**Source of Enhancing Mother’r Role in the Light of Hadiths Sahih al-Bukhari**

**Norzulaili Mohd Ghazali 1, Mesbahul Hoque2, Mawaddah Abd Manan3, Robiatul Adawiyah Mohd4 and Yulia Rahmi5**

*1 Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia. Email:* *norzulaili@usim.edu.my*

*2 Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia. Email:* *mesbahul@usim.edu.my*

*3 Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia. Email:* *mawaddahmanan97@gmail.com*

*4 Universiti Sains Islam Malaysia, 71800 Nilai, Negeri Sembilan, Malaysia. Email:* *adawiyah@usim.edu.my*

*5 UIN Sjech M. Djamil Djambek Bukittinggi. Email: yuliarahmi@uinbukittinggi.ac.id*

**

 ©2020 by the authors. Submitted for possible open access publication under the terms and conditions of the Creative Commons

Attribution-ShareAlike 4.0 International License-(CC-BY-SA) (https://creativecommons.org/licenses/by-sa/4.0/)

*DOI :* [*http://dx.doi.org/10.30983/islam\_realitas.v6i2.3695*](http://dx.doi.org/10.30983/islam_realitas.v6i2.3695)

|  |  |  |
| --- | --- | --- |
| *Submission: date, month, year* | *Revised: date, month, year* | *Published: date, month, year* |

**Abstract**

Islam establishes the mother as one of the primary individuals directly responsible for managing her 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. Therefore, 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. 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.

**Keywords:** Mother's role, empowerment of mother's role, formation of child's identity, Hadith.

*Abstrak*

*Islam telah menetapkan bahawa ibu salah seorang insan yang bertanggungjawab mengurus kehidupan anak-anak. Walaubagaimanapun, 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 pemerkasaan 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. 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-enam aspek ini dapat membantu ibu dalam membentuk jati diri yang utuh dan seimbang antara dunia dan akhirat.*

***Kata Kunci:*** *Peranan ibu, pemerkasaan peranan ibu, pembentukan diri anak, hadis*

**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 2022[[1]](#footnote-1). 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, often leading to the neglect of their parental responsibilities[[2]](#footnote-2), which tragically impacts the children, entangling them in social issues[[3]](#footnote-3).

Parental neglect is not solely caused by the breakdown of the family institution; it is also attributable to parents' busy professional lives[[4]](#footnote-4). The demanding nature of work leaves little time for parents to engage with their children, resulting in a perceived lack of affection. Additionally, inadequate knowledge of parenting principles is identified as another contributing factor to parental neglect[[5]](#footnote-5). In contrast, Islam places significant importance on parents, 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 point of familiarity.

This study aims to identify the aspects that mothers can enhance to fulfill their roles more effectively based on the Hadiths of Sahih al-Bukhari. Utilizing a qualitative research design, the study will conduct a thematic analysis of the data concerning the role of mothers, seeking insights and guidance from these sacred traditions.

­­­­

**Research Problem**

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 adolescents[[6]](#footnote-6). Social problems and moral decline among children are also linked to a lack of affection and attention from parents[[7]](#footnote-7). Parental negligence occurs due to insufficient knowledge of parenting and other contributing factors[[8]](#footnote-8). 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 five[[9]](#footnote-9).

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 upbringing[[10]](#footnote-10).

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 phobias[[11]](#footnote-11). 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 children[[12]](#footnote-12). 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 economy[[13]](#footnote-13). 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 neglect[[14]](#footnote-14).

To address family breakdown, a foundational approach is crucial, entailing the reinforcement of family building[[15]](#footnote-15). This aligns with Shukor's study, emphasizing the Malaysian government's role in proactively fostering parental involvement, particularly among young parents, in tackling parenting challenges[[16]](#footnote-16). 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.

**Research Methodology**

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

*Data Collection*

1) 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). 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, Muthanna, jami', ma'rifah, nakirah, and dhomir. This search yielded a total of 24 words associated with the term 'umm.'

2) 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.

3) 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*

1) 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.

2) 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 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, 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**

**Spiritual Aspect**

In Islam, spirituality entails establishing a direct relationship with Allah SWT and is commonly known as tauhid. Al-Ghazali put forth the idea that an individual's spiritual development comprises the elements of the heart, soul, mind, and intellect[[17]](#footnote-17). To fortify the spirituality of Muslims, 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 idza Aslama 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 deeds[[18]](#footnote-18). 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 religion[[19]](#footnote-19).

