



Filial Piety in the Pious Child According to Imam Al Bukhari's *Al-Adab Al-Mufrad*

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Abstract

Children are invaluable gifts from Allah to married couples and their families. Even before the child is born or the parents are married, the quest for the pious child begins with du'a, or supplication to Allah for a righteous child and protection against misguidance and idolatry. Nurturing and raising children is not an easy task. It is a huge responsibility to raise pious or righteous children in accordance with the Qur'an and Hadith. Raising and transforming these pious children into excellent Muslim-practicing adults is a more important but challenging task. Literature has shown that there have been many books regarding this pious child but the book of Imam al-Bukhari's al-Adab al-Mufrad is a popular choice for most Muslims past and present. This article aims to highlight the qualities of the pious child taught by the Prophet PBUH and the Companions as in the said book regarding instilling filial piety by Imam Bukhari. The methodology used is the content analysis from a qualitative research methodology. The general findings show that the pious child is the righteous child who he believes and worships Allah subhanahu wa ta'ala (SWT) and believes and follows the sunnah of the Prophet Muhammad Peace Be Upon Him (PBUH). This pious child will promote filial piety, uphold good social etiquette, and mature into a responsible and respectable adult according to Islamic tenets.

Keywords: *Imam Bukhari; al-Adab al-Mufrad; pious; righteous; filial piety*

Introduction

This study discusses the pious child according to the book *al-Adab al-Mufrad* by Abu 'Abdullah Muhammad bin Isma'il bin Ibrahim bin al-Mugirah bin Bardizbah al-Ju'fi Al-Bukhari (194H-256H) commonly referred to as Imam al-Bukhārī. The focus is on analysing the mannerisms of the pious child in relation to his relationship with his parents. This can also be defined as filial piety in a Muslim child. It also addresses the need to understand the concept of the pious child according to Imam Bukhari's *al-Adab al-Mufrad* so as to further address the current issues in filial piety whereby

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presently children need guidance and standards to be adopted and adapted for this era to attain the state of a loving family and thus, attaining Allah's SWT pleasure.

In a family, having children is a priceless blessing from Allah SWT. According to the Qur'an and *Sunnah*, parents are held accountable for nurturing, guiding, and providing their children with the best education possible so that they grow up pious individuals. Scholars past and present have emphasized the significance of pious children since their prayers can assist their parents, whether they are alive in this world and in the hereafter. Hence, finding the ideal partner who can give birth to and raise a righteous child is the first step in the birth of a pious child. Moreover, the prime setting for a child's development and education is the home since it is here that parents' moral and spiritual role models enable their children to grow in their love for Islam and in their social, moral, and spiritual piety towards their parents.

The deterioration of *adab* among some people has caused an uncomfortable reaction in the community. Some modern Muslim families in this era lack religious knowledge and thus contribute to the collapse of *adab*. Therefore, children easily adopt negative values where they are disobedient and have no respect for their parents.

Lack of religious understanding and various parenting deficiencies are linked to several deteriorations of *adab* within the family and community. All around the world, there are several instances of *adab* deterioration. As an example, reporter Malek (2021) reported an incident in Pahang, Malaysia, a talk about religion and deities turned tragic when the son beheaded his parents after stabbing them. In another instance, M. Abdullah (2018) reported in an article in BH online (Berita Harian online) that a young man threatened to kill his biological father using machetes simply for failing to give him money to buy drugs. The 23-year-old suspect was raging and damaging home appliances after his request was not met.

Additionally, William J. Doherty (2013) argued that poor parenting practices do contribute to the decline of manners in children. Parents of this present generation are determined not to make the same mistakes as their own parents, who demanded blind obedience. As a result, the children are allowed to express themselves freely and with independence. These children who are given too much independence by their parents are often disrespectful to them and other people. Due to the freedom of speech and opinion granted to them, they are unable to treat their elders with respect.

