

Children's Etiquette Towards Parents Based on Kitab Al- Adab Al-Mufrad By Al-Bukhari

Etika Anak Terhadap Ibu Bapa Berdasarkan Kitab Al-Adab Al-Mufrad Karya Al-Bukhari

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Abstract: In Islam, the bond between children and their parents is regarded as sacred, a principle deeply rooted in the Qur'an and the Sunnah of Prophet Muhammad (PBUH). However, contemporary Muslim families face challenges in upholding these principles amidst the demands of modern society, creating a gap between traditional doctrines and present-day practices. This article explores the fundamental principles of adab (etiquette) toward parents as outlined in *Kitab al-Adab al-Mufrad* by al-Bukhari, a seminal work on Islamic ethics. Employing thematic analysis, the study delves into the core teachings of the text to address these challenges. The findings underscore the timeless significance of respect, compassion, and the serious consequences of disobedience, illustrating how these values can strengthen familial bonds. Revitalizing these teachings offers a pathway to harmonize traditional Islamic values with contemporary family dynamics. Moreover, the study highlights the practical importance of integrating these enduring principles into daily life, emphasizing the pivotal role of parental respect in fostering ethical and harmonious family relationships.

Keywords: Adab, Parental Respect, Islamic Etiquette, Kitab al-Adab al-Mufrad, Parent-child Relationship

Abstrak: Dalam Islam, ikatan antara anak-anak dan ibu bapa dianggap suci, prinsip yang berakar dalam Al-Quran dan Sunnah Nabi Muhammad (SAW). Bagaimanapun, keluarga Islam kontemporari menghadapi cabaran dalam menegakkan prinsip ini di tengah-tengah tuntutan masyarakat moden, mewujudkan jurang antara doktrin tradisional dan amalan masa kini. Artikel ini mengupas prinsip asas adab (adab) terhadap ibu bapa seperti yang digariskan dalam Kitab al-Adab al-Mufrad oleh al-Bukhari, sebuah karya ulung mengenai etika Islam. Menggunakan analisis tematik, kajian ini menyelidiki teras teks untuk menangani cabaran ini. Penemuan ini menggariskan kepentingan abadi rasa hormat, belas kasihan, dan natijah daripada ketidakpatuhan, menggambarkan bagaimana nilai ini dapat mengukuhkan ikatan kekeluargaan. Menghidupkan semula teras ini menawarkan laluan untuk mengharmonikan nilai Islam tradisional dengan dinamik keluarga kontemporari. Selain itu, kajian ini menekankan kepentingan praktikal untuk menyepadukan prinsip-prinsip yang kekal ini ke dalam kehidupan seharian, menekankan peranan penting penghormatan kepada ibu bapa dalam memupuk hubungan keluarga yang beretika dan harmoni.

Kata kunci: Adab, hormat ibu-bapa, Adab Islam, Kitab al-Adab al-Mufrad, hubungan ibu-bapa-anak

Introduction

Islamic *adab* encompasses a profound collection of conduct, decorum, and ethical standards that are crucial for Islamic education and the cultivation of one's character. It infiltrates every facet of existence, encompassing the quest for knowledge, social engagements, and religious rituals (Purniadi Putra et al., 2023; Rosidi, 2021). An essential component of Islamic culture, *adab* plays a crucial part in educational systems, as experts highlight its significance in promoting personal development and ethical behavior (Purniadi Putra et al., 2023). The manifestation of *adab* necessitates individuals to conform their conduct to cultural standards while exhibiting self-control (Purniadi Putra et al., 2023). Within educational environments, students are actively encouraged to develop qualities such as sincerity, patience, and humility, which are considered crucial for their personal and spiritual growth (Samsuri Arip et al., 2023; Riski et al., 2021). Moreover, *adab* encompasses personal behavior, which includes Muslim women opting for modest attire to demonstrate respect and modesty (Syarifah Alawiyah et al., 2020). Fundamentally, *adab* has a crucial role in influencing ethical conduct in the Islamic educational system (Rafliyanto et al., 2021).

