pemeraksanaan peranan ibu perlu dilakukan. Justeru, kajian yang dilakukan ini akan meneliti aspek yang perlu diberi perhatian dan ditingkatkan oleh ibu dalam menjalankan peranannya sebagai ibu menurut hadis sahih al-Bukhari. Dalam mencapai objektif kajian, kajian ini menggunakan reka bentuk kualitatif dan dianalisis secara tematik induktif. Setelah mengekstrak hadis daripada kitab sahih al-Bukhari menggunakan perkataan yang berkait rapat dengan perkataan "umm" (ibu), seterusnya kajian ini menganalisis hadis-hadis tersebut daripada kitab-kitab penerangan hadis. Berdasarkan pemahaman daripada analisis tersebut, tema peranan ibu terhadap anak dibentuk. Hasil kajian mendapati sebanyak enam aspek yang diketengahkan dalam hadis-hadis berkaitan peranan ibu. Aspek-aspek yang perlu diperhatikan oleh ibu dalam mengurus anaknya ialah spiritual, jasmani, emosional akhlak, sosial dan seksual. Keenam aspek ini dapat membantu ibu dalam membentuk jati diri yang utuh dan seimbang antara dunia dan akhirat.

Background

Recently, the breakdown of the family institution has become a recurrent topic of discussion in both media and scholarly circles. A stark illustration of this trend is the report of 66,440 divorce cases involving Muslim couples from March 2020 to August 2022¹. Such alarming statistics underscore the significant implications of the decline in the family institution, affecting not only couples but also their children. The disintegration of the family structure disrupts the emotional well-being of couples,

¹Latifah Arifin, "Pengurusan komunikasi lemah antara punca cerai", *BH ONLINE*, 16 September 2021.



often leading to the neglect of their parental responsibilities², which tragically impacts the children, entangling them in social issues³.

Parental neglect is not solely caused by the breakdown of the family institution; it is also attributable to parents' busy professional lives⁴. The demanding nature of work leaves little time for parents to engage with their children, resulting in a perceived lack of affection⁵. Additionally, inadequate knowledge of parenting principles is identified as another contributing factor to parental neglect⁶. In fact, Islam places parents in a significant position, particularly mothers, as individuals responsible for caring and nurturing their children, given their close proximity to the children and the role they play as the first stage of socialization.

This study aims to identify the aspects that allow mothers to fulfill their roles more effectively based on the Hadiths of Sahih al-Bukhari. Therefore, this study will extract the hadith containing the mother's role in Sahih al-Bukhari and figure out the theme of the mother's role based on an understanding of the hadiths. This is a qualitative research in which the thematic analysis of the data concerning the role of mothers, seeking insights and guidance from these sacred traditions was implemented. This study is important to establish because it will enhance mothers' role and revive the Sunnah of Prophet Muhammad SAW.

The Department of Social Welfare of Terengganu State reported that the breakdown of the family institution is a significant contributing factor to the rise of social issues among adolescents⁷. Social problems and moral decline among children are also linked to a lack of affection and attention from parents⁸. Parental negligence occurs due to insufficient knowledge of parenting and other contributing factors⁹. Additionally, some parents view their children as only a part of their lives and fail to fulfill their roles as caregivers and protectors, even considering that children should be independent by the age of four or five¹⁰.

In the past, social issues were intertwined with family challenges, including spousal abuse, alcoholism, child abuse, and illicit relationships. However, contemporary social issues are predominantly shaped by factors that revolve around a lack of communication and a positive bond between parents and children, inadequate supervision, inappropriate parenting styles characterized by excessive control, and a deficiency in religious upbringing¹¹.

²Norhalina Bahar, "Konflik Rumahtangga", MyHEALTH. <<http://www.myhealth.gov.my/konflik-rumah-tangga/>> {accessed 23 Jun 2015}

³Siti Fatimah binti Abdul Rahman, "Gejala Sosial dan Keluarga". IKIM <<https://www.ikim.gov.my/index.php/2005/02/28/gejala-sosial-dan-keluarga/>> {accessed 28 February 2023}

⁴N.n., "Kurang ilmu keibubapaan punca anak terabai".

⁵Mohamad Khairi. O, Mohd Zailani M.Y, Nur Fasiha. R & Muhamad Dzahir K, "Perspektif Ibu Bapa Terhadap Permasalahan dan Cabaran Dalam Pembentukan Nilai Murni Pelajar". *Sains Humanika* 8, No 4-2 (2016): 14 – 15, <https://doi.org/10.11113/sh.v8n4-2.1052>.

⁶Mohammad Ramzi Zakaria, "Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syariah", *Jurnal Undang-Undang dan Masyarakat* 19, (2015): 41, <http://ejournal.ukm.my/juum>; N.n., "Kurang ilmu keibubapaan punca anak terabai"

⁷Siti Fatimah binti Abdul Rahman, "Gejala Sosial dan Keluarga".

⁸Mohammad Ramzi Zakaria, "Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syariah" 42 ; Siti Fatimah binti Abdul Rahman, "Gejala Sosial dan Keluarga".