Subsequently, this will uplift the social ills of society and achieve a state of respect, love, and understanding amongst fellow humans of all races and religious backgrounds. This study will fully examine the book of Imam Bukhari's *al-Adab al- Mufrad* and list the important features of a pious child in relation to filial piety so that this generation of children and youngsters can learn and take some benefits.

Research Methodology

The methodology used in this research is content analysis from a qualitative research methodology relying on textual, while hermeneutics provides the method of interpretation and understanding (Neuman, 2014). The data obtained is from the research technique of library research to gather relevant data and information from various subjects, namely from the translation of the Qur'an, books on the commentary of the *ahadith*, journal articles, reviews, and academic books that is related to the topic.

Discussion

Al-Adab al-Mufrad is a well-known scholarly book that guides to correct moral norms based on the teachings and practices of the Prophet PBUH as well as the Companions. The majority of Muslim scholars are in agreement that this book can be taken as a perfect guide for all and suitable for contemporary society. The following discussion will elaborate further on the *kitab* and explain the concept of the pious child.

1. Imam Bukhari's *al-Adab al-Mufrad*

Al-Adab al-Mufrad is Imam al-Bukhari's second most well-known work that deals with Islamic *adab* and etiquette. It is a book that emphasizes the *adab* mentioned in the Qur'an and practiced by the Prophet PBUH. Imam al-Bukhari had earlier written a Chapter on *al-Adab* in his *Sahih* which explores the *adab* practiced by the Prophet PBUH but it does not cover the whole *adab* in one chapter. Therefore, Imam al-Bukhari extended the chapter on *adab* in a separate work which cover more extensive teachings and practices of the Prophet PBUH as well as the Companions on *adab*.

Al-Adab al-Mufrad is an important and noteworthy book, complete with *adab* and a myriad of information, which is not only limited to one type of *adab* but includes varieties of *adab* in the lives of fellow humans and in other creatures of Allah SWT. In addition, this book was arranged accordingly to the importance of the *adab* in human life. Thus, Imam al-Bukhari begins this book with the *adab* related to parents as it is the basis for all subsequent conduct by humans. This book also provides extensive information about *adab* towards those who are still alive and who have departed. Another significant subject in *al-Adab al-Mufrad*, is the *hadith* which contains *khbar* (sayings ascribed to the Prophet PBUH) and *athar* (restricted to the sayings and decisions of the Companions). These benefits include the sciences of the *Shari'a*, the story of the Companion's *adab* among each other, and information related to wrongdoing and reward. Clearly enough this book is a representation of fulfilling the wishes of those who want to improve the *adab*, a good reference for researchers in compiling information about the *adab* taught by the Prophet PBUH and practiced by the Companions.

2. The meaning of *Adab*

According to Prof. Syed Muhammad Naquib al-Attas (1980) an educated Muslim is a good Muslim, and a good Muslim is one who possesses *adab* or is a man of *adab* (*insan adabi*). *Adab* is also a discipline of the body, mind, and soul that ensures awareness of one's physical, intellectual, and spiritual capacity. *Adab* patients can exhibit self-control and act constructively and willingly in playing their part in accordance with praise and appreciation. (Vilianita et al., 2022) added a person who possesses *adab* is aware of his obligations to the true God, understands and fulfils his duties to others in society and to himself with justice, and continuously strives to improve every facet of himself in order to reach perfection Hence, the righteous son.

The decree of Allah SWT typically connotes a reward for good deeds and a penalty for bad deeds. Man who is free of confinement has intelligence, which he may use to distinguish between good and bad, and righteous from unrighteous behaviour, and govern his actions. A successful Islamic life is built on moral virtues or *adab* based on the Qur'an and *hadith*. Allah SWT put us to the test when He created the world to determine if we were capable of becoming His sincere and righteous servants and resisting the devil's temptations. Allah SWT says,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾

“O believers! Be conscious of Allah with all the consciousness that is due to Him, and do not die except as Muslim.” (Al-Qur’an. Ali ‘Imran 3:102)

Adab is commonly known to mean, among other things, obeying God's commands, acting honourably and politely, doing virtuous deeds, performing actions that are beneficial for one's physical self (*zahir*), one's inner self (*batin*), and other exterior social interactions. This is an effort to pursue spiritual perfection in order to please Allah SWT (Al Daghistani, 2023).