The importance of *adab*, essentially, is increasingly scrutinized due to a perceived diminishing of its emphasis, particularly concerning respect for parents. In modern culture, the focus on material success is increasingly overshadowing traditional values. The problem arises from the declining integration of *adab*, specifically the absence of respect and reverence for parents in daily behavior. Current societal advancements and modernization have shifted focus away from cultivating these concepts, resulting in a decreased emphasis on character development in favour of academic and professional achievements (Jainuri, 2021)

There is a natural imbalance in both school and family settings; traits like patience, humility, and obedience, especially towards parents, are not valued as highly as intellectual and cognitive growth. Although there is a wealth of research on Islamic education, limited studies examine the principles of *adab* towards parents based on classical work such as *Kitab al-Adab al-Mufrad* of al-Bukhari. The treatise is a renowned collection of hadiths compiled by al-Bukhari, focusing on manners, ethics, and proper conduct in various aspects of life. Unlike his more famous work, *Sahih Al-Bukhari*, that covers a wide range of Islamic rulings, *Kitab al-Adab al-Mufrad* specifically addresses how Muslims should behave toward others in a morally upright manner.

Therefore, this study aims to examine the key principles of *adab* regarding parents as outlined by al-Bukhari in *Kitab al-Adab al-Mufrad*. In addition, the study also discusses the applicability of these teachings in the contemporary setting, offering insights into how these enduring principles might be used to improve parent-child relationships in today's Muslim households. The objective of this study is to revitalize Islamic principles in promoting respectful, empathetic, and harmonious family relationships.

Literature Review

Children Etiquettes Toward Parents

Ethics, is a broad field that addresses the principles of right and wrong behavior, often viewed through philosophical, social, and practical lenses (Byrd, 2024) From an Islamic perspective, ethics is connected to several Arabic concepts. These include *ma'ruf* (that which is approved), *khayr* (goodness), *haqq* (truth and justice), *birr* (righteousness), *qist* (equity), *'adl* (balance and justice), and *taqwa* (piety). Good deeds are referred to as *salihat*, while bad deeds are known as *sayyi'at* (al-Aidaros, Mohd Shamsudin, & Md Idris (2013). Children's etiquette towards parents is a crucial component in building strong, respectful family relationships, and it plays a significant role in the moral and social development of a child (Rusli, 2020). Children's behavior and attitudes towards their parents have been regarded as a central aspect of family dynamics across cultures and historical contexts. From religious teachings to cultural norms, children are expected to display respect, obedience, and gratitude to their parents Rubini & Chaer (2021). These values are not only important for maintaining a harmonious family environment but also contribute to a child's emotional and social development. In Islam, for instance, children are taught to be dutiful and respectful to their parents as a reflection of their moral upbringing (Rahimah & Koto, 2022). Similar values are echoed in various other religious and cultural frameworks.

According to Ikhwansyah (2023) Islamic education is important in shaping children's ethic toward parents, because it can influence children's development according to the characters taught in the Islamic religion. A child's development

and growth are something that needs to be paid attention to, this process is fundamental enough to know how the child's abilities will grow. The formation of a child's character must start as early as possible, this is because the child's brain will develop quickly until the age of 5 years. His abilities grow in line with what he feels, and the new experiences gained will shape how the child thinks, feels, behaves and learns in the future (Kumpulainen, 2023).

Significance of Parental Respect in Islam

Islam places paramount importance on parental respect, recognizing it as a core duty for children, second only to the worship of Allah (Tanggok, 2018; Bushra & Majeed, 2021). This obligation is deeply embedded in the Qur'an and Hadith, emphasizing the importance of maintaining respect and dignity towards parents, regardless of circumstances (Axmedov, 2024; Afroni & Afifah, 2021). Central to this respect are communication principles outlined in the Qur'an, such as *qaulan sadida*, *qaulan ma'rufa*, *qaulan baligha*, *qaulan maysura*, *qaulan layyina*, and *qaulan karima*. These principles are vital in shaping the etiquette children should exhibit towards their parents, ensuring harmonious and compassionate family relationships (Abdul Aziz, 2023).

i. *Qaulan Sadida*

For children, *qaulan sadida*—speaking truthfully and clearly—emphasizes the importance of honesty and accuracy when communicating with their parents. Allah states: "*O you who believe! Fear Allah and speak words of appropriate justice (qaulan sadida)*" (Qur'an, 33:70). This principle serves as a foundation for trust and openness in the parent-child relationship, teaching children to express themselves clearly and avoid deceit. In the context of etiquette, it highlights the need for children to maintain transparency and integrity in their conversations with parents (al-Zuhailly, 1991).