⁹Mohammad Ramzi Zakaria, "Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syariah" 41 - 42; N.n., "Kurang ilmu keibubapaan punca anak terabai"

¹⁰N.n., "Kurang ilmu keibubapaan punca anak terabai"

¹¹Siti Fatimah binti Abdul Rahman, "Gejala Sosial dan Keluarga"; Wan Abdul Fattah Wan Ismail, Zuriatunfadziah Sahdan, Ahmad Syukran Baharuddin, Lukman Abdul Mutalib, Nik Salida Suhaila Nik Saleh, Zulfaqar Mamat, Syh Noorul Madiah Syed Husin & Mohamad Aniq Aiman Alias. "Keruntuhan institusi

Furthermore, family breakdown leads to children being raised in an unhealthy environment, which has adverse effects on their emotions, mental well-being, and thought processes. These consequences can manifest in timidity, bullying tendencies, and the development of phobias¹². Moreover, family breakdown also impacts the emotional state of parents, leading to feelings of sadness and disturbance, hindering their ability to effectively care for their children¹³. Consequently, this indirect effect leads to the neglect of their children's needs.

Additionally, financial factors play a significant role in children's involvement in social problems. Consequently, women, including mothers, are not solely confined to homemaking but also participate in the workforce to support the family's economy¹⁴. The implications of this situation give rise to busyness and conflicts as they strive to balance their responsibilities both at home and in their professional lives. Consequently, these conflicts faced by parents at home result in reduced time spent with their children and contribute to parental neglect¹⁵.

To address family breakdown, a foundational approach is crucial, entailing the reinforcement of family building¹⁶. This aligns with Shukor's study, emphasizing the Malaysian government's role in proactively fostering parental involvement, particularly among young parents, in tackling parenting challenges¹⁷. While both parents hold significant responsibilities, this study specifically centers on the mother's pivotal role. Throughout the child-rearing period, children's reliance on the mother surpasses that of the father. Consequently, this study delves into the 'Enhancement of Mother's Role Based on Sahih al-Bukhari Hadiths,' serving as a guiding resource for mothers to empower their roles in accordance with Islamic teachings. Besides, it will revive the sunnah of Prophet Muhammad SAW in the family's life.

This study utilizes a qualitative research design to explore the aspects that require attention and improvement from mothers in fulfilling their roles. To achieve the research objective, an inductive thematic approach is employed. The researcher employs the methodology illustrated in Figure 1 to obtain the study's findings.

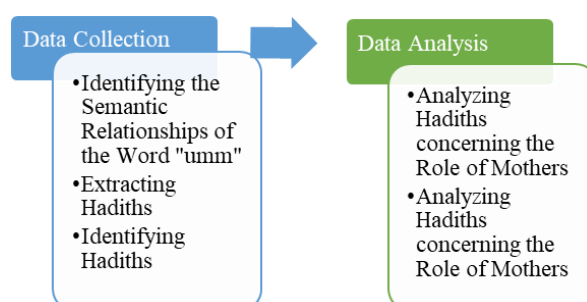


Figure 1. Research Method

kekeluargaan dan perzinaan remaja Muslim di Malaysia”, *Kanun: Jurnal Undang-undang Malaysia* 35, no 1 (2023): 28–31. [http://doi.org.10.37052/kanun.35\(1\)no2](http://doi.org.10.37052/kanun.35(1)no2)

¹²Latifah Arifin, “Pengurusan komunikasi lemah antara punca cerai”

¹³Norhalina Bahar, “Konflik Rumahtangga”

¹⁴Ernalisa Othman, “Perkukuh ekonomi wanita bantu pertahan institusi keluarga”, *MalaysiaGazette*<<https://malaysiagazette.com/2022/02/18/perkukuh-ekonomi-wanita-bantu-pertahan-institusi-keluarga-rina/>> {18 February 2022}.

¹⁵N.n, “Kurang ilmu keibubapaan punca anak terabai”

¹⁶Wan Abdul Fattah Wan Ismail, Zuriatunfadzliah Sahdan, Ahmad Syukran Baharuddin, Lukman Abdul Mutalib, Nik Salida Suhaila Nik Saleh, Zulfaqar Mamat, Syh Noorul Madihah Syed Husin & Mohamad Aniq Aiman Alias. “Keruntuhan institusi kekeluargaan dan perzinaan remaja Muslim di Malaysia” 36

¹⁷Habibie Bte Hj Ibrahim, Mazni Mustapha, Joki Perdani, Puteri Hayati Megat Ahmad, Nurul Hudani Md Nawi, “Peranan dan Tanggungjawab Ibu Bapa dalam Pengasuhan Anak dan Remaja”, *Asian Social Work Journal* 3, no. 5 (2018); 23

Data Collection

First, identifying the semantic relationships of the Word "umm": The data collection process for hadiths related to the role of mothers begins by examining the semantic relationships of the word "umm" (mother) using the Semantic Field Theory (SFT) that was established by Trier Lyons. This analysis includes not only the word 'umm' itself but also its synonyms, antonyms, hyponyms, and meronyms. The extraction of Hadiths using this approach considers various grammatical forms of the word, such as mufrad (singular), Muthanna (dual), jami' (plural), ma'rifah (the definite), nakirah (the indefinite), and dhomir (pronoun). This search yielded a total of 24 words associated with the term 'umm.'*Second*, extracting hadiths using SFT: The extraction of hadiths for this study is conducted through the Syamilah digital library. By utilizing the words obtained from the Semantic Field Theory, a total of 1461 Hadiths were extracted.*Third, identifying hadiths concerning the role of mothers*: To identify Hadiths containing information about the role of mothers, this study refers to the translated book of Sahih al-Bukhari published by the Department of Islamic Development Malaysia (JAKIM). Through this research, a total of 28 Hadiths related to the role of mothers were identified.

Data Analysis

First, analyzing hadiths concerning the role of mothers: hadiths related to the role of mothers are analyzed by referring to the major collections of authentic Hadiths from Sahih al-Bukhari. Among the primary books of Hadith commentary consulted are Fathul Bari, Umdatul Qari, Irsyad Sari, and others.*Second, forming the aspects of a mother's role towards her children*: based on the research findings from these Hadith commentaries, this study identifies the subjects for each hadith and subsequently forms the main themes.