3. The Pious Child and His Role in Filial Piety

A pious child is the dream of every Muslim parent. The efforts of parents to mould their children's personalities are inextricably linked to their development of pious children. According to Abdullah Nashih Ulwan (1989), a pious child can be marked by several characteristics, and among them are: faithful and devoted to Allah SWT; Love Allah SWT and His Messenger PBUH. The pious child loves Allah SWT by having a strong faith in Him and loving His Messenger PBUH by following his sunnah; establishing the prescribed prayers and worshipping Him in total submission. The pious child not only sets up his prayer on time but reads the Qur'an and practices it, and is also devoted to both parents. Pious children honour and respect their parents by doing good, are polite, and have good manners when communicating with their parents; pious children have a strong desire to increase their knowledge and possess the endowed nobility as the pious children have a noble character that is commendable, honest, kind, humble, forgiving and polite.

The Concept of Inculcating Filial Piety in the Pious Child from the book *al-Adab al-Mufrad*

The Prophet's PBUH explanation of *adab* in the book *al-Adab al-Mufrad* goes into great depth regarding children's behaviour toward their parents. Children can acquire the *sunnah* of the Prophet PBUH through the practices of the Companions by reading the book *al-Adab al-Mufrad*, which also teaches *adab* that can be used on a daily basis. This book also gives complete guidance on perfecting children's *adab* and responsibilities towards parents in particular.

The responsibilities of children towards parents as in *al-Adab al-Mufrad* not only show their honour and integrity towards their parents when they are alive but more so when they have passed or are deceased. Upon death, all the rewards from the deeds are cut off and children are expected to continue to pray for the well-being and supplicate for the parents. As in the *hadith* narrated by Abu Hurayrah:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٌ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ.

"When a person dies, all action is cut off for him with the exception of three things: *sadaqa* which continues, knowledge which benefits, or a righteous child who makes supplication for him." (Hadith. Al-Bukhari. *Kitab Walidain*. Chapter 19 # 38)

Hence, from the *hadith*, the righteous child also means a pious child who is not only a child who is polite and obedient to his parents but more important is a child who takes care of his religion. He is one who obeys Allah SWT, understands his obligations as Allah's SWT servant, and is conscious of his commitment to his religion. These pious children honour their parents by doing good, being polite, and having good manners when communicating with their parents; they have a strong desire to

increase their knowledge and possess a noble character that is commendable, honest, kind, humble, forgiving, and polite. As a result, the Prophet PBUH stressed that a pious child's supplication can assist his parents.

Islam encourages parents and children to foster harmonious relationships. The rights and obligations of parents and children towards one another must be balanced in order for the family to function effectively. Parents must introduce their kids to religious culture and teach them religious knowledge if they want them to grow up to be pious Muslims. When a child first joins the world of formal school, early Islamic childhood education must be taught as it is very important. At this point, the involvement of parents throughout their young life is essential. However, it is inevitable that society's outside influences will affect how children act and socialize, and they may even cause youngsters to misbehave towards their parents. However, it is detrimental to teach the essential Islamic values at an early age so as to help them assimilate with other outside influences.

Other Views on the Pious Child and the Practise of Filial Piety

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

Further, Imam al-Ghazali (1993), four factors make up parenting skills namely first, the relationship with Allah SWT, second, knowledge and education, third, the relationship between parents and lastly, children and the relationship with others. It's crucial to raise children with the fundamental values outlined by Imam al-Ghazali's guidance. The child was placed under the supervision of parents who were trusted to guide their children towards the righteous way, keep them connected to Allah SWT, and in good relation to others. Hence, the pious child is born and raised.