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 puberty[[20]](#footnote-20). Psychological studies have revealed that during their formative years, children possess a high receptivity to education, guidance, and teaching[[21]](#footnote-21). As Ulwan 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 Him[[22]](#footnote-22). 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 moments to involve their children and families in supplications. They didn't confine the teaching of supplication to Quranic recitation alone[[23]](#footnote-23).

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 wa inni u’izduha bika.., 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 children[[24]](#footnote-24).

**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 lifestyle[[25]](#footnote-25).

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 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 Ahadith Anbiya’, Bab man intadhar hatta tudfan, No. 3362)

Based on the first Hadith, Asma' 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-being[[26]](#footnote-26).

Tahnik involves placing softened dates in the baby's mouth and gently rubbing them on the baby's palate[[27]](#footnote-27). 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 muscles[[28]](#footnote-28). 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 more[[29]](#footnote-29).

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 milk[[30]](#footnote-30).

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 husbands[[31]](#footnote-31).

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 hellfire[[32]](#footnote-32). 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)[[33]](#footnote-33).

**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 children[[34]](#footnote-34). 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 wrongdoing[[35]](#footnote-35). When a mother consistently displays affection instead of harshness, it positively influences her children's character and behavior[[36]](#footnote-36). 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 kindness[[37]](#footnote-37). 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 Prophet Muhammad (SAW) lovingly placed the baby on his lap, even when the baby urinated on him[[38]](#footnote-38).

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 upheld[[39]](#footnote-39). 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 behavior[[40]](#footnote-40).

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:

“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 laula idz sami’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 her[[41]](#footnote-41). 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.

**Aspect of Ethics**

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 wajh dilalah (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 (amal ma’ruf) and forbidding evil (nahi munkar) based on the Sunnah[[42]](#footnote-42). Saying Bismillah 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 dish[[43]](#footnote-43).

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 right[[44]](#footnote-44). 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 animosity[[45]](#footnote-45).

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 and Sharia etiquettes 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 adulthood[[46]](#footnote-46).

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:

**عن ابن عمر رضي الله عنهما: أنه دخل على يحيى بن سعيد، وغلام من بني يحيى رابط دجاجة يرميها، فمشى إليها ابن عمر حتى حلها، ثم أقبل بها وبالغلام معه فقال: ازجروا ‌غلامكم عن أن يصبر هذا الطير للقتل، فإني سمعت النبي صلى الله عليه وسلم «نهى أن تصبر بهيمة أو غيرها للقتل**

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 soul[[47]](#footnote-47).

**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 character[[48]](#footnote-48). 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 ahve reached the age of mummayiz (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 aspects[[49]](#footnote-49).

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 vulnerability[[50]](#footnote-50).

**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 marriage[[51]](#footnote-51). 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. The Prophet (SAW) then turned Fadhl's face away from the woman by holding his chin...” (Al-Bukhariy, Kitab al-isti’dzan, Bab ya ayyuha ladzina amanu 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 adultery[[52]](#footnote-52). 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 people[[53]](#footnote-53). 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.

**Acknowledgement**

This research was supported by Ministry of Higher Education (MoHE) Malaysia, under Fundamental Research Grant Sheme (FRGS) - RGS/1/2020/SSI0/USIM/02/1 on the topic “Model Baharu Pengekstrakan Makna Kontekstual Hadis Peranan Wanita Dalam Domain Kekeluargaan Berdasarkan Pendekatan Ontologi” coorperation with Faculty Al-Quran and Sunnah Studies, Universiti Sains Islam Malaysia.

**References**

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

Absha Atiah Abu Bakar dan Mohd Isa Hamzah, “Faktor Keterlibatan Remaja Dengan Masalah Sosial”. *Jurnal Hadhari* 11, No.1 (2019): 1-17.

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

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

Al-Karmani, Muhammad bin Yusuf. 1981M. *Al-Kawakib Al-Darari fi Sharah Sahih Bukhari*. Beirut: Dar Ihya’ Turath ‘Arabi.

Al-Khauli, Muhammad Abd Aziz, *Adab Nabawi*, (Beirut: Dar Ma’rifah, 2002)

Al-Nahlawi, Abdurrahman, *Usul tarbiyah al-islamiyah wa asalibuha fa al-bait wa madrasah wa mujtami‘*, (Dar fikr, 2007).

Badruddin, *Umdatul Qari’ Syarah Sahih Bukhari*, (Beirut: Dar Ihya’ Turath al-‘Arabi, n.d)

[Ernalisa Othman](https://malaysiagazette.com/author/erna/), “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}.