Findings

After completing the data collection and analysis, this study has compiled a total of 28 Hadiths related to the role of mothers. The analysis of these Hadiths has revealed a diverse range of maternal responsibilities towards their children. The specific aspects that demand attention from mothers towards their children are as follows:

Table 1. The Role of Mothers According to Hadiths

Hadith Numbering	Mother's Role(s) in Hadiths
Hadith 1	Fulfilling Children's Needs (Food)
Hadith 2	Praying for Children
Hadith Numbering	Mother's Role(s) in Hadiths
Hadith 3	Caring for and Educating Children
Hadith 4	Fulfilling Children's Needs
Hadith 5	Advising Children
Hadith 6	Showing Affection to Children
Hadith 7	Fulfilling Children's Needs (Food)
Hadith 8	Educating Children in Religion
Hadith 9	Introducing Children to Pious Individuals, Tahnik, and Giving Names
Hadith 10	Caring for Children's Needs
Hadith 11	Showing Affection to Children
Hadith 12	Being Just among Children
Hadith 13	Caring for Children in a Gentle Manner
Hadith 14	Training Children to Fast

Hadith 15	Considering Children's Feelings
Hadith 16	Preventing Children from Harming Animals
Hadith 17	Teaching Children Eating Manners
Hadith 18	Being Gentle and Patient with Children's Behavior
Hadith 19	Providing Opportunities for Children to Play with Friends
Hadith 20	Teaching Children Greetings Etiquette
Hadith 21	Not Allowing Children to Play During Sunset
Hadith 22	Educating Children to Properly Wear Headscarves
Hadith 23	Training Children to Prioritize Right-Handed Actions
Hadith 24	Introducing Children to Pious Individuals, Tahnik
Hadith 25	Praying for Children
Hadith 26	Introducing Children to Pious Individuals, Tahnik
Hadith 27	Praying for Children
Hadith 28	Guarding the Sight of Those Under Care

Based on the roles of mothers enumerated in the 28 Hadiths, a variety of messages can be drawn, such as the practice of tahnik (palate), supplicating for their children, and fulfilling their needs, including providing food. Through the inductive thematic analysis approach, this study has classified the 28 Hadiths related to the role of mothers towards their children into six primary aspects. These aspects highlight the areas that require mothers' attention in nurturing their children, as illustrated in Figure 2 below:

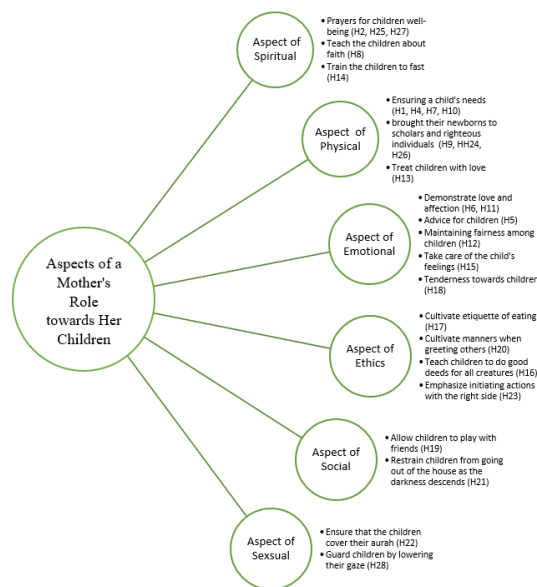


Figure 2. Aspects of a Mother's Role towards Her Children

Discussion

Based on the findings, the study identified six aspects or themes of the mothers' role towards her children. The findings completely answer the half of research question, which is what the hadith discusses about the mothers' role. The elaboration of the aspects is as below:

Spiritual Aspect

In Islam, spirituality entails establishing a direct relationship with Allah SWT and is commonly known as tauhid or akidah. Al-Ghazali put forth the idea that an individual's spiritual development comprises the elements of the heart, soul, mind, and intellect¹⁸. To fortify the spirituality of Muslims,

¹⁸Suriani Sudi, Fariza Md Sham & Phayilah Yama, "Kecerdasan Spiritual Menurut Perspektif Hadis", *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2, no.2 (2017): 5

Prophet Muhammad SAW imparted and instilled diverse teachings through his companions and Hadiths. One of the Hadiths related to this aspect states:

"The Prophet SAW said: Every child is born in a state of fitrah (natural disposition). Then his parents make him a Jew, Christian, or Magian." (Al-Bukhariy, Kitab Jana'iz, Bab idzaAslama Shobi, No. 1358)

This Hadith signifies that every human being is born with an innate predisposition to accept Islam, obey Allah SWT, and perform good deeds¹⁹. However, the child's parents may influence his religious affiliation based on their own beliefs and practices. Therefore, parents should instill in their children an awareness of the greatness and blessings of Allah SWT and teach them not to associate anything with Him. Mothers, in particular, need to be firm with their children if they incline towards practices contrary to the religion²⁰.