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

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

Benefits of a Pious Child Exemplifying Filial Piety from the *Hadith* of *al-Adab al-Mufrad*

The *du'a* of a pious child devoted to deceased parents is a practice that can help and extend their reward in the realm of *barzakh*. On dutifulness towards parents after their death in the form of *du'a*, Imam Bukhari forwarded a *hadith* narrated by Abu Usayd (Malik b, Rabi'ah):

أَبَا أُسَيْدٍ يُحَدِّثُ الْقَوْمَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، هَلْ بَقِيَ مِنْ بَرِّ أَبَوَيْ شَيْءٍ بَعْدَ مَوْتِهِمَا أَبَرُّهُمَا؟ قَالَ: نَعَمْ، خِصَالُ أَرْبَعٍ: الدُّعَاءُ لَهُمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاقُ عَهْدِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا، وَصِلَةُ الرَّجْمِ الَّتِي لَا رَجْمَ لَكَ إِلَّا مِنْ قَبْلِهِمَا.

Abu Usayd said, "We were with the Messenger of Allah, may Allah bless him and grant him peace, when a man asked, 'Messenger of Allah, is there any act of dutifulness which I can do for my parents after their death?' He replied, 'Yes. There are four ways: making supplication for them, asking forgiveness for them, fulfilling their pledges, and being generous to friends of theirs. You only have ties of kinship through your parents.'" (Hadith. Al-Bukhari. Al-Adab al-Mufrad. *Bab al-Walidain*. Chapter 19 # 35).

In addition to the above *hadith* Imam Bukhari forwarded another *hadith* that could help deceased parents to a higher position by making *du'a* all the time for forgiveness for the parents as the *hadith* narrated by Abu Hurayrah:

عَنْ أَبِي هُرَيْرَةَ قَالَ: تَرَفَعُ لِلْمَيِّتِ بَعْدَ مَوْتِهِ دَرَجَتُهُ. فَيَقُولُ: أَيُّ رَبِّ، أَيُّ شَيْءٍ هَذِهِ؟ فَيَقَالُ: وَلَدُكَ اسْتَغْفَرَ لَكَ.

(*Athar*) "The dead person can be raised a degree after his death. He said, 'My Lord, how is this?' He was told, 'Your child can ask for forgiveness for you.'" (Hadith. Al-Bukhari. Al-Adab al-Mufrad. *Bab al-Walidain*. Chapter 19 # 36).

Muhammad Nasiruddin al-Albani (2014) commented on the *hadith* narrated by Abu Hurayrah who provides evidence for a person's upgrading of his status as a result of his child's prayer. For this reason, parents should see to it that their children are properly brought up in their religion as pious children so that they can benefit from the children when they have passed.

Imam Bukhari wrote a *hadith* narrated by Abu Hurayrah:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا مَاتَ الْعَبْدُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٌ جَارِيَةٍ، أَوْ عِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.

Abu Hurayrah said: "When a person dies, all action is cut off for him with the exception of three things: *sadaqa* which continues, knowledge which benefits, or a righteous child who makes supplication for him." (Hadith. Al-Bukhari. Al-Adab al-Mufrad. *Bab al-Walidain*. Chapter 19 # 38).

The *hadith* above emphasize the action of uninterrupted benefits of a person which is the deeds that he performs in his life and he continuously gets rewarded. According to Imam Muslim in *Sahih Muslim*, the *hadith* highlighted three deeds that help the deceased to get a continuous reward. Upon death, the deceased is unable to accomplish any good deeds, hence he or she is no longer rewarded for good deeds. However, there are three types of deeds for which a person can still be rewarded after his death. First, *sadaqah jariyah*, which is any good deed that benefits others even after the particular initiator has passed away. As an example, starting a school or mosque where people can benefit from it will count as *sadaqah jariya* for the individual who started it. Another example is a person providing wells for local residents for as long as the good benefits people or building a hospital, the provider will continually be rewarded. Second, "knowledge which benefits" refers to information or knowledge shared publicly or by any other methods that benefit a person to become a better person and enable to benefit others. The teachers or those who write books will be compensated as long as others gain something from it. Lastly, mentioned continuous *du'a* from a pious son or daughter for the deceased parents which will elevate their status in the hereafter.