Fahimah, I, “Kewajiban orang tua terhadap anak dalam perspektif islam”. *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak* 1, no.1 (2019): 35-50

Ghazali Darusalam, Zainal dan Naemah, “Pembangunan Model Pentaksiran Jasmani, Emosi, Rohani, Intelek (JERI) Di Institut Pengajian Tinggi Awam Malaysia & Indonesia”, *Dlm Buku: Pendidikan Holistik Tantangan Dan Masa Depan*, (Badan Penerbit Universitas Riau, 2014), 1-26

Habibie 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); 18-24

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

Ibn Hajar, *Fathul Bari*, (Indonesia: Pustaka Azzam, 2002)

Ibn Mulqin, Sirajuddin Abu Hafs, *Al-Taudhih li Sharah Jami’ al-Sahih*, (Damsyik: Dar Nawadir, 2008)

Lasyin, Musa Syahin, *Fathul Mu’im syarah sahih Muslim*, (Darul syuruq, 2002)

[Latifah Arifin](https://www.bharian.com.my/authors/latifah-arifin), “Pengurusan komunikasi lemah antara punca cerai”,  *BH ONLINE* <<https://www.bharian.com.my/berita/nasional/2021/09/864890/pengurusan-komunikasi-lemah-antara-punca-cerai>>{accessed 16 September 2021}.

Mazharuddin, al-Husain bin Mahmud, *Al-Mafatih fi syarah al-masabih* (Kuwait: Dar Al-nawadir, 2012)

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

Mohammad Ramzi Zakaria, “Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syaria”, JUUM 19, (2015): Pp37-49)

Niken, Bayu dan Giten, Kostania, “Tinjauan Literatur: Pengaruh Tahnik Terhadap Bayi Baru Lahir”. *Aviccena: Journal of Health Research* 5, No, 2 (2022): 47-60.

N.n., “Kurang ilmu keibubapaan punca anak terabai”, *BH ONLINE* <<https://www.bharian.com.my/rencana/komentar/2019/05/569646/kurang-ilmu-keibubapaan-punca-anak-terabai>> {accessed 30 Mei 2019}.

Norita Kamaruddin, Nora’inan Bahari dan Zanariah Dimon, “Keistimewaan dan Faedah Amalan Penyusuan Susu Ibu”. 5 *th International Seminar on Islamiyyat Studies (IRSYAD)* (2019): 71-85.

Norhalina Bahar, “Konflik Rumahtangga”, *MyHEALTH. <*[*http://www.myhealth.gov.my/konflik-rumah-tangga/*](http://www.myhealth.gov.my/konflik-rumah-tangga/)*>* {accessed 23 Jun 2015}

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

Siti 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}

Siti Raba’ah Hamzah, Turiman Suandi, Azimi Hamzah & Ezhar Tamam, “Pengaruh Rakan Sebaya ke atas Tingkah Laku Hedonistik Belia IPT di Malaysia”, *Jurnal Teknologi* (2013): 17-23

Suriani Sudi, Fariza Md Sham & Phayilah Yama, “Kecerdasan Spiritual Menurut Perspektif Hadis”, *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2, no.2 (2017): 1-11.

Syaukani, Muhammad bin Ali, *As-sail al-jarar mutadaffiq Ñala hada’iq al-azhar*, (Dar Ibn Hazm, n.d)

Talib, 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): 11-9.

Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*, (Dar salam li Thaba’ah wa nashr wa tauzi’, 1992)

Usamah 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 Fadhilah lil Nashr wa Tauzi’, 2012)

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

Wan 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”, *Kanun: Jurnal Undang-undang Malaysia* 35, no 1 (2023): 19–38. [http://doi.org.10.37052/kanun.35(1)no2](http://doi.org.10.37052/kanun.35%281%29no2)