Furthermore, as primary educators, mothers should train their children to perform both obligatory and recommended prayers from a young age. This practice was exemplified by the companions who trained their children to fast. For instance, during the day of Ashura, Prophet Muhammad SAW sent a message to the Ansar community, instructing:

"Whoever did not fast this morning, then let him fast for the rest of the day, and whoever fasted this morning, then let him complete his fast." Rubayi' said, 'So, we fasted and made our children fast too'. (Al-Bukhariy, Kitab Syaum, Bab Syaum al-Syibyan, No.1960)

This Hadith has led numerous scholars to advocate the importance of training children to fast, enabling them to develop familiarity with the practice and facilitating their observance of fasting once they reach the age of puberty²¹. Psychological studies have revealed that during their formative years, children possess a high receptivity to education, guidance, and teaching²². As Ulwan (who is writer the book of tarbiyahaulad) pointed out, training children in acts of worship from an early age instills a habit that fosters obedience to Allah's commands and complete reliance on Him²³. In another Hadith, 'Amru bin Maimun recounted:

"Sa'ad used to teach his children supplications, just as a teacher teaches children to write. He said, 'At the end of his prayer, the Prophet used to seek refuge with Allah, saying: O Allah, I seek refuge with You from cowardice and senility". (Al-Bukhariy, Kitab Jihad wa Sair, Bab ma yata'awuz min al-Jubn, No.2822)

This Hadith emphasizes the importance of mothers encouraging their children to engage in supplication, thereby enhancing their spiritual well-being. The approaches employed by the companions in educating their children can serve as a valuable guide for mothers, as they lived during the most virtuous era of Islam. One of their effective methods was choosing opportune

¹⁹Mazharuddin, al-Husain bin Mahmud, *Al-Mafatih Fi Syarah Al-Masabih*, (Kuwait: Dar Al-nawadir, 2012), 1: 194; Lasyin, Musa Syahin, *Fathul Mu'im Syarah Sahih Muslim*, (Darul syuruq, 2002), V.10, 189 ; Syaokani, Muhammad bin Ali, *As-Sail Al-Jarar Mutadaffiq 'ala Hada'iq Al-Azhar*, (Dar Ibn Hazm, n.d), 980.

²⁰Al-Nahlawi, Abdurrahman, *Usul Tarbiyah Al-Islamiyah Wa Asalibuha Fa Al-Bait Wa Madrasah Wa Mujtami'*, (Dar fikr, 2007) 116.

²¹Ibn Battal, *Sharah Sahih al-Bukhari* (Riyadh: Maktabah Rushd, 2003), 3: 340.

²²Talib, Husain Rahmin, "The Revitalization Of Early Childhood Education In The Perspective Of Hadith: The Role Of Family In The Fostering Of Islamic Characteristic Values In Early Childhood". *European Journal of Research Development and Sustainability (EJRDS)* 3, no.6 (2022): 15.

²³Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*, (Dar salam li Thaba'ah wa nashr wa tauzi', 1992) 157-160.

moments to involve their children and families in supplications. They did not confine the teaching of supplication to Quranic recitation alone²⁴.

Furthermore, it is essential for mothers not only to instruct their children in prayer but also to pray for them. Abu Hurairah narrated:

"No child is born but that Satan touches it when it is born, so it cries out of its touch, except Maryam and her son. Then Abu Hurairah said, 'Read if you wish: "And indeed, I seek refuge with You for him and his descendants from Satan, the expelled."' (Al-Bukhariy, Kitab tafsir, Bab wainniu'izduhabika.., No. 4548)

The role of mothers in nurturing their children's spirituality involves continuous prayers for their well-being. A mother's supplication holds great significance, and she must avoid praying for any harm to befall her children²⁵.

Physical Aspect

The role of mothers in nurturing their children also encompasses the physical aspect, which holds significant importance as it directly impacts the child's daily functioning and overall mental well-being. Starting from the pregnancy phase, through childbirth, and continuing throughout adolescence, mothers should devote attention to their child's physical well-being. According to Dewan Bahasa dan Pustaka, the physical aspect pertains to the body's parts. Consequently, in monitoring their child's physical well-being, the mother must ensure that the child leads an active and healthy lifestyle²⁶.

Moreover, following the child's birth, there are specific aspects that mothers should attentively consider, as highlighted in the following Hadith:

"From Asma', who reported that she was pregnant with Abdullah bin Zubair. She (Asma') said: I went to Madinah, and when I arrived at Quba', I stopped there and gave birth. Then I brought my baby to meet the Messenger of Allah (SAW) and placed him on the lap of the Messenger of Allah. The Prophet (SAW) then asked for dates, chewed them, and then put some in the baby's mouth. So the first thing that entered the baby's stomach was the saliva of the Messenger of Allah. Then the Messenger of Allah performed Tahnik on the baby and prayed for blessings for him." (Al-Bukhariy, Kitab Manaqaib al-Ansar, Bab Hijrah Nabi SAW, No. 3909)

In another Hadith about Ibrahim's wife Hajar and her son Ismail, being left alone in the desert:

"Then Isma'il's mother started breastfeeding him and drinking from the water she had with her until her water was depleted, and she became thirsty, as did her son." (Al-Bukhariy, Kitab AhadithAnbiya', Bab man intadharhattatudfan, No. 3362)

Based on the first Hadith, Asma'bint Abu Bakar brought her newborn child to Prophet Muhammad (SAW), who performed Tahnik and prayed for the child. This practice became a tradition among the companions as they too brought their newborns to Prophet Muhammad (SAW), as seen in the examples of Abu Musa and Abu Thalhah. The significance of this Hadith lies in the importance of performing Tahnik on newborns and offering prayers for their well-being²⁷.

²⁴Al-Jabiri, Ahmad, *Adab al-Tarbiyah fi turath al-ali wa al-ashab*, (Kuwait: Mabarah al-ali wa al-Ashab, 2016), 57.

²⁵Abd Razzaq bin Abd Al-Muhsin Al Badr, *Prinsip pendidikan anak-anak* (Selangor: karya PIS, 2020).

