



THE CONCEPT OF TA'DĪB AS A PROPHETIC METHOD OF CHILD EDUCATION: AN ANALYTICAL STUDY

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Abstract

The research seeks to find out what ta'dīb is by identifying some of its principles and methods in training and education, and that is through establishing the controls of the method of education in the Sunnah of the Prophet and analysing the controls of the method of education by giving examples and their applications in the prophetic educational curriculum. It employs inductive and analytical methodologies in which relevant data is collected from Sunnah books (Kutub Sittah) to guide the ta'dīb concept and its application in child education. The title explains the essence and significance of ta'dīb in children's education. It investigates how educational principles and systems are supposed to guide the human soul while raising children. The article highlights the nature of ta'dīb in Sunnah, in contrast to its un-Islamic applications in many societies. Finally, the study provides information on the implications of using the ta'dīb method to raise children in Islam.

Kata Kunci: *Ta'dīb Concept, Prophetic education, child education. Sunnah.*

Article Progress

Received: 30 October 2022
Revised: 9 December 2022
Accepted: 3 January 2023

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INTRODUCTION

In the biography of the Prophet Muhammad (PBUH), there are many situations, stories, and events that teach us how to deal with children, and not to ignore their needs and age-related characteristics. Early childhood is considered one of the most important stages of a child's life, as it is the basis on which the child's development depends on the upcoming stages. Therefore, the interest in upbringing children in the faith that preserves their religion helps them to face different scenarios and carry the banner of Islam when childhood is the cornerstone of building faith and receiving religious values and principles.

The Prophet's Sunnah has great importance in Islamic legislation, as it either legislates new matters that are not mentioned in the Holy Qur'ān or clarifies and details other provisions. Hence, the importance of including the Prophet's Sunnah in raising children in educational principles, so that those responsible for educational preparation and planning benefit from them in preparing programs that provide them with concepts and experiences that teach them the trends, tendencies, and habits, to enable them to prosper within a community's tendencies and to help them understand their surroundings by adhering to religious values and societal traditions in the face of cultural invasion and the fierce winds of globalisation while preserving their originality.

The Prophet Muhammad (PBUH) used to educate and guide his companions in choosing the best methods for their understanding and conscience. He diversifies his education methods for his esteemed companions, whereby he is sometimes a questioner, sometimes an answerer, and at one time he strikes an example, and in another, he turns into a vanguard of ideas; and his words may be accompanied by an oath in one, and in the second, he begins to teach his companions using pointing, drawing, and other various educational methods.

The Prophet's education was based on three foundations:

1- Mental trial: This is in the pursuit of introducing a person to himself and motivating him to employ his various competencies. This aim is achieved by choosing a method that is suitable for all the perceptions of speakers during the management of educational discussion and dialogue sessions.

2- Stories and historical lessons: the benefit of the story was made possible by listeners, generous ideals and various knowledge that it can contain.

3- Sentimental arousal: This is achieved by stirring up religious passion by seizing opportunities and occasions.

In light of these foundations, the Sunnah reveals the most important axes of educational methods, which can be shortened and defined as:

1- Decision-making Method: It is based on presenting facts and information to the listener and directly confirming it. The Prophet, may God's prayers and peace be upon him, used it in public to address the masses of Muslims. It has an impact on confirming beliefs such as Friday sermons, Eid, and Hajj, and it was the dominant method due to the localization of rulings.

2- The deductive method: This method is concerned with mentioning general facts that contain many partial facts, as the minds prepare to derive this partial knowledge. This method resulted in the activation of Ijtihad and the empowerment of jurisprudence principles.

3- The inductive method: the educator moves from the parts to the whole, from the private to the general, and from the known to the unknown, thus providing basic general rules that the recipient can apply in other situations.

Among the habit Prophet Muhammad(PBUH)was caressing and joking with children to bring pleasure into themselves and bring comfort to them. Evidence for that is what was narrated by “Ali al-Ameri that he went out with the Messenger of God(PBUH)to the food they called to, so he received the Messenger of God(PBUH) in front of the Hussein people with two boys playing and the Messenger of God(PBUH)wanted to take him, He said, so the boy jumped here once and here once, so the Messenger of God(PBUH)made him laugh until he took him and said, so he put one of his hands under his back and the other under his chin, so he put his mouth on it. Hussein kissed him and said Hussein from me, and I am from Hussein. God loved the one who loved Hussain, so Hussain is one of the tribes”¹.

The above tradition shows how the Prophet plays with kids when even they are unknown.

THE IMPORTANCE OF CHILDREN’S EDUCATION TO THE FAMILY

A family has a privileged position in raising individuals, and it also has a pioneering role in building a strong and cohesive nation. A family consisting of two parents is the oldest social educational institution known to man and continues to play its role in educating young people and providing them with experiences. The development of human life, the increase in human experiences, and the multiplicity of human knowledge led families to participate in other institutions focusing on care and guidance, and families abandoned some of their educational practices, but it remained the first educational institution in modern society.²

Parents are the first to interact with the child on an ongoing basis, as they provide the child with vivid examples of human life. Therefore, the parents’ behaviour is one of the main factors affecting the life of a child. They play a crucial role in fostering the child’s capacity to utilise language in describing their

¹ Ibn Hanbal, Ahmad. (1978). *The Musnad of Imam Ahmad Ibn Hanbal*, Dar Al-Fikr, Beirut. Part 4: p. 172.