ii. *Qaulan Ma'rufa*

Qaulan ma'rufa underscores the importance of politeness and respect in communication. The Qur'an advises: "*And speak to them words of appropriate kindness (qaulan ma'rufa)*" (Qur'an, 4:5). In the context of children's etiquette, this principle instructs children to address their parents with kindness and consideration, even during disagreements or difficult conversations. It emphasizes that words should be not only truthful but also gentle, fostering mutual respect and understanding within the family (Ibn Kathir, 2000; Sayyid Qutb, 2000).

iii. *Qaulan Baligha*

For children, *qaulan baligha*—speaking eloquently and effectively—refers to communicating in a way that is clear and impactful, ensuring parents fully understand the message. Surah An-Nisa states: "*So, turn away from them, but admonish them with effective words (qaulan baligha)*" (Qur'an, 4:63). This principle highlights the importance of choosing appropriate words and tone when expressing concerns or sharing thoughts with parents, ensuring the communication strengthens, rather than harms, the relationship (al-Zuhailly, 1991).

iv. *Qaulan Maysura*

Qaulan maysura, referenced in Surah Al-Isra, emphasizes speaking in a manner that is gentle and considerate: "*And speak to them words of comfort and kindness (qaulan maysura)*" (Qur'an, 17:28). In the context of children's etiquette, this principle encourages children to approach their parents with understanding and patience, particularly during challenging situations. By using comforting words, children can reassure and support their parents, fostering an environment of care and empathy within the family (al-Qurtubiy, 2018).

v. *Qaulan Layyina*

Qaulan layyina—speaking softly and humbly—is a key communication principle for children when addressing their parents. Allah commands in Surah Taha: "*And speak to him with gentle speech (qaulan layyina), that perhaps he may be reminded or fear Allah*" (Qur'an, 20:44). This principle underscores the need for humility and gentleness, teaching children to avoid harsh or confrontational tones. In practice, it encourages children to approach sensitive topics or conflicts with their parents in a calm and respectful manner, ensuring the preservation of familial bonds (al-Qurtubiy, 2018; al-Zuhailly, 1991).

vi. *Qaulan Karima*

Qaulan karima, which denotes speaking with dignity and respect, is particularly relevant when addressing parents. The Qur'an commands: "*And speak to them a noble word (qaulan karima)*" (Qur'an, 17:23). For children, this principle emphasizes the importance of using respectful and honorable language when communicating with parents, reflecting their elevated status in the family. It reinforces the need to prioritize reverence and courtesy, even in the most challenging situations, to maintain strong and respectful relationships (al-Zuhailyy, 1991).

By applying the Qur'anic principles of *qaulan sadida*, *qaulan ma'rufa*, *qaulan baligha*, *qaulan maysura*, *qaulan layyina*, and *qaulan karima* to the context of children's etiquette towards parents, this review highlights the pivotal role of respectful and compassionate communication in Islamic family values. These principles serve as practical guidelines for children, ensuring that their speech reflects the reverence and care owed to their parents, thereby fostering stronger familial bonds in accordance with Islamic teaching.

In fact, the commitment to parents is regarded as equally significant as acts of faith, jihad, and *taqwa*, and continues after their lifespan, emphasizing the lasting character of this responsibility (Astuti, 2021). Although Islam highlights the mutual rights and obligations of parents and children (Saeidi et al., 2014), it also imposes restrictions on filial duty. It is recommended that children politely resist parental requests that go against Islamic beliefs (Arifuddin et al., 2023). Ultimately, the act of honouring parents is regarded as a mean to attain paradise, and Islam emphasizes its crucial function in cultivating robust family units and strengthening cultural principles (Bushra & Majeed, 2021; Abdul Aziz, 2023).

In the literature, several studies have extensively analyzed the key principles in serving one's parents, widely known as *birr al-wālidayn* in Arabic. The summary of the key principles is illustrated in Table 1. However, their analysis has not linked to *Kitab al-Adab al-Mufrad* but based on other resources. Some of the principles are repeatedly redundant such as obedience, gentle speech and avoiding harsh arguments.