²⁶Ghazali Darusalam, Zainal dan Naemah, "Pembangunan Model Pentaksiran Jasmani, Emosi, Rohani, Intelek (JERI) Di Institut Pengajian Tinggi Awam Malaysia & Indonesia", (Badan Penerbit Universitas Riau, 2014), 7-9.

²⁷Ad-Dhiya', Abu Ahmad Muhammad, *Al-Jami' Kamil fi Hadith Sahih Shamil Maratib 'Ala Abwab Fiqh*, (Riyadh: Dar Salam, 2016), 6: 696

Tahnik involves placing softened dates in the baby's mouth and gently rubbing them on the baby's palate²⁸. Some scholars have mentioned that Tahnik's wisdom is to strengthen the baby by providing them with the nourishment of dates. Moreover, recent studies have shown that Tahnik can protect infants from glucose deficiency and help develop their mouth muscles²⁹. Additionally, Tahnik aims to instill faith in the child, as dates are likened by the Prophet to the sweetness of the believers. This is especially true when performed by scholars and righteous individuals, as the sweetness of the dates spreads throughout their saliva. An illustrious example of this practice is seen in the life of Abdullah bin Zubair, who received the Tahnik from Prophet Muhammad (SAW) and later grew up to become a renowned reciter and much more³⁰.

In the context of the second Hadith, even though Ummu Ismail (Hajar) and her son Ismail were left in a desolate desert without any vegetation, she nursed her son Ismail. This act was undertaken to secure her child's survival. According to this Hadith, mothers are encouraged to breastfeed their children as breast milk contains essential nutrients, offers unique advantages, and is more easily digested by infants compared to formula milk³¹.

The verse in the Quran states:

"Mothers suckle their children for two whole years, if they wish to complete the term" [Al-Baqarah, 233 - Abdel Haleem' Translation]

Drawing from this verse, Ibn Qayyim emphasized that mothers are encouraged to breastfeed their children for a duration of two years. If they intend to stop before the completion of this period, they should engage in a discussion with their husbands³².

Moreover, from childhood to adulthood, it is the mother's responsibility to ensure her child's needs, including adequate food, are met. This aspect should be given due attention and followed by contemporary mothers, just as it was practiced by mothers in the past, as evident in the following Hadith:

"Narrated Aisha, the wife of the Prophet (SAW): A lady along with her two daughters came to me asking (for some food). I found nothing except a date which I gave to her, and she divided it between her two daughters". (Al-Bukhariy, Kitab Adab, Bab rahmah al-walad, No.5996)

The above Hadith, as well as Hadith 4 and 7, are relevant for mothers who may be married or facing circumstances where their spouse is absent, as the latter two Hadiths depict situations faced by single mothers. These Hadiths exemplify the unwavering efforts of single mothers in striving to provide for their children's needs, including food, to ensure their well-being. Providing sustenance and showing kindness to daughters is a commendable practice that can save one from the hellfire³³. In the hadith, there is also an effort of a mother in seeking assistance from close relatives and leaders to provide for her children's needs. Furthermore, in Hadith 7, it is emphasized that a mother has the authority to manage her children's sustenance, offer charity to them, and take care of their well-being (hadhanah)³⁴.

²⁸Ibn Hajar, *Fathul Bari*, (Indonesia: Pustaka Azzam, 2002) 19: 459-460

²⁹Niken, Bayu dan Giten, Kostania, "Tinjauan Literatur: Pengaruh Tahnik Terhadap Bayi Baru Lahir". *Aviccena: Journal of Health Research* 5, No, 2 (2022): 54-55.

³⁰Badruddin, *Umdatul Qari' Syarah Sahih Bukhari*, (Beirut: Dar Ihya' Turath al-'Arabi, n.d), 17: 51.

³¹Norita Kamaruddin, Nora'inan Bahari dan Zanariah Dimon, "Keistimewaan dan Faedah Amalan Penyusuan Susu Ibu". *5 th International Seminar on Islamiyyat Studies (IRSYAD)* (2019). 73-74.

³²Fahimah, I, "Kewajiban orang tua terhadap anak dalam perspektif islam". *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak* 1, no.1 (2019): 39.

³³Ibn Battal, *Sharah Sahih al-Bukhari*, (Riyadh: Maktabah Rushd, 2003), 3: 416-417.

³⁴Al-Khauili, Muhammad Abd Aziz, *Adab Nabawi*, (Beirut: Dar Ma'rifah, 2002), 296.

Emotional Aspect

The emotional aspect holds significant importance in the multifaceted role mothers play in nurturing their children. It encompasses not only their spiritual and physical well-being but also their emotional welfare. Allah SWT has bestowed parents with natural affection, emotions, and compassion towards their children³⁵. One crucial element for mothers in attending to their child's emotional needs is to demonstrate love and affection, as exemplified in the narration of Abu Hurairah (RA):

"Prophet Muhammad (SAW) kissed his grandson Hasan bin Ali in front of Aqra' bin Habis At-Tamimiy, who was sitting. Aqra' said: 'I have ten children, and I have never kissed any of them.' Then, the Prophet (SAW) looked at him and said: 'Whoever does not show mercy will not be shown mercy'". (Al-Bukhariy, Kitab adab, Bab rahmah al-walad, No. 5997)

According to this Hadith, Prophet Muhammad (SAW) demonstrated love and tenderness by kissing and embracing Hasan, highlighting the importance of these virtuous traits. Conversely, harshness is discouraged and considered negative, and mothers should avoid it while disciplining and raising their children, opting for methods that lead to their betterment and keep them away from wrongdoing³⁶. When a mother consistently presents affection instead of harshness, it positively influences her children's character and behavior³⁷. Expressing affection towards children is highly commendable and was praised by Prophet Muhammad (SAW) in the Hadith about the Quraish woman (Hadith 6), which underscores the value of this quality in a woman.