²Abbas Mahjoub, *Youth Problems: Possible Solutions and Islamic Solution*, (Doha:Head of Sharia Courts, 1985), p. 254.

surroundings. If the family is the first to take in and care for the child, “psychologists and educators agree that a child’s first years are some of the most important and dangerous for shaping his or her personality and figuring out his or her basic traits.” The child’s development is determined to the extent that no change can be made later, but what is meant is that the foundations of great importance in the child’s life are laid during that period. It is indicated that “half of the mental development takes place during the first three years of life, the years before school, the elementary school years, which represent the stage in which the physical, mental, and social development rapidly takes place”.³

The family in Islamic society acquires special importance in terms of being more coherent than the family in Western societies, weakened by the chaotic freedom of its members and its integration into the large environment and its connection with the general community, while the individual’s relationship with their family has receded in a narrow system of benefit and utilisation.⁴ Family bonding is a feature that is unique to Muslim societies, as the fathers’ authority is always respected, and fathers and mothers do not spare any effort in preserving their families, raising their children, educating them, and raising them. They honour their fathers and do not sever their ties of kinship.⁵

The Role of the Family (Parents) in Raising a Child Considering Sunnah

It came in the Prophet’s guidance, which confirms the role of parents in influencing the creed of young children⁶. It is worth mentioning in this regard that parents are pushing with strength and enthusiasm to fulfil their duty towards raising children, from two standpoints, the first of which is the passion for parenting they have, and this was expressed by the Almighty saying - in the words of Zakaria:

﴿قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۗ إِنَّكَ سَمِيعُ الدُّعَاءِ﴾ [آل عمران: 38]

Lord grant me the one who gives you a good offspring, for you are the hearer of supplication.⁷

As for the second premise, it is a sense of responsibility before Allah (SWT) and fear of the consequences of failure to raise children, as Allah (SWT) said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ﴾ [التحريم: 6]

O those who believe shield yourselves.⁸

By tracing the Hadīths of the noble Prophet, it was possible to identify the most important duties of a family in raising its children as follows:

- i) Providing the child with sound concepts and directions of faith towards the Creator, easily and clearly, following the guidance of the Prophet Muhammad (PBUH) as he came in the noble *hadīth*:

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: «كُنْتُ حَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا، فَقَالَ: يَا غُلَامُ! إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدْهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلْ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ بِشَيْءٍ»

³ Fākhir ‘Āqil, *‘Ilm al-nafs al tarbawī*, (Bayrūt: Dār al-‘Ilm lil-Malāyīn, 1982), p. 122.

⁴ Muhammad ‘Alī al-Ḥasanī al-Nadwī, *Naḥwa Ta’līm al-Islāmī Majānī*, (Damascus: Dār al-‘Ilm, 1991), p. 36.

⁵ Abbas Mahjoub, *Youth Problems: Possible Solutions and Islamic Solution*, (Doha: Head of Sharia Courts, 1985), p. 254.

⁶ Abū ‘Īsā Muḥammad ibn ‘Īsā ibn Saurah al-Salmī al-Tirmidhī, *Sunan al-Tirmidhī*, ed. Ibrahim, Atwa Iwad, (Bayrūt: Dār Iḥyā’ al-Turāth al-‘Arabī, n. d.), p. 303.

⁷ *Qur’ān* (‘Āli ‘Imrān), 3:38.

⁸ *Qur’ān* (Al-Taḥrīm), 66 : 6.

يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَيَّ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ؛ رُفِعَتْ الْأَقْلَامُ، وَجُفَّتِ الصُّحُفُ».

On the authority of Ibn Abbas (R.A.) who said: “One day I was behind the Prophet one day, and he said to me: Young man, I will teach you some words. Be mindful of God, and He will take care of you. If you protect God, you will find Him towards you. If you ask, ask of God. and if you seek help, then seek from God. Know that if the ummah meets with something that will benefit you only with something that God has written for you, and if they meet to harm you with something they will only harm you with something if God had written so. The pens have been lifted, and the pages dry”.⁹

ii) Raising children to love the Prophet Muhammad (PBUH), love their family, and the recitation of the Holy Qur’ān.¹⁰

iii) Teaching children to pray, accustom them, and urging them to perform it gradually, following the noble prophetic direction: It was narrated by As-Saburah:

قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مُرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشَرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا».

The Prophet (PBUH) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer.¹¹

In the words of Luq̄mān in the Holy Qur’ān:

﴿يٰٓبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوفِ وَاَنْهَ عَنِ الْمُنْكَرِ﴾ [لقمان: 17]

O my son! Perform the Salah, enjoin the good, and forbid the evil”.¹²

iv) Disciplining children and providing them with moral virtues, in compliance with what the Prophet Muhammad (PBUH) mentioned in Sahih al Bukhari:

عَنْ عَامِرٍ، قَالَ سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا. وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ أَعْطَانِي أَبِي عَطِيَّةً، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً، فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ. قَالَ ”أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا“. قَالَ لَا. قَالَ ”فَاتَّقُوا اللَّهَ، وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ“. قَالَ فَرَجَعَ فَرَدَّ عَطِيَّتَهُ.

Narrated ‘Amir: I heard An-Numan bin Bashir on the pulpit saying, “My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah’s Messenger (PBUH) as a witness to it. So, my father went to Allah’s Messenger (PBUH) and said, ‘I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah’s Messenger (PBUH)!’ Allah’s Messenger (PBUH) asked, ‘Have you given (the like of it) to every one of your

⁹ Abd Allāh ibn Ṣāliḥ al-Muḥsin, *Al -Aḥādīth al -Arba’ūn al-Nawawīyah*, (al-Madīnah al-Munawwarah : al-Jāmi’ah al-Islāmīyah, 3rd edition, 1984), Ḥadīth no :19, Vol. 1, p. 37. (The grade of this ḥadīth is ḥasan Ṣaḥīḥ).