1. [Latifah Arifin](https://www.bharian.com.my/authors/latifah-arifin), “Pengurusan komunikasi lemah antara punca cerai”,  *BH ONLINE* <<https://www.bharian.com.my/berita/nasional/2021/09/864890/pengurusan-komunikasi-lemah-antara-punca-cerai>>{accessed 16 September 2021}. [↑](#footnote-ref-1)
2. Norhalina Bahar, “Konflik Rumahtangga”, *MyHEALTH. <*[*http://www.myhealth.gov.my/konflik-rumah-tangga/*](http://www.myhealth.gov.my/konflik-rumah-tangga/)*>* {accessed 23 Jun 2015} [↑](#footnote-ref-2)
3. Siti 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} [↑](#footnote-ref-3)
4. N.n., “Kurang ilmu keibubapaan punca anak terabai”, *BH ONLINE* <<https://www.bharian.com.my/rencana/komentar/2019/05/569646/kurang-ilmu-keibubapaan-punca-anak-terabai>> {accessed 30 Mei 2019}. [↑](#footnote-ref-4)
5. Mohammad Ramzi Zakaria, “Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syaria”, Jurnal Undang-Undang dan Masyarakat 19, (2015): 41; N.n., “Kurang ilmu keibubapaan punca anak terabai” [↑](#footnote-ref-5)
6. Siti Fatimah binti Abdul Rahman, “Gejala Sosial dan Keluarga”. [↑](#footnote-ref-6)
7. Mohammad Ramzi Zakaria, “Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syaria” 42 ; Siti Fatimah binti Abdul Rahman, “Gejala Sosial dan Keluarga”. [↑](#footnote-ref-7)
8. Mohammad Ramzi Zakaria, “Kecuaian dan Pengabaian Kanak-kanak oleh Ibu Bapa: Kedudukannya di bawah Akta Kanak-kanak 2001 dan Prinsip Syaria” 41 & 42; N.n., “Kurang ilmu keibubapaan punca anak terabai” [↑](#footnote-ref-8)
9. N.n., “Kurang ilmu keibubapaan punca anak terabai” [↑](#footnote-ref-9)
10. Siti Fatimah binti Abdul Rahman, “Gejala Sosial dan Keluarga”; Wan 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”, *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%281%29no2) [↑](#footnote-ref-10)
11. [Latifah Arifin](https://www.bharian.com.my/authors/latifah-arifin), “Pengurusan komunikasi lemah antara punca cerai” [↑](#footnote-ref-11)
12. Norhalina Bahar, “Konflik Rumahtangga” [↑](#footnote-ref-12)
13. [Ernalisa Othman](https://malaysiagazette.com/author/erna/), “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}. [↑](#footnote-ref-13)
14. N.n., “Kurang ilmu keibubapaan punca anak terabai” [↑](#footnote-ref-14)
15. Wan 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 [↑](#footnote-ref-15)
16. Habibie 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 [↑](#footnote-ref-16)
17. Suriani Sudi, Fariza Md Sham & Phayilah Yama, “Kecerdasan Spiritual Menurut Perspektif Hadis”, *Al-Irsyad: Journal of Islamic and Contemporary Issues* 2, no.2 (2017): 5 [↑](#footnote-ref-17)
18. Mazharuddin, al-Husain bin Mahmud, *Al-Mafatih fi syarah al-masabih* (Kuwait: Dar Al-nawadir, 2012), v1, 194; Lasyin, Musa Syahin, *Fathul Mu’im syarah sahih Muslim*, (Darul syuruq, 2002), v10, 189 ; Syaukani, Muhammad bin Ali, *As-sail al-jarar mutadaffiq Ñala hada’iq al-azhar*, (Dar Ibn Hazm, n.d), 980. [↑](#footnote-ref-18)
19. Al-Nahlawi, Abdurrahman, *Usul tarbiyah al-islamiyah wa asalibuha fa al-bait wa madrasah wa mujtami‘*, (Dar fikr, 2007) 116. [↑](#footnote-ref-19)
20. Ibn Battal, *Sharah Sahih al-Bukhari* (Riyadh: Maktabah Rushd, 2003), v3, 340. [↑](#footnote-ref-20)
21. Talib, 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. [↑](#footnote-ref-21)
22. Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam*, (Dar salam li Thaba’ah wa nashr wa tauzi’, 1992) 157-160. [↑](#footnote-ref-22)
23. Al-Jabiri, Ahmad, *Adab al-Tarbiyah fi turath al-ali wa al-ashab* (Kuwait: Mabarah al-ali wa al-Ashab, 2016), 57. [↑](#footnote-ref-23)