Furthermore, displaying affection is crucial throughout children's developmental stages. Even amidst a mother's busy and tiring schedule, she should prioritize showing love and gentleness while attending to their needs. This compassionate approach is exemplified by Prophet Muhammad (SAW) in the way he lovingly attended to the whims of children:

"Prophet Muhammad (SAW) once performed prayers while carrying Umamah bint Zainab bint Rasulullah (SAW) and Abu al-'Ash ibn Rabi'ah ibn Abd Syams. When he prostrated, he put them down, and when he stood up, he carried them again" (Al-Bukhariy, Kitab adab, Bab rahmah al-walad, No. 5996)

The underlying message in this Hadith emphasizes that showing love and affection to young children is not only approved by Allah but also rewarded. Prophet Muhammad (SAW) himself lovingly carried Umamah bint al-'Ash on his shoulder during prayers. Despite the paramount importance of prayers in the sight of Allah, Prophet Muhammad (SAW) directed believers to maintain deep devotion during prayers for them to be accepted. Carrying or embracing a child during prayers does not hinder the necessary focus and devotion required; instead, it reflects the virtue of showing affection and treating young children with kindness³⁸. The loving and gentle attitude of Prophet Muhammad (SAW) towards children is further evident in another Hadith:

"Prophet Muhammad (SAW) placed a baby on his lap for Tahnik, and the baby urinated on him. Then, the Prophet (SAW) requested for water and cleansed himself". (Al-Bukhariy, Kitab adab, Bab rahmah al-walad, No. 6002)

This Hadith outwardly illustrates the act of showing love and compassion as Prophet Muhammad (SAW) lovingly placed the baby on his lap, even when the baby urinated on him³⁹.

³⁵Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*

³⁶Al-Khauili, Muhammad Abd Aziz, *Adab Nabawi*, 122

³⁷Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*

³⁸Ibn Battal, *Sharah Sahih al-Bukhari*, 9: 211-212

³⁹Badruddin, *Umdatul Qari' Syarah Sahih Bukhari*, 22: 102.

These Hadiths serve as powerful examples of the virtues of affection and tenderness towards children, even while engaging in acts of worship. Just envision the situation of a mother carrying out her daily tasks.

Furthermore, maintaining fairness among children is another way to safeguard a child's emotional well-being. As Prophet Muhammad (SAW) said:

"Fear Allah SWT and act justly among your children". (Al-Bukhariy, Kitab al-hibah, Bab al-Ishhad fi hibbah, No. 2587)

This Hadith stresses the importance of treating children equally in terms of providing for their needs. This principle is recognized by scholars such as al-Bukhari, Thawus, Tsauri, Ahmad, Ishak, and is part of the Maliki school of thought. Ahmad mentioned that it is permissible to give preference to one child if there is a valid reason, such as that child being in greater need due to debt or other circumstances. Similarly, Abu Yusuf stated that equality should be maintained among children if it is evident that harm may arise otherwise. Nonetheless, the majority view is that equality should be upheld⁴⁰. If a mother shows favoritism among her children and is not fair in her treatment, it can lead to unhealthy competition among siblings, and the children may develop resentment towards their siblings' achievements, ultimately resulting in rebellious behavior⁴¹.

Moreover, mothers hold a significant role as advisors and comforters for their children during moments of adversity. This connection is attributed to the fact that a mother is the closest individual to her children. An exemplification of this can be observed through the actions of Ummu Ruman, who comforted her daughter Aisyah during the ifk event when Aisyah was slandered does zina:

"I (Aisyah) asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself that they (i.e. women) would find faults with her.'" (Al-Bukhariy, Kitab tafsir, bab laulaidzami'tumuhu., No. 4750)

According to this Hadith, a mother's role extends to providing guidance and solace to her child during difficult times. It exemplifies the wisdom of Ummu Ruman in offering support to her daughter during a challenging situation. She chose her words carefully, using gentleness and reassurance to comfort her⁴². It is important to recognize that this role does not diminish when the child reaches adolescence; rather, it persists even after the child gets married, as the mother continues to offer advice for the betterment of her child's family.

Ethics Aspect

In nurturing the noble morals and ethics of children, Prophet Muhammad (SAW) serves as a remarkable role model and educator, exemplifying various etiquettes during his interactions with them. One of these etiquettes is related to eating. Umar bin Abi Salamah narrated:

"When I was a child, I ate in the company of Prophet Muhammad (SAW). My hand was moving around the dish, and then Prophet Muhammad (SAW) said, 'O child, mention the name of Allah, eat with your right hand, and eat from the side of the dish that is closest to you.'" (Al-Bukhariy, Kitab ath'imah, Bab tasmiah 'ala tha'am, No.5376)

This Hadith demonstrates wajhdilalah (clear evidence) in teaching proper manners to children and instilling in them good deeds, even if those deeds are not obligatory. It also serves as evidence for performing acts of kindness (amalma'ruf) and forbidding evil (nahimunkar) based on the

⁴⁰Badruddin, *Umdatul Qari' Syarah Sahih Bukhari*, 4: 303-304.