¹⁰ Muḥammad ibn Ismā’īl al-Amīr al-Ṣan’ānī, *Al-Tanwīr sharḥ al-Jāmi’ al-ṣaḥīr*, ed. Muḥammad Ishāq Muḥammad Ibrāhīm (Riyāḍh: Maktabat Dār al-Sālām, 2011), Vol. 1, p. 467.

¹¹ Abu Dāwūd, Sulaiman Ibn al- Ash’ath al-Sijistani, *Sunan Abu Dāwūd*, ed. Muhammad Muhyiddin Abdul Hamid, (Bayrūt: Maktabah al-‘Asriyyah, n.d.), Chapter: When A Boy Should Be Ordered to Offer As-Salat, Ḥadīth no: 494, Vol. 1, p. 133 (The grade of this ḥadīth is ḥasan Ṣaḥīḥ).

¹² *Qur’ān* (Luq̄mān), 31: 17.

sons?’ He replied in the negative. Allah’s Messenger (PBUH) said, ‘Be afraid of Allah, and be just to your children.’ My father then returned and took back his gift.”¹³

The Prophet Muhammad (PBUH) was keen to instil moral virtues gently among young children. It was narrated by Abdullah bin Amir:

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَنَّهُ قَالَ دَعَنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ . فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” وَمَا أَرَدْتِ أَنْ تُعْطِيهِ ” . قَالَتْ أُعْطِيهِ تَمْرًا . فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ” أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكَ كِذْبَةٌ ”

My mother called me one day when the Messenger of Allah (PBUH) was sitting in our house. She said: Come here and I shall give you something. The Messenger of Allah (PBUH) asked her: What did you intend to give him? She replied: I intended to give him some dates. The Messenger of Allah (PBUH) said: If you were not to give him anything, a lie would be recorded against you.¹⁴

- v) Urging the children to adhere to food etiquette, based on the act of the Prophet Muhammad (PBUH) when he modified the behaviour of a boy while eating. On the authority of Umar bin Abi Salamah, he said:

عُمَرُ بْنُ أَبِي سَلَمَةَ، يَقُولُ كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ» . فَمَا زَالَتْ تِلْكَ طِعْمَتِي بَعْدُ.

Narrated Umar bin Abi Salama: I was a boy under the care of Allah’s Messenger (PBUH), and my hand used to go around the dish while I was eating. So, Allah’s Messenger (PBUH) said to me, “O boy! Mention the Name of Allah and eat with your right hand and eat of the dish what is nearer to you.” Since then I have applied those instructions when eating.¹⁵

- vi) Teaching children the useful types of physical exercise, following the noble Prophet’s directive: “The right of the father to the child is to teach him writing, swimming, and archery, and to provide him with nothing but kindness”¹⁶

- vii) Accustom your children to perform the Sunnah of Peace. Abu Hurairah reported the Messenger of Allah (PBUH) as saying:

¹³Abū ‘Abdillāh Muḥammad ibn Ismā‘īl Al-Bukhārī, *al-Jāmi’ al-Musnad al-Ṣaḥīḥ al-Mukhtasar Min Umūr Rasūlillah PBUH Wa Sunānih Wa Ayyāmih al-Mashhūr Bi Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair bin Nāṣir al-Nāṣir, (n.p.: Dār al-Ṭūq al-Najāh, 1st edition, n.d.), Chapter: The witnesses for the gifts, Ḥadīth no: 2587, Vol. 3, p. 158.

¹⁴Abu Dāwūd, Sulaiman Ibn al- Ash’ath al-Sijistani, *Sunan Abu Dāwūd*, ed. Muhammad Muhyiddin Abdul Hamid, (Bayrūt: Maktaba al Asriyyah, n.d.), Book: General Behavior (Kitab Al-Adab) Chapter: Stern warning regarding lying, Ḥadīth no: 4991 Vol. 4, p. 298 (The grade of this ḥadīth is ḥasan).

¹⁵Abū ‘Abdillāh Muḥammad ibn Ismā‘īl Al-Bukhārī, *al-Jāmi’ al-Musnad al-Ṣaḥīḥ al-Mukhtasar Min Umūr Rasūlillah PBUH Wa Sunānih Wa Ayyāmih al-Mashhūr Bi Ṣaḥīḥ al-Bukhārī*, ed. Muḥammad Zuhair bin Nāṣir al-Nāṣir, (n.p.: Dār al-Ṭūq al-Najāh, 1st edition, n.d.), Book: Kitābul Atamah, Chapter: Mention the Name of Allah on starting to eat, and eat with the right hand, Ḥadīth no: 5376, Vol. 7, p. 68.

¹⁶‘Alā al-Dīn al-Burhān al-Hindī, *The Workers’ Treasure in the Sunnah of Words and Deeds*, Edited by Bakri Hayani, (Bayrūt: Mu’assasat al-Risālah, 1979), Vol. 6, p. 434.

عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: « وَالَّذِي نَفْسِي بِيَدِهِ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تُحَابُّوا أَفَلَا أُدْلِكُكُمْ عَلَى أَمْرٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ ». »

By him in whose hand my soul is, you will not enter Paradise until you believe, and you will not believe until you love one another: should I not guide you to something doing which you will love one another: spread out salutation among you.¹⁷

Another ḥadīth on the authority of Anas (R.A.) he said: Prophet Muhammad (PBUH) said to me:

« يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكََةً عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ ». »

O my little son! When you enter upon your family then give the Salam, it will be a blessing for you and upon the inhabitants of your house.¹⁸

عَنْ أَنَسِ، بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى غِلْمَانٍ فَسَلَّمَ عَلَيْهِمْ.