Table 1: The key principles in serving the parents (*birr al-wālidayn*)

No.	Key Principles	Explanation	Sources
1	Mutual respect and harmony	Virtuous values and maintain harmony in parent-child interactions.	(I'nanah, 2017)
2	Obligation to Parents	Parental duty, obedience, respect, filial piety, afterlife care	(Nadzif, 2019)
3	Avoiding harsh arguments	Respectful dialogue, avoiding disputes, gentle communication, family harmony	
4	Sharing with family and others	Generosity, family support, community sharing, social responsibility	
5	Gentle Speech to Parents	Kind words, soft tone, respectful communication, parental respect	
6	Willing Obedience to Parents:	Joyful obedience, willing compliance, parental commands, positive attitude	(Sari et al., 2020)
7	Speaking quietly when parents are asleep	Quietness, consideration, parental care, respectful behavior	
8	Obligation to honor parents	Filial obligation, parental devotion, Islamic teachings, respect for parents	
9	Obedience to parents	Kindness, respect, and duty towards parents	
10	Gentleness and Affection towards Parents	Avoid harsh words and denial	
11	Helping physically and materially	Providing physical and financial assistance, praying for parents while they are still alive, handling the funeral arrangements and praying for parents after they have passed away.	(Marda, 2015)

Kitab al-Adab al-Mufrad (translated as *Individual Ethics*) was authored by Al-Bukhari, a highly esteemed Hadith scholar renowned for his contributions to Islamic scholarship and the preservation of prophetic traditions. Contrary to his renowned Sahih al-Bukhari, which exclusively deals with genuine hadiths pertaining to Islamic law, this treatise is specifically devoted to the topic of adab (etiquette and morality) and functions as an independent compilation that highlights individual behaviour, family principles, and societal ethics. The collection consists of more than 1,300 hadiths that offer direction on various conduct, encompassing dealings with parents, neighbours, children, and the wider society.

Al-Bukhari had carefully chosen the hadith in the process of compiling this book, as it is meant to guide virtuous character in individual's daily life. The book also emphasizes the significance of etiquette and the cultivation of daily good character of man. The subjects addressed, ranging from filial piety and benevolence towards animals to preserving family bonds and showing respect for others, reflect Islam's comprehensive approach in fostering moral and ethical conduct.

The significance of *Kitab al-Adab al-Mufrad* extends beyond the limitations of time, as its fundamental teachings continue to be relevant in today's contemporary situations. The emphasis on respect, humanity, and social cohesion provides Muslims with useful perspectives to address modern obstacles. The compilation functions as an essential tool for individuals aiming to exemplify Islamic principles in their personal and social engagements, therefore strengthening the notion that appropriate etiquette is essential to a Muslim's religious beliefs and meaningful daily practice.

This treatise offers a detailed and comprehensive collection of hadiths specifically related to moral behavior, manners, and etiquette. Studying this book eventually helps one in developing a complete understanding of Islamic ethics, covering a wide range of interpersonal conduct, family relations, social manners, and the treatment of others, thus helping to live a morally upright life. In addition, Al-Bukhari's focus in this book centers on the practical application of the daily life practices of Prophet Muhammad (PBUH). The collection of hadiths in this book gives valuable advice on how to maintain good relations with family, friends, and society. It offers insights on respecting parents, the elderly, fulfilling the rights of neighbors, and maintaining ties of kinship, that may foster healthier social interactions and build a cohesive, moral society. Although compiled centuries ago, the ethical principles in *Kitab al-Adab al-Mufrad* remain timeless. The emphasis on good manners, patience, generosity, and respect is universally applicable, making it relevant for people across cultures and time periods.

Research Methodology

This study examines children's etiquette towards parents based on *Kitab al-Adab al-Mufrad* by al-Bukhari. To achieve this, data is extracted from relevant hadiths in the text that discuss etiquette and behavior. This study involves inductive thematic analysis. According to Braun and Clarke (2006), thematic analysis involves six (6) interrelated phases which are: (i) understanding the data in detail; (ii) generate initial code; (iii) finding themes; (iv) study the theme; (v) define and name the theme; and (vi) produce reports. In this study, inductive thematic analysis is based on *Kitab al-Adab al-Mufrad*. These themes will be examined and discussed in detail to understand their implications towards contemporary family bonding. The key principles are then extracted to develop practical recommendations for applying these principles in modern contexts.