⁴¹Michelle, Goh, "Sikap Ibu Ayah Tidak Berlaku Adil". *theAsianparent*<<https://my.theasianparent.com/cara-berlaku-adil-terhadap-anak-anak>> {Accessed 13 July 2023}

⁴²Ibn Hajar, *Fathul Bari*

Sunnah⁴³. Saying Bismillah (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ) before partaking in a meal is a confirmed Sunnah. Additionally, encouraged is starting to eat from the side of the dish nearest to oneself, and this practice applies to fruits too. An-Nawawi's commentary on this Hadith identifies three recommended acts during meals: saying Bismillah, using the right hand to eat, and starting from the closest side of the dish⁴⁴.

Moreover, Prophet Muhammad (SAW) strongly emphasized initiating actions with the right hand. As narrated by Sahl bin Sa'ad:

"Prophet Muhammad (SAW) was given a drink, and there was a young boy on his right and elderly men on his left. He asked the boy, 'Would you allow me to give this drink to the elderly first?' The boy replied, 'No, by Allah, O Messenger of Allah, I will not give up my share from you to someone else.' So, Prophet Muhammad (SAW) handed the drink to him." (Al-Bukhariy, Kitab al-Musaqah, Bab fi al-shirb, No. 2351)

This Hadith emphasizes the Sunnah of commencing with the right side when drinking in public, not because of anyone's status, but due to their position on the right⁴⁵. Furthermore, it exemplifies the practice of seeking permission before taking something that does not rightfully belong to you. The young boy's response, "By Allah, O Messenger of Allah, I will not give up my share from you to someone else," showcases how seeking permission can bring blessings by giving priority to Prophet Muhammad (SAW) over others. Muhalab stated that Prophet Muhammad (SAW) sought permission from the person on his right to give preference to the elder on his left. If the young person grants permission, then he would be preferred; if not, it could lead to mutual animosity⁴⁶.

Moreover, mothers are encouraged to educate their children about the significance of good manners and kindness towards others. This was exemplified by Prophet Muhammad (SAW) when he passed by several children:

"Anas bin Malik reported that he passed by some children and greeted them. Then he said: 'Messenger of Allah (ﷺ) used to do the same.'" (Al-Bukhariy, Kitab al-ist'dzan, Bab taslim 'ala syibyan, No. 6247)

Prophet Muhammad (SAW) would graciously greet children, setting an example of his noble character and humility. This gesture also underscores the importance of instilling Sunnah practices in children from an early age. By doing so, they are more likely to develop and uphold Islamic manners as they mature and assume the responsibilities of adulthood⁴⁷.

Mothers play a crucial role in teaching their children the virtue of kindness towards all creatures. An illustrative example of this can be found in the incident involving Ibn Umar, who intervened to prevent a child from torturing an animal before killing it:

Narrated Ibn Umar: that he entered upon Yahya bin Sa'id while one of Yahya's sons was aiming at a hen after trying it. Ibn 'Umar walked to it and untied. Then he brought it and the boy said: "prevent your boys from tying the birds for the sake of killing them, as i have heard the Prophet forbidding the killing of an animal or other living thing after ting them (Al-Bukhariy, Kitab al-Zaba'ihwa Shaid, No. 5514).

⁴³Usamah Sa'id, Ali Abd Aziz, Zhafir, Faisal, Fahd Saleh, Saleh Ubaid, Saleh Na'em, Aziz Farhan, Muhammad Mu'idh, Abdullah Saad, Adil Muhammad, *Mausu'ah Ijma' fi Fiqh Islami*, (Riyadh: Dar Fadhlil lil Nashr wa Tauzi', 2012), 5: 452

⁴⁴Ibn Mulqin, Sirajuddin Abu Hafs, *Al-Taudhih li Sharah Jami' al-Sahih*, (Damsyik: Dar Nawadir, 2008), 26: 76-77

⁴⁵Ibn Hajar, *Fathul Bari*,

⁴⁶Ibn Battal, *Sharah Sahih al-Bukhari*, 6: 75-76

⁴⁷Ibn Battal, *Sharah Sahih al-Bukhari*, V.9, 27; Badruddin, *Umdatul Qari' Syarah Sahih Bukhari*, 22: 243; Al-Karmani, Muhammad bin Yusuf, *Al-Kawakib Al-Darari fi Sharah Sahih Bukhari*, (Beirut: Dar Ihya' Turath 'Arabi, 1981), 22: 87.

Abu Zaid, Ibn Umar, and others mentioned that based on the prohibition found in this Hadith, Prophet Muhammad (SAW) advised to show patience and kindness towards animals. The animals referred to here include birds and others that possess a soul⁴⁸.

Social Aspect

Mothers have a crucial responsibility in overseeing their children's social interactions, activities, and friendships, as these factors significantly shape a child's character⁴⁹. Islam emphasizes the significance of social interactions and offers guidance on fostering healthy friendships, even from a young age. This is exemplified in the following Hadith:

"Narrated by Uqbah bin Harits: After Abu Bakr had offered the Asr prayer, he went out walking and saw Hasan playing with other children. Abu Bakr lifted Hasan on his shoulders. Then he said: 'By my father! He (Hasan) resembles the Prophet, not Ali, and Ali laughed.'" (Al-Bukhariy, Kitab al-Manaqib, Bab sifah Nabi SAW, No. 3542)

The wisdom behind this Hadith is that parents are encouraged to allow their children who have reached the age of mummyayiz (discernment) to engage in play. In this case, Hasan, being seven years old, had already heard narrations from the Prophet (SAW) and memorized them. However, it is crucial to comprehend that Hasan's play was suitable for a child of his age during that time and consisted of permissible games. These games could be playful activities that train and nurture their spirits or other positive aspects⁵⁰.