Anas ibn Malik reported that when Allah's Messenger (PBUH) happened to pass by young boys he would greet them.¹⁹

- viii) Accustom the child to mix with others and not to be withdrawn. It came in the noble hadith on the authority of Anas bin Malik (R.A.) said: It was narrated that Abu Taiyah said:

سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُخَالِطُنَا حَتَّى يَقُولَ لَأَخٍ لِي صَغِيرٍ
« يَا أَبَا عُمَيْرٍ مَا فَعَلَ النُّغَيْرُ؟ »

I heard Anas ibn Malik say: The Prophet (PBUH) used to mix with us to the extent that he would say to a younger brother of mine, “O Abu `Umair! What did the Nughair (a kind of bird) do?”²⁰

- ix) Directing children to righteous companionship, to protect them from deviation, because “peers have a great role in normalising forbidden actions, and then this group needed to be made in the eyes of adults and mentors”.²¹ In the Prophet's guidance, he reported having said:

عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيًّا .»

¹⁷Abu Dāwūd, Sulaiman Ibn al- Ash'ath al-Sijistani, *Sunan Abu Dāwūd*, ed. Muhammad Muhyiddin Abdul Hamid, (Bayrūt: Maktabah al-‘Asriyyah, n.d.), Book: General Behavior, Chapter: Spreading salam, Ḥadīth no: 5193, Vol. 4, p. 350 (The grade of this ḥadīth is Ṣaḥīḥ).

¹⁸Abū Isā Muhammad ibn Isā bin surah at-Tirmidhī, *Sunan al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fu’ād ‘Abdul Bāqī, and Ibrāhīm ‘Aṭwah ‘Iwaḍ, (Egypt: Sharikah Maktabah wa Maṭba’ah Muṣṭafā Bābī al-Ḥalabī, 2nd edition, 1975), Chapter: What Has Been Related About Giving the Salam When Entering the House, Ḥadīth no: 2698, Vol. 5, p. 59 (The grade of this ḥadīth is ḥasan Garib).

¹⁹Abul Ḥusain Muslim ibn al-Ḥajjāj al-Qushayrī, Al-Naysābūrī, *Al-Musnad Al-Ṣaḥīḥ Al- Mukhtaṣar Min Al-Sunan Bi Naql Al- ‘Adl ‘an Al- ‘Adl ‘an Rasūlillah SAW Al- Ma’rūf Bi Ṣaḥīḥ Muslim*, ed. Muḥammad Fu’ād ‘Abdul Bāqī (Bayrūt: Dār Ihyā’ al-Turāth al-‘Arabī, n.d.), Chapter: It Is Recommended to Greet Children With Salam, Ḥadīth no: 2168, Vol. 4, p. 1708.

²⁰Abū ‘Abdillah Muḥammad ibn Ismā‘īl Al-Bukhārī, *al-Jāmi’ al-Musnad al- Ṣaḥīḥ al-Mukhtaṣar Min Umūr Rasūlillah PBUH Wa Sunānih Wa Ayyāmih al-Mashhūr Bi Ṣaḥīḥ al- Bukhārī*, ed. Muḥammad Zuhair bin Nāṣir al-Nāṣir, (Nāṣir, (n.p.: Dār al-Ṭuq al-Najāh, 1st edition, n.d.), Chapter: Joking, Ḥadīth no: 6129, Vol. 8, p. 30.

²¹Abbas Mahjoub, *Youth Problems: Possible Solutions and Islamic Solution*, (Doha: Head of Sharia Courts, 1985), 232.

Narrated Abu Sa'id al-Khudri: The Prophet (PBUH) said: Associate only with a believer and let only a God-fearing man eat your meals.²²

- x) Raising children to respect adults, as it says in the noble hadith: "It is not among us who does not respect our eldest, does not have mercy on our young, and does not know their rights to our world".²³

Amr bin Shu'aib narrated that his father, from his grandfather, who said that the Messenger of Allah (PBUH) said:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : « لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيَعْرِفْ شَرَفَ كَبِيرِنَا. »

"He is not one of us who does not have mercy upon our young, nor knows the honour of our elders".²⁴

Al-Kahlani explains: "He is not one of us who does not have mercy on our young" which means the youngest of the Muslims. He bears the smallness of the children of Adam. For this reason, with this smallness, he deserves reverence and glorification.²⁵

- xi) Encouraging children to acquire knowledge and attend his gatherings, as can be seen from the hadith of Ibn Omar (R.A.) who reported:

عَنِ ابْنِ عُمَرَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا لِأَصْحَابِهِ «أَخْبِرُونِي عَنْ شَجَرَةٍ مِثْلَهَا مِثْلُ الْمُؤْمِنِ، فَجَعَلَ الْقَوْمُ يَذْكُرُونَ شَجَرًا مِنْ شَجَرِ الْبَوَادِي . قَالَ ابْنُ عُمَرَ وَالْقِي فِي نَفْسِي أَوْ رُوعِي أَنَّهَا النَّخْلَةُ فَجَعَلْتُ أُرِيدُ أَنْ أَقُولَهَا فَإِذَا أَسْنَانُ الْقَوْمِ فَأَهَابُ أَنْ أَتَكَلَّمَ فَلَمَّا سَكُنُوا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "هِيَ النَّخْلَةُ"».