24. Abd Razzaq bin Abd Al-Muhsin Al Badr, *Prinsip pendidikan anak-anak* (Selangor: karya PIS, 2020). [↑](#footnote-ref-24)
25. Ghazali Darusalam, Zainal dan Naemah, “Pembangunan Model Pentaksiran Jasmani, Emosi, Rohani, Intelek (JERI) Di Institut Pengajian Tinggi Awam Malaysia & Indonesia”, *Dlm Buku: Pendidikan Holistik Tantangan Dan Masa Depan*, (Badan Penerbit Universitas Riau, 2014), 7-9. [↑](#footnote-ref-25)
26. Ad-Dhiya’, Abu Ahmad Muhammad, *Al-Jami’ Kamil fi Hadith Sahih Shamil Maratib ‘Ala Abwab Fiqh,* (Riyadh: Dar Salam, 2016),v6, 696 [↑](#footnote-ref-26)
27. Ibn Hajar, *Fathul Bari*, (Indonesia: Pustaka Azzam, 2002) v19, 459-460 [↑](#footnote-ref-27)
28. Niken, Bayu dan Giten, Kostania, “Tinjauan Literatur: Pengaruh Tahnik Terhadap Bayi Baru Lahir”. *Aviccena: Journal of Health Research* 5, No, 2 (2022): 54-55. [↑](#footnote-ref-28)
29. Badruddin, *Umdatul Qari’ Syarah Sahih Bukhari*, (Beirut: Dar Ihya’ Turath al-‘Arabi, n.d), v17, 51. [↑](#footnote-ref-29)
30. Norita Kamaruddin, Nora’inan Bahari dan Zanariah Dimon, “Keistimewaan dan Faedah Amalan Penyusuan Susu Ibu”. 5 *th International Seminar on Islamiyyat Studies (IRSYAD)* (2019). Pp73-74. [↑](#footnote-ref-30)
31. Fahimah, I, “Kewajiban orang tua terhadap anak dalam perspektif islam”. *Jurnal Hawa: Studi Pengarus Utamaan Gender dan Anak* 1, no.1 (2019): 39. [↑](#footnote-ref-31)
32. Ibn Battal, *Sharah Sahih al-Bukhari,* (Riyadh: Maktabah Rushd, 2003), v3, 416-417. [↑](#footnote-ref-32)
33. Al-Khauli, Muhammad Abd Aziz, *Adab Nabawi*, (Beirut: Dar Ma’rifah, 2002), 296. [↑](#footnote-ref-33)
34. Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam* [↑](#footnote-ref-34)
35. Al-Khauli, Muhammad Abd Aziz, *Adab Nabawi*, 122 [↑](#footnote-ref-35)
36. Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam* [↑](#footnote-ref-36)
37. Ibn Battal, *Sharah Sahih al-Bukhari,* v9, 211-212 [↑](#footnote-ref-37)
38. Badruddin, *Umdatul Qari’ Syarah Sahih Bukhari,* v22, 102. [↑](#footnote-ref-38)
39. Badruddin, *Umdatul Qari’ Syarah Sahih Bukhari,* v4, 303-304. [↑](#footnote-ref-39)
40. Michelle, Goh, “Sikap Ibu Ayah Tidak Berlaku Adil”. *theAsianparent* <https://my.theasianparent.com/cara-berlaku-adil-terhadap-anak-anak> {Accessed 13 July 2023} [↑](#footnote-ref-40)
41. Ibn Hajar, *Fathul Bari* [↑](#footnote-ref-41)
42. Usamah 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 Fadhilah lil Nashr wa Tauzi’, 2012), v5, 452 [↑](#footnote-ref-42)
43. Ibn Mulqin, Sirajuddin Abu Hafs, *Al-Taudhih li Sharah Jami’ al-Sahih*, (Damsyik: Dar Nawadir, 2008), v26, 76-77 [↑](#footnote-ref-43)
44. Ibn Hajar, *Fathul Bari*, [↑](#footnote-ref-44)
45. Ibn Battal, *Sharah Sahih al-Bukhari,* v6, 75-76 [↑](#footnote-ref-45)
46. Ibn Battal, *Sharah Sahih al-Bukhari*, v9, 27; Badruddin, *Umdatul Qari’ Syarah Sahih Bukhari*, v22, 243*;* Al-Karmani, Muhammad bin Yusuf, *Al-Kawakib Al-Darari fi Sharah Sahih Bukhari*, (Beirut: Dar Ihya’ Turath ‘Arabi, 1981), v22, 87. [↑](#footnote-ref-46)
47. Ibn Battal, *Sharah Sahih al-Bukhari*, v5, 427. [↑](#footnote-ref-47)
48. Siti 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. [↑](#footnote-ref-48)
49. Ibn Hajar, *Fathul Bari*, v18, 134-135. [↑](#footnote-ref-49)
50. Qasim, Hamzah Muhammad, *Manar al-Qari Sharah Mukhtasar Sahih al-Bukhari*, (Damsyik: Maktabah Dar Bayan, 1990), v4, 147. [↑](#footnote-ref-50)
51. Ulwan, Abdullah Nasih, *Tarbiyah al-Aulad fi Islam* [↑](#footnote-ref-51)
52. Wahbah Zuhaili, *Tafsir Munir*, (Damsyik: Dar Fikr, 1991) v18, 214 [↑](#footnote-ref-52)
53. Wahbah Zuhaili, *Tafsir Munir*, v22, 108. [↑](#footnote-ref-53)