Another aspect that mothers should pay close attention to is monitoring their children's activities and the time they spend engaging in them. This guidance was elucidated by Prophet Muhammad (SAW):

"When it is dark or night comes (at Maghrib time), restrain your children (from going out), for at such time the devils spread about. When an hour of the night has passed, release them." (Al-Bukhariy, Kitab bad'u al-khulq, Bab sifah iblis, No, 3280)

This Hadith provides guidance by advising parents to prevent their children from going out of the house as the sun sets and darkness descends. This precaution is because during the early part of the night, devils and malevolent spirits wander about, seeking to perpetrate evil, corruption, and harm to humans. This caution is especially crucial for children due to their vulnerability⁵¹.

Sexual Aspect

Mothers also need to address the aspect of sexuality, which includes teaching, raising awareness, and having open conversations with their children about sex, desire, and marriage⁵². Among the important aspects in this regard is guiding children to safeguard their gaze once they reach the age of discernment, and cautioning them against looking at non-mahram (unrelated) individuals. Abdullah bin Abbas (RA) narrated the following incident:

"On the Day of Sacrifice, Fadhl bin Abbas was riding behind the Prophet (SAW) on the camel. Fadhl was a handsome young man. The Prophet (SAW) was giving religious verdicts to the people. Then, a beautiful woman from the Khath'am tribe came and asked the Prophet (SAW) a question. Fadhl looked at the woman, and her beauty captivated him."

⁴⁸Ibn Battal, *Sharah Sahih al-Bukhari*, 5: 427.

⁴⁹Siti Raba'ah Hamzah, Turiman Suandi, Azimi Hamzah & Ezhar Tamam, "Pengaruh Rakan Sebaya ke atas Tingkah Laku Hedonistik Belia IPT di Malaysia", *Jurnal Teknologi* (2013): 18; Absha Atiah Abu Bakar dan Mohd Isa Hamzah, "Faktor Keterlibatan Remaja Dengan Masalah Sosial". *Jurnal Hadhari* 11, No.1 (2019), 3.

⁵⁰Ibn Hajar, *Fathul Bari*, 18: 134-135.

⁵¹Qasim, Hamzah Muhammad, *Manar al-Qari Sharah Mukhtasar Sahih al-Bukhari*, (Damsyik: Maktabah Dar Bayan, 1990), 4: 147.

⁵²Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*

The Prophet (SAW) then turned Fadhl's face away from the woman by holding his chin..."
(Al-Bukhariy, Kitab al-isti'dzan, Bab yaayyuhaladzinaamanu la tadkhulu, No. 6228)

Based on this Hadith, Prophet Muhammad (SAW) averted Fadhl's gaze from the non-mahram woman who was present. Guarding one's gaze is strongly emphasized in Islam, and the Quran mentions the command to lower the gaze for both men and women. Lowering the gaze serves as a barrier to the pathway of destruction, namely adultery⁵³. Although this Hadith does not explicitly mention the role of the mother, the Prophet's (SAW) attentiveness to Fadhl's gaze signifies that caretakers like mothers should emulate his example in educating their children.

Furthermore, mothers should ensure that their children observe proper modesty as prescribed by Sharia. For men, the aurah (private area) is from the navel to the knees. As for women, their entire body is considered aurah in the presence of non-mahram, except for the face and palms. This mandate is from Allah Swt, as mentioned in the Hadith of Aisyah (RA):

"May Allah have mercy on the early Muhajirin women. When Allah revealed the verse: 'And to wrap [a portion of] their headcovers over their chests,' they tore their garments and covered themselves with it." (Al-Bukhariy, Kitab Tafsir, Bab walyadhribna..., No. 4758)

This Hadith clearly emphasizes the obligation of covering the aurah, and the women among the Muhajirin, who were dedicated to obeying Allah SWT and the Prophet (SAW), immediately responded to this divine command. This legislation serves to safeguard individuals from the harmful influence of corrupt people⁵⁴. Although the Hadith does not explicitly mention the role of the mother, the phrase "to wrap [a portion of] their headcovers over their chests," which refers to women in general, can be considered as guidance for mothers in educating their daughters about the importance of observing proper modesty and adhering to the prescribed dress code in front of non-mahram individuals.

Conclusion

In conclusion, the presented Hadiths shed light on the profound care and concern that mothers in the past, as well as the companions of Prophet Muhammad (SAW), had for their children's well-being. Through the analysis conducted, six crucial aspects have been identified that mothers should emphasize to strengthen their roles in ensuring the healthy and prosperous development of their children. These aspects encompass the spiritual, physical, emotional, moral, social, and sexual dimensions of a child's life. By addressing these facets, mothers can strike a harmonious balance between children's worldly and hereafter concerns, ultimately shaping their integral identities.

However, it is essential to acknowledge that this study has certain limitations, primarily stemming from the lack of detailed explanations regarding the meanings of the Hadiths. Future research endeavors should focus on providing more comprehensive insights into the nuanced interpretations of the Hadiths and their contextual relevance to the role of mothers. By doing so, a more enriched understanding of the mother's significance in a child's life, as emphasized in the authentic Hadiths of al-Bukhari, can be achieved.

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⁵³Wahbah Zuhaili, *Tafsir Munir*, (Damsyik: Dar Fikr, 1991), 18:214

⁵⁴Wahbah Zuhaili, *Tafsir Munir*, 22: 108.

PengekstrakanMaknaKontekstual Hadis Peranan Wanita Dalam Domain
KekeluargaanBerdasarkanPendekatanOntologi”.

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