Prophet Muhammad (PBUH) said to his companions: Tell me about a tree, the same as that of the believer. I was thrown into myself or was taken into consideration that it was the date-palm tree, so I wanted to say it, but feared of the elderly people there. When they were silent (after they had expressed their views), the Prophet Muhammad (PBUH) said: It is the date-palm tree.²⁶

In general, the educational role of the family from an Islamic perception is comprehensive and multifaceted, which makes its impact strong in building the child's personality. Whenever the social and cultural conditions of life become complicated and new challenges emerge, the family is required to do more duties by intensifying the educational efforts exerted on children.

²²Abu Dāwūd, Sulaiman Ibn al- Ash'ath al-Sijistani, *Sunan Abu Dāwūd*, ed. Muḥammad Mohiuddin Abdul Hamid, (Bayrūt: Maktabah Asriyyah, n.d.), Chapters: Chapter: With whom we are ordered to accompany, Hadīth no: 4832, Vol.4, p. 259, (The grade of this ḥadīth is ḥasan).

²³ Ahmad Ibn Hanbal, *The Musnad of Imam Ahmad Ibn Hanbal*, (Bayrūt: Dār Al-Fikr, 1978), 223.

²⁴ Abū Isā Muhammad ibn Isā bin surah at-Tirmidhī, *Al-Jāmi' Al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fu'ād 'Abdul Bāqī, and Ibrāhīm 'Aṭwah'Iwaḍ, (Egypt: Sharikah Maktabah wa Maṭba'ah Muṣṭafā Bābī al-Ḥalabī, 2nd edition,1975), Chapters: What Has Been Related About Being Merciful with Boys, Hadīth no:1920, Vol. 4, P 322 (The grade of this ḥadīth is Ṣaḥīḥ).

²⁵ Muḥammad ibn Ismā'īl al-Amīr al-Ṣan'ānī, *Al-Tanwīr sharḥ al-Jāmi' al-ṣaḥīr* ed. Muḥammad Ishaq Muḥammad Ibrahim, (Riyādh: Dār al-Salām, 1st edition, 2011), Vol.9, p. 287.

²⁶ Abū al-Ḥusayn Muslim ibn al-Ḥajjāj, *Sahih Muslim*, ed.Muhammad Fuad Abdul-Baqi, (Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, n.d.), Chapter: The Likeness of The Believer Is That of A Date Palm Characteristics of the Day of Judgment, Paradise, and Hell, Hadīth no: 2811, Vol.4, p. 2165.

TA'DĪB METHODS OF RAISING A CHILD IN LIGHT OF SUNNAH

Naturally, each age stage has its characteristics and special abilities, which is necessary to be familiar with so that the educator in any position can choose the most appropriate and useful methods. It is noticeable that the Prophet Muhammad (PBUH) used various educational methods that affect the child's psyche and direct their behaviour effectively. The general character of these methods suggests gentleness, softness, compassion, kindness, clarity, and smoothness.

i) Kindly advise:

An example of this is when Anas Ibn Malik (R.A.) directed the behaviour of peaceful chest by saying the Prophet Muhammad (PBUH):

عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ، قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا بُنَيَّ، إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِشٌّ لِأَحَدٍ فَافْعَلْ» ثُمَّ قَالَ لِي: «يَا بُنَيَّ وَذَلِكَ مِنْ سُنَّتِي، وَمَنْ أَحْيَا سُنَّتِي فَقَدْ أَحْبَبَنِي، وَمَنْ أَحْبَبَنِي كَانَ مَعِيَ فِي الْجَنَّةِ»

'O my son! if you can witness morning and evening, while there is no deception in your heart, then do so.' Then he said to me: 'O my son! That is from my Sunnah. Whoever revives my Sunnah then he has loved me. And whoever loved me, he shall be with me in Paradise.'²⁷

Another *hadīth* narrated from Anas bin Malik (R.A.) that during his ten years of service, the Prophet (PBUH) never said a word of impatience him as he says:

عَنْ أَنَسٍ، قَالَ خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَشْرَ سِنِينَ بِالْمَدِينَةِ وَأَنَا غُلَامٌ لَيْسَ كُلُّ أَمْرِي كَمَا يَشْتَهِي صَاحِبِي أَنْ أَكُونَ عَلَيْهِ مَا قَالَ لِي فِيهَا أُفٍّ قَطُّ وَمَا قَالَ لِي لِمَ فَعَلْتَ هَذَا أَوْ أَلَا فَعَلْتَ هَذَا».

I served the Prophet (PBUH) at Medina for ten years. I was a boy. Every work that I did was not according to the desire of my master, but he never said to me: Fie, nor did he say to me: Why did you do this? or Why did you not do this?²⁸

ii) Offering gifts reinforcement:

A gift has a good effect on children's souls. The Prophet Muhammad (PBUH) used to give gifts to them, and it came in the Prophet's guidance, on the authority of Abu Hurairah (R.A.) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَى بِالرَّهْوِ قَالَ: «اللَّهُمَّ بَارِكْ لَنَا فِي مَدِينَتِنَا وَمُدَّنَا، وَصَاعِنَا، بَرَكَهَ مَعَ بَرَكَهَ، ثُمَّ نَأْوَلُهُ أَصْغَرَ مَنْ يَلِيهِ مِنَ الْوَالِدَانِ».

Abu Hurayra said, "When the Messenger of Allah (PBUH), brought new dates, he said, 'O Allah! Bless us in our city and our Mudd and sa', blessing upon blessing'. Then he would give one to the youngest of the children with him."²⁹

²⁷ Abū Īsā Muhammad ibn Īsā bin surah at-Tirmidhī, *Sunan al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fu'ād 'Abdul Bāqī, and Ibrāhīm 'Aṭwah'Iwād, (Egypt: Sharikah Maktabah wa Maṭba'ah Muṣṭafā Bābī al-Ḥalabī, 2nd edition, 1975), Hadīth no: 2678, Vol. 5, p. 46 (The grade of this ḥadīth is ḥasan).