In the process identifying themes, inductive and deductive reasoning will be used. The identified etiquette towards parents will be identified and deduced. Several themes will be chosen to inductively collect similar themes. Sometimes the themes used different terminologies that refer to similar themes. In such a situation, the related terminologies will be inductively reasoned into similar theme. Inductive and deductive reasoning are two contrasting approaches in research. The deductive method starts with presenting a rule followed by examples, while the inductive method begins with examples from which a rule is inferred into solid themes (Sekhar & Murty, 2024). A hybrid approach combining both methods is recommended for comprehensive understanding (Bonner et al., 2021). Qualitative research such as this research can benefit from combining deductive and inductive approaches to data analysis, particularly in studying multiple good values in serving parents and maintaining etiquette in child-parent relationships. The understanding and adherence to such ethics is significant in maintaining harmonious family ties that is significant in fostering a harmonious society in a nation.

Analysis and Discussion

The study of children's etiquette towards parents, as detailed in *Kitab al-Adab al-Mufrad* by al-Bukhari, offers a thorough comprehension of the principles and conduct anticipated in the parent-child dynamics from an Islamic standpoint. The following results summarize the key findings derived from the hadiths and Quranic verses discussed:

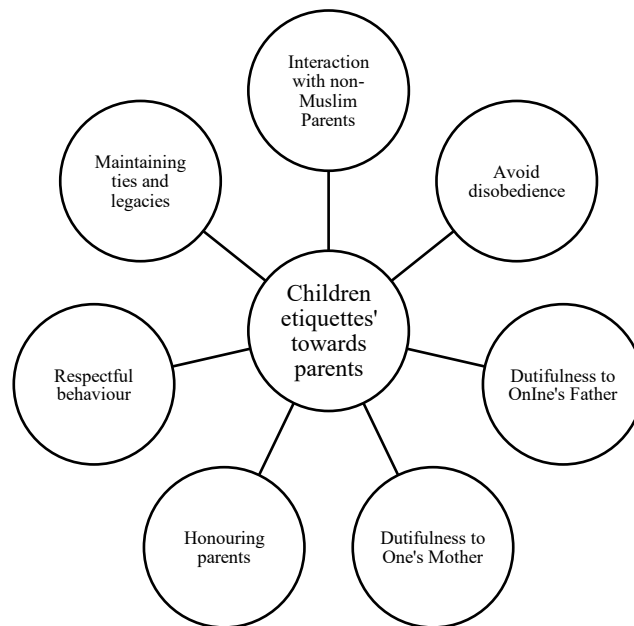


Fig. 1: Children etiquettes towards parents based on *Kitab al-Adab al-Mufrad* (2014)

1. Honouring parents

The encouragement to honor and respect parents, a fundamental concept in Islam, is emphasized in surah al-Ankabut (29:8), which states: "And We have enjoined upon man goodness to parents...". This is corroborated by the Hadith in which the Prophet Muhammad PBUH states that showing compassion to parents is one of the most cherished deeds to Allah, after performing prayer at its prescribed time and engaging in jihad in the path of Allah.

Abu 'Amr ash-Shaybani said, " The owner of this house (and he pointed at the house of 'Abdullah ibn Mas'ud) said, "I asked the Prophet, may Allah bless him and grant him peace, which action Allah loves best. He replied, 'Prayer at its proper time.' 'Then what?' I asked. He said, 'Then kindness to parents.'" I asked, 'Then what?' He replied, 'Then jihad in the Way of Allah.'" He added, "He told me about these things. If I had asked him to tell me more, he would have told me more."

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No.1, 2014)

This prioritization emphasizes the critical significance attributed to parental respect and compliance. In addition, the connection between Allah's pleasure and parents' happiness, along with Allah's anger at parents who are unhappy, stresses how important it is to respect your parents on a spiritual and moral level. Based on this link, it seems that parental happiness is directly linked to spiritual goodness, while defiance can make God unhappy.