Imam al-Nawawi (2013) explained that there are several lessons that can be taken from the *hadith* above. First, the importance of marriage with the aim of producing pious and righteous offspring. Second, the argument for the legitimacy of *waqf* and the richness of the reward, and third, the primacy of knowledge, the recommendation to study as high as possible and transmit it both through the media of learning, writing, and public lectures. And the most important thing is selecting the most useful knowledge.

Abdullah Nashih Ulwan (1989) concurs with Imam al-Nawawi that the family is the primary setting for a child's upbringing and education since it is there that the parents' moral and spiritual examples help their offspring develop affection for Islam and filial piety on a social, moral, and spiritual basis toward parents. A pious child is thus born as a result of good example and education from the parents and is able to assist his parents both while they are still alive and after their passing.

Zulkifli Mohamad Al-Bakri (2019) forwarded in his column *Irsyad al-Hadith* stating that among the deeds that benefit a person when he is dead is the charity that he made for Allah's SWT pleasure, first, beneficial knowledge which he taught. Second, the works he wrote remain, and third, supplication from his pious child. He added that it is stated in the Qur'an on this matter in the *surah Al-Isra*:

﴿وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا﴾

"And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small." (Al-Qur'an. Al-Isra' 17:24)

The verse highlighted above shows that it is the duty of the child to make *du'a* for the deceased parents as it will benefit them. Moreover, the *du'a* of a pious child to his parents is a practice that will not be interrupted even if his parents are no longer in the world. The *du'a* from the pious child could also increase the position of his parents in heaven.

To enhance this matter, Imam al-Bukhari forwarded a *hadith* that shows the dutifulness of Abu Hurayrah towards his mother and he sought Allah's forgiveness for everyone who seeks forgiveness from Allah SWT. *Hadith* from Muhammad b. Sirin:

حَدَّثَنَا مُوسَى، قَالَ: حَدَّثَنَا سَلَامُ بْنُ أَبِي مُطِيعٍ، عَنْ غَالِبٍ قَالَ: قَالَ مُحَمَّدٌ بْنُ سِيرِينَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ لَيْلَةً، فَقَالَ: اللَّهُمَّ اغْفِرْ لِأَبِي هُرَيْرَةَ، وَلِأُمِّي، وَلِمَنْ اسْتَغْفَرَ لَهُمَا قَالَ لِي مُحَمَّدٌ: فَنَحْنُ نَسْتَغْفِرُ لَهُمَا حَتَّى نَدْخُلَ فِي دَعْوَةِ أَبِي هُرَيْرَةَ.

(*Athar*) "We were with Abu Hurayra one night and he said, 'O Allah, forgive Abu Hurayra and his mother and whoever asks for forgiveness for both of them.'" Muhammad b, Sirin said, "We used to ask for forgiveness for them so that we would be included in Abu Hurayra's supplication." (Hadith. Al-Bukhari. Al-Adab al-Mufrad. *Bab al-Walidain*. Chapter 19 # 37).

Du'a (supplication), for parents, is the most precious gift from a child to both parents whether they are still alive or who have passed away. The *du'a* of a pious child to deceased parents is a practice that can help and extend their reward in the realm of *barzakh*. On dutifulness towards parents after their death in the form of *du'a*,

There are several practices that a righteous child can do for both of his parents who have died, namely: supplication for parents to seek forgiveness, carry out their pledges such as the will (*wasayah*) or the debt they left behind, strengthen friendships with the people the parents loved and