²⁸ Abu Dāwūd, Sulaiman Ibn al- Ash'ath al-Sijistani, *Sunan Abu Dāwūd*, ed. Muḥammad Mohiuddin Abdul Hamid, (Bayrūt: Maktabah Asriyyah, n.d.), Chapter: Regarding forbearance and the character of the Prophet (PBUH), Hadīth no: 4774, Vol.4, p. 247 (The grade of this ḥadīth is Ṣaḥīḥ).

²⁹ Abū 'Abdillah Muḥammad ibn Ismā'il Al-Bukhārī, *Al-Adab Al-Mufrad*. Mohamed Fouad Abdel Baqi, (Bayrūt: Dār al-Bashā'ir al-Islāmīyah, 3rd edition, 1989), Book: The Book of Children, Chapter: Fruits are given to the youngest of children, Hadīth no: 362, Vol. 1, p.133.

iii) Encouraging children and motivating them to behave well:

The Prophet Muhammad (PBUH) used this method when he directed the young men to the race, so he used to “describe Abdullah, Ubaid Allah, and many Bani Abbas (R.A.), and then say: Whoever came before I have such-and-such”³⁰.

iv) Joking and playing:

Among the methods that the Prophet Muhammad (PBUH) used with children is caressing and joking. According to Al-Suyuti: Anas ibn Malik reported:

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْعَبُ زَيْنَبَ بِنْتَ أُمِّ سَلَمَةَ وَهُوَ يَقُولُ يَا زُؤَيْبُ يَا زُؤَيْبُ مِرَارًا.»

The Prophet (PBUH) would play with Zaynab, the daughter of Umm Salamah. The Prophet would keep saying, “O Zaynab! O Zaynab!”³¹

عَنْ عَائِشَةَ قَالَتْ: «كُنْتُ أَلْعَبُ بِالْبَنَاتِ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَ لِي صَوَاحِبٌ يَلْعَبَنَ مَعِي، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ يَنْقَمِعَنَّ مِنْهُ، فَيَسْرِيهُنَّ إِلَيَّ، فَيَلْعَبَنَ مَعِي.»

A’isha said, “I used to play with dolls in the presence of the Prophet (PBUH), and my friends would play with me. When the Messenger of Allah (PBUH) entered, they would hide from him and he would call them to join me, and they would play with me”³².

v) Repeating and establishing habits:

Where the Prophet Muhammad (PBUH) directed parents to accustom their children to good habits. It was narrated that Yunus bin Maisarah bin Halbas said:

عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، أَنَّهُ حَدَّثَهُ، قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «الْحَيْرُ عَادَةٌ، وَالشَّرُّ لِحَاجَةٌ، وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ.»

I heard Mu’awiyah bin Abu Sufyan narrating that the Messenger of Allah said: “Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allah wills good for a person, He causes him to understand the religion.”³³

vi) Presenting a good example to children:

This is evidenced by directing parents to adhere to a good example in front of their young children and it came in the Sunnah of the Prophet “on the authority of Abdullah bin Amer who said:

عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، أَنَّهُ قَالَ: دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاعْدُ فِي بَيْتِنَا، فَقَالَتْ: هَا تَعَالَ أُعْطِيكَ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟»

³⁰ Ahmad ibn ‘Alī Ibn Ḥajar al-‘Asqalānī, *Al-iṣābah fī tamyīz al-Ṣaḥābah*, (Bayrūt: Dār al-Jīl, 1992), Vol.4, p. 398.

³¹ Abī ‘Abd al-Raḥmān Muḥammad Naṣīr al-Dīn al-Albānī, *Ṣaḥīḥ al-Jāmi‘ al-ṣaḥīḥ*, (n.p.: Maktabah al-Islāmiyyah, n.d.), Hadīth no: 5025, Vol. 2, p. 896.

³² Muḥammad ibn Ismā‘īl Al-Bukhārī, *Al-Adab Al-Mufrad*, ed. Muḥammad Fu’ād Abdul Bāqī, (Bayrūt: Dār al-Bashaer al-Islamiyyah, 3rd edition, 1989), Book: Kitāb Al sagīr, Chapter: Stroking a child's head, Hadīth no: 368, Vol. 1, p.134.

³³ Abū ‘Abdillāh Muḥammad ibn Yazīd al-Qazwīnī Ibn Mājah, *Sunan Ibn Mājah*, ed., Muḥammad Fu’ād Abdul Bāqī (n.p.: Dār Iḥya’ al-Kutub al-Arabīyyah- Fayṣal ‘Isā al-Bābī al-Ḥalabī, n.d.), Hadīth no: 221, Vol. 1, p. 80 (The grade of this ḥadīth is ḥasan).