2. Dutifulness to one's mother

The hadith of Bahz ibn Hakim's grandfathers reflects on the significant respect and duty mothers are supposed to have.

Bahz ibn Hakim's grandfather said, " I asked, 'Messenger of Allah, to whom should I be dutiful?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then whom?' 'Your mother,' he replied. I asked, 'Then to whom should I be dutiful?' 'Your father,' he replied, 'and then the next closest relative and then the next. "

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 3, 2014)

The constant stress on being responsible to one's mother first and then to one's father shows how important mothers are in Islam. The story of a man who asked Allah to forgive him by saying that he had to be honest with his mother shows

how important it is to show respect for your mother when asking for forgiveness of a big sin.

3. Dutifulness to One's Father

Dutifulness to the father includes gentleness in communication and repaying parents. According to the hadith given by Taysala ibn Mayyas (narrator of hadith), speaking gently and addressing one's parents' wants are highly regarded acts of obedience.

Taysala ibn Mayyas said, "I was with the Najadites [Kharijites] when I committed wrong actions which I supposed were major wrong actions. I mentioned that to Ibn 'Umar. He inquired, 'What are they?' I replied, 'Such-and-such.' He stated, 'These are not major wrong actions. There are nine major wrong actions. They are associating others with Allah, killing someone, desertion from the army when it is advancing, slandering a chaste woman, usury, consuming an orphan's property, heresy in the mosque, scoffing, and causing one's parents to weep through disobedience.' Ibn 'Umar then said to me, 'Do you wish to separate yourself from the Fire? Do you want to enter the Fire?' 'By Allah, yes!' I replied. He asked, 'Are your parents still alive?' I replied, 'My mother is.' He said, 'By Allah, if you speak gently to her and feed her, then you will enter the Garden as long as you avoid the major wrong actions.'"

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 8, 2014)

This principle emphasizes the need to maintain a respectful and attentive attitude towards both parents. The act of demonstrating respect and benevolence through spoken declarations and deeds, as demonstrated by Marwan and Abu Hurayra, embodies the custom of expressing appreciation and responsibility towards one's parents, which encompasses maintaining courteous communication and recognizing their contribution to one's upbringing.

4. Avoid Disobedience

One of the major wrongdoings is saddening the parents. The inclusion of the Hadith that enumerates the act of making parents to weep as a significant wrongdoing highlights the seriousness of disobedience against parents.

Abu Bakra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I tell you which is the worst of the major wrong actions?" "Yes, Messenger of Allah," they replied. He said, "Associating something else with Allah and disobeying parents." he had been reclining, but then he said up and said, "And false witness." Abu Bakr said, "He continued to repeat it until I said, 'Is he never going to stop?'"

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 15, 2014)

Abu't-Tufayl said, "Ali was asked, "Did the Prophet, may Allah bless him and grant him peace, give you something special which he did not give to anyone else?" He replied, 'The Messenger of Allah, may Allah bless him and grant him peace, did not give me anything special which he did not give to everyone else except for what I have in my sword scabbard.' He brought out a piece of paper. Written on that paper was: 'Allah curses anyone who sacrifices an animal to something other than Allah. Allah curses anyone who steals a milestone. Allah curses anyone who curses his parents. Allah curses anyone who gives shelter to an innovator.'"

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 17, 2014)

This classification emphasizes the fact that defiance of parents is not only unethical, but also considered a serious breach in Islamic ethical theology. The Prophet Muhammad (PBUH) warned that failing to respect one's parents, especially in old age, would result in serious consequences in the Hereafter, such as being cast into the Fire. This emphasizes the idea that violating parental authority is strongly condemned in Islam.

5. Interaction with Non-Muslim Parents

Undoubtedly, non-Muslim parents also deserve respect even after their demise. The Quranic verse (31:15) and the Hadith of Sa'id ibn Abi Waqqas exemplify the requirement of keeping a moral equilibrium between showing respect and responsibility towards non-Muslim parents while also upholding one's own religious beliefs.

Sa'id ibn Abi Waqqas said: "Four ayats were revealed about me. The first was when my mother swore, she would neither eat nor drink until I left Muhammad, may Allah bless him and grant him peace. Allah Almighty revealed, 'But if they try to make you associate something with Me about which you have no knowledge, do not obey them. Keep company with them correctly and courteously in this world' (31:15) The second was when I took a sword that I admired and said, 'Messenger of Allah, give me this!' Then the ayat was revealed: 'They will ask you about booty.' (8:1) The third was when I was ill and the Messenger of Allah, may Allah bless him and grant him peace, came to me and I said, 'Messenger of Allah, I want to divide my property. Can I will away a half?' He said, 'No.' 'A third?' I asked. He was silent and so after that it was allowed to will away a third. The fourth was when I had been drinking wine with some of the Ansar. One of them hit my nose with the jawbone of a camel. I went to the Prophet, may Allah bless him and grant him peace, and Allah Almighty revealed the prohibition of wine."

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 24, 2014)

This advice underscores the need for polite and respectful communication, especially in cases with differing religious convictions. In addition, the obligation towards parents also extends until after their demise, which include supplication, fulfilling their promises, and serve those loved by them, demonstrating the lasting character of filial duties even after their death.

6. Respectful Behaviour

Respectful behaviours to parents include the instruction to refrain from addressing one's father by his name, to avoid walking in front of him, and to avoid sitting before him exemplifies the pragmatic methods by which children should demonstrate respect. Such protocols guarantee that respect is exhibited via both deeds and verbal communication.

Abu Hurayra saw two men and said to one of them, "Who is this man in relation to you?" He is my father," he replied. He said, "Do not call him by his own name nor walk in front of him nor sit down before him."

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 44, 2014)

7. Maintaining Ties and Legacy

The significance of preserving relations with individuals whom one's father had affection for and refraining from cutting off relations with those he had affiliations with emphasize the need of maintaining familial connections and paying tribute to the heritage of one's parents.

Abu Hurayra reported that the Messenger of Allah, may Allah bless him and grant him peace, said, "Allah Almighty created creation. When He had finished it, ties of kinship rose up. Allah said, 'Stop!' They said, 'This is the place for anyone seeking refuge with You from being cut off' Allah said, 'Are you not content that I should maintain connections with the one who maintains connection with you, and I should cut off the one who cuts you off?' It replied, 'Yes indeed, my Lord.' He said, 'You have that.'"

Then Abu Hurayra said, "If you wish, you can recite, 'Is it not likely that, if you did turn away, you would cause corruption in the earth and sever your ties of kinship?'"

(al-Bukhari from *Kitab al-Adab al-Mufrad*, No. 50, 2014)

The principles outlined in *Kitab al-Adab al-Mufrad* offer profound implications for contemporary society by emphasizing the importance of respect, duty, and harmonious relationships within families and beyond. These principles encourage individuals to foster stronger family bonds through mutual respect and support, thereby promoting emotional stability and moral integrity. The role of respectful relationships in Islamic education traditions is for promoting emotional well-being and moral growth (Ismail et al., 2024). By advocating respectful behaviours and dutifulness towards both parents, balanced family dynamics and fair treatment of all family members can be cultivated. In fact, this principle is outlined in the Quran, *Surah al-Nisa* verse 36: Show kindness, humility, and respect to parents: Be dutiful to your parents, especially when they reach old age. Do not express any disrespect to them but speak to them with kindness and honor (3:36). The principles also offer guidance to maintain respectful interactions across religious differences and uphold

family ties. Collectively, these principles contribute to building a more compassionate and cohesive society, where respect and ethical conduct are central to personal and communal well-being (Ali, 2024).

Contemporary Muslim families face a range of challenges in today's rapidly changing environments, particularly in maintaining religious identity, navigating evolving gender roles, and balancing tradition with modern societal shifts (Kuyateh, 2022; Polomoshnov et al., 2022). Economic pressures and shifts in family dynamics have redefined traditional support structures and altered livelihood concepts (Kusmidi et al., 2023). While these changes pose significant challenges, they also create opportunities to advance gender equality and promote more inclusive financial strategies (Kusmidi et al., 2023). The aspiration to achieve a "*sakinah*" (tranquil in English) family remains central in Islamic marriage, emphasizing peace, tranquility, and adherence to religious principles (Fauzan & Amroni, 2020). In addressing these challenges, Islamic ethics and the *maqāṣid al-shariah* (objectives of Islamic law) framework provide valuable guidance for fostering family stability and resilience in contemporary contexts (Ahmed, 2020; Mohadi, 2023).