قَالَتْ: أُعْطِيهِ تَمْرًا، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا إِنَّكَ لَوْ لَمْ تُعْطِهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ»

My mother called me one day when the Prophet Muhammad (PBUH) was sitting in our house. She said: Come here and I shall give you something. The Prophet Muhammad (PBUH), asked her: What did you intend to give him? She replied: I wanted to give him a *tamr*. So, the Prophet Muhammad (PBUH) said to her: If you were not to give him anything, a lie would be recorded against you.³⁴

One of the children of the Companions used to imitate the Prophet Muhammad (PBUH) in some of his actions, as it was reported:

عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ حَتَّى نَفَخَ ثُمَّ صَلَّى . وَرُبَّمَا قَالَ اضْطَجَعَ حَتَّى نَفَخَ . ثُمَّ قَامَ فَصَلَّى . ثُمَّ حَدَّثَنَا بِهِ سُفْيَانُ مَرَّةً بَعْدَ مَرَّةٍ عَنْ عَمْرٍو عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ بَتُّ عِنْدَ خَالَتِي مَيْمُونَةَ لَيْلَةً، فَقَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ اللَّيْلِ، فَلَمَّا كَانَ فِي بَعْضِ اللَّيْلِ قَامَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَوَضَّأَ مِنْ شَنٍّْ مُعَلَّقٍ وَضَوْوًا حَفِيفًا . يُحَقِّقُهُ عَمْرٍو وَيُقَلِّلُهُ . وَقَامَ يُصَلِّي فَتَوَضَّأَتْ نَحْوًا مِمَّا تَوَضَّأَ، ثُمَّ جَنَّتْ فَحَمَّتْ عَنْ يَسَارِهِ . وَرُبَّمَا قَالَ سُفْيَانُ عَنْ شِمَالِهِ . فَحَوَّلَنِي فَجَعَلَنِي عَنْ يَمِينِهِ، ثُمَّ صَلَّى مَا شَاءَ اللَّهُ، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَّى نَفَخَ، ثُمَّ أَتَاهُ الْمُنَادِي فَأَذَنَهُ بِالصَّلَاةِ، فَقَامَ مَعَهُ إِلَى الصَّلَاةِ، فَصَلَّى وَلَمْ يَتَوَضَّأَ . فُلْنَا لِعَمْرٍو إِنَّ نَاسًا يَقُولُونَ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنَامَ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ . قَالَ عَمْرٍو سَمِعْتُ عَبِيدَ بْنَ عُمَيْرٍ يَقُولُ رُؤْيَا الْأَنْبِيَاءِ وَحْيٌ، ثُمَّ قَرَأَ { إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ }

On the authority of Ibn Abbas (R.A.) who said: “The Prophet (PBUH) slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed).” Ibn `Abbas added: “I stayed overnight in the house of my aunt, Maimuna, the Prophet (PBUH) slept for a part of the night, (See Fath-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on, the Mu`adh-dhin (call maker for the prayer) came to him and informed him that it was time for Prayer. The Prophet (PBUH) went with him for the prayer without performing a new ablution.” (Sufyan said to `Amr that some people said, “The eyes of Allah’s Messenger (PBUH) sleep but his heart does not sleep.” `Amr replied, “I heard `Ubaid bin `Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: ‘I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah).’ (37.102) (See Hadith No. 183)”³⁵

vii) Prayer for children for good:

It came in the words of the Prophet of God, in Abraham, peace be upon him, in the ruling of the revelation:

³⁴Abū Dā`ūd Sulaymān ibn al-Ash`ath al-Sijistānī, *Sunan Abī Dāwūd*, ed. Muhammad Mohiuddin Abd al-Hamid, (Bayrūt: al-Maktabah al-`Asriyyah, n.d.), Chapter: Stern warning regarding lying, Hadīth no: 4991, Vol. 4, p. 298 (The grade of this ḥadīth is ḥasan).

³⁵ Muḥammad ibn Ismā`īl Al-Bukhārī, *Ṣaḥīḥ al- Bukhārī*, ed. Muḥammad Zuhair bin Nāṣir al-Nāṣir, (n.p.: Dār al-Ṭūq al-Najāh, 1st edition, n.d.), Chapter: To perform a light ablution, Hadīth no: 138, Vol.2, p. 254.

﴿رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۖ رَبَّنَا وَتَقَبَّلْ دُعَاءِ﴾ [إبراهيم: 40]

My Lord! Make me and those 'believers' of my descendants keep up prayer. Our Lord! Accept my prayers.³⁶

The Prophet Muhammad (PBUH) was kind to children, praying for them, their religion, and their world with good. In the Hadīth:

عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَضَعَ يَدَهُ عَلَى كَتِفِي - أَوْ عَلَى مَنْكِبِي، شَكََّ سَعِيدٌ - ثُمَّ قَالَ: «اللَّهُمَّ فَقِّهْهُ فِي الدِّينِ، وَعَلِّمَهُ التَّأْوِيلَ»

On the authority of Ibn Abbas (R.A.), the Prophet Muhammad (PBUH) placed his hand on my shoulder and then said: Oh God, grant more jurisprudence on religion and more knowledge of interpretation.³⁷

Based on that, parents must always invite their children to guidance and righteousness.

viii) Intimidation:

This is shown by the words of Anas (R.A.), which were transmitted on his authority that the Prophet Muhammad (PBUH) said:

عَنْ أَنَسٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «يَا بُنَيَّ، إِيَّاكَ وَالْإِلْتِفَاتَ فِي الصَّلَاةِ، فَإِنَّ الْإِلْتِفَاتَ فِي الصَّلَاةِ هَلَكَةٌ، فَإِنْ كَانَ لَا بُدَّ فَفِي التَّطَوُّعِ لَا فِي الْفَرِيضَةِ»

'O my son! Beware of looking around in prayer, for it is perilous. If it is necessary, then let it be in the voluntary (prayers), not the obligatory (prayers).'³⁸

It may be necessary to intimidate the child, by waving the stick so that he sees it and discourages him from doing the wrong thing, as it came in the Prophet's guidance on the authority of Ibn Abbas, he said: The Messenger of Allah (PBUH) said:

عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ع عَلِّقُوا السَّوْطَ حَيْثُ يَرَاهُ أَهْلُ الْبَيْتِ فَإِنَّهُ أَدَبٌ لَهُمْ»

Hang the whip, as the people of the household see it, for it is manners for them".³⁹

ix) Use of punishment while adhering to kindness:

Punishment is the right of the child, intending to discipline, improve morals, and reform. This is according to what he (PBUH), said addressing the parents "Pass your children to pray when they are seven years old and hit them for it when they are ten, then separate them in their beds".⁴⁰

As for the exaggeration in the use of punishment (hitting) for the child and exceeding the reasonable limit, then those are somethings that are forbidden, and this may be understood through the hadīth:

³⁶ *Qur'ān* (Ibrāhīm), 14: 40.