Reconciling Islamic principles with diverse cultural norms in multicultural settings presents unique challenges. Addressing these requires a thoughtful integration of traditional values with contemporary realities, prioritizing open communication and adaptability to ensure that respect and care for parents remain central in modern society. Reviving the principles of *adab* (etiquette) and respect for parents is essential to maintaining the integrity and unity of family structures in Muslim communities. As cultural norms evolve and contemporary issues reshape family dynamics, reaffirming these values can bridge generational divides and strengthen household cohesion.

Islamic teachings emphasize the importance of respecting and honoring parents, forming the foundation for nurturing strong and supportive family bonds, while also instilling a sense of responsibility and compassion within the household. In an age of rapid technological advancement and shifting societal ideals, reviving these traditional principles ensures that the family continues to serve as a primary source of guidance and support. Moreover, this renewal counters the often-individualistic tendencies of modern society, promoting a culture of mutual respect and care that can positively influence broader social networks.

Incorporating *adab* into daily life allows modern Muslim communities to preserve an essential aspect of their cultural heritage while adapting to current circumstances, fostering a more compassionate and unified society. Respect for parents and teachers, as emphasized in Islamic teachings, is considered a cornerstone of moral education (Axmedov, 2024; Afroni & Afifah, 2021). The Qur'an and hadith highlight filial piety, placing it second only to the worship of Allah (Arifuddin et al., 2023; Astuti, 2021). This respect also extends to teachers, as outlined in Islamic literature on *adab* (Rubiyad, 2021). Parents and educators play crucial roles in shaping children's character and Islamic education, particularly during early childhood (Zubairi, 2022). Teachers are tasked with instilling good manners in students, which is vital for their personal and academic success (Sari et al., 2020; Hidayat, 2022). While many recognize the importance of respecting parents and teachers, not all fully practice these values (Sari et al., 2020). Cultivating *adab* is essential for developing good morals and enhancing the quality of Islamic education (Hidayat, 2022).

Conclusion

Ultimately, the lessons of *Kitab al-Adab al-Mufrad* provide enduring advice on showing reverence and respect for parents that continues to be highly pertinent in contemporary fast-paced and sometimes divided society. In the context of modern Muslim countries, the concepts of *adab* play a crucial role in strengthening familial ties and cultivating a society characterized by mutual respect and accountability. Through the revitalization of these principles, families may effectively tackle the obstacles presented by societal transformations and technological progress, all the while safeguarding the fundamental aspects of their cultural legacy. Adhering to the principles of parental respect not only strengthens family bonds but also serves to improve the general welfare of society. Thus, modern Muslim communities can preserve their abundant customs and establish a nurturing atmosphere that overcomes generational barriers and enhances the cohesion of family dynamics.

In order to revitalize and execute the values of *adab* and respect for parents in modern Muslim society, it is crucial to adopt a comprehensive strategy. Educational programs should integrate instructional content from *Kitab al-Adab al-Mufrad* into school curriculum and religious activities, ensuring that children and young adults acquire a thorough comprehension of these principles from an early age. Moreover, community programs ought to play a vital role by arranging seminars and support groups that directly address familial challenges and offer pragmatic advice on cultivating

respectful relationships. Furthermore, the provision of family counselling services that amalgamate modern psychological techniques with Islamic teachings can offer holistic support in addressing issues and enhancing parent-child relationships. Media platforms must be employed to convey messages of parental respect via social media campaigns, articles, and films that emphasize human narratives and pragmatic guidance. It is essential for role models, including community leaders and public figures, to embody these principles to inspire others via their behaviour. Executing initiatives that foster transparent communication and collective experiences among families can augment and solidify these principles. Ultimately, advocating for laws that offer support, such as flexible work arrangements and parental leave, can aid families in effectively balancing their responsibilities while maintaining respect for parents. Employing these strategies allows contemporary Muslim societies to align more closely with the principles of *Kitab al-Adab al-Mufrad*, effectively addressing contemporary challenges and preserving the essential values of respect and care for parents.

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