³⁷ Aḥmad ibn Muḥammad ibn Ḥanbal, *Musnad al-Imām Aḥmad ibn Ḥanbal*, e.d. Shuaib Al-Arnaout - Adel Murshid and others, (n.p.: Al-Resala Foundation, 2001), Ḥadīth no:2397, Vol.4, p. 225.

³⁸ Abū Īsā Muḥammad ibn Īsā bin surah at-Tirmidhī, *Sunan al-Tirmidhī*, ed. Aḥmad Muḥammad Shākir, Muḥammad Fu'ād 'Abdul Bāqī, and Ibrāhīm 'Aṭwah'Iwad', (Egypt: Sharikah Maktabah wa Maṭba'ah Muṣṭafā Bābī al-Ḥalabī, 2nd edition,1975), Chapter: What Has Been Mentioned About Looking Around During Salat, Ḥadīth no: 589, Vol. 2, p. 484 (The grade of this ḥadīth is ḥasan Garib).

³⁹ Abd al-Ra'ūf ibn Tāj al-'Ārifīn Munāwī, *Fayḍ al-Qadīr, sharḥ al-Jāmi' al-ṣaghīr*, (Egypt: al-Maktabah al-Tijārīyah al-Kubrā, 1st edition, n.d.), Ḥadīth no: 54569, Vol. 4, p. 325 (The grade of this ḥadīth is ḥasan).

⁴⁰ Badr al-Dīn Maḥmūd ibn Aḥmad al-'Aynī, *Sharḥ Sunan Abī Dāwūd*, ed. Abu Al-Mundhir Khalid bin Ibrahim Al-Masry, (Riyādh: Maktaba al-Rushd, 1st edition, 1999), Vol. 2, p. 415.

عَنْ أَبِي مَسْعُودٍ، أَنَّهُ كَانَ يَضْرِبُ غُلَامَهُ، فَجَعَلَ يَقُولُ: أَعُوذُ بِاللَّهِ، قَالَ: فَجَعَلَ يَضْرِبُهُ، فَقَالَ: أَعُوذُ بِرَسُولِ اللَّهِ، فَتَرَكَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَاللَّهِ لَأَقْدَرُ عَلَيْكَ مِنْكَ عَلَيْهِ»، قَالَ: فَأَعْتَقَهُ»

On the authority of Ibn Masoud that he used to hit his boy, so he said: I seek refuge with Allah. He said: So, he started to hit him, and said: I seek refuge in the Prophet Muhammad (PBUH) said: By God, I am more empowered than you over him. He said: So, release him.⁴¹

Punishment for the child with beating should come after exhausting the previous steps of counselling, advising, and rebuking, and if the need to use it arises, let it be with consideration for compassion and distance from rudeness and cruelty, following the noble prophetic directive. A'isha, the wife of Allah's Apostle (PBUH) reported that Allah's Messenger (PBUH) said:

عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَا عَائِشَةُ، إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ، وَيُعْطِي عَلَى الرَّفِيقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ».

“A'isha, verily Allah (SWT) is a companion who loves kindness and gives to kindness what he does not give to violence and what is not given to others”.⁴²

CONCLUSION

All of this is part of a Muslim family's responsibility to create a loving, caring, compassionate, and just environment in the home. If parents are unable to create this atmosphere of friendliness, understanding, and love, then we are deprived of an irreplaceable element. The school, with its sensitive role in drawing the character of the Muslim child, is however limited in its role in emotional education. The family is the child's natural setting, and in it, the child acquires the most critical characteristics of emotional development, which are exemplified by parental love, in which the child feels secure, which has the greatest influence on his growth, as well as the opportunities that afford him or her free play and companionship.⁴³ Hence, both parents and educators bear huge responsibilities toward upbringing an ideal Muslim child. The concept of *ta'dib* covers all sorts of activities that develop individuals to become beneficial to society. Therefore, this concept should not be ignored in the educational curriculum, but rather be promoted and designed by the teachings of the Prophet (PBUH).

⁴¹ Abul Husain Muslim ibn al-Hajjaj al-Qushayri, Al-Naysaburi, *Sahih Muslim*, ed. Muhammad Fuad Abdul-Baqi, (Bayrut: Dar Ihyā' al-Turath al-Arabiyyah, n.d.) Chapter: Treatment of slaves, and the expiation of one who slaps his slave, Hadith no:1659, Vol. 3, p. 1281.

⁴² Abul Husain Muslim ibn al-Hajjaj al-Qushayri, Al-Naysaburi, *Shahih Muslim*, ed. Muhammad Fuad Abd al-Baqi, (Bayrut: Dar 'Ihyā' al-Turath al-Arabiyyah, n.d.), Chapter: The Virtue of Gentleness, Hadith no: 2593, Vol. 4, p. 2003.

⁴³ Muhammad Salama Ghobari, *Social Work, Family Care, Childhood and Youth*, (Egypt: Maktabah al-Jāmi' al-Hadith, 1999), p. 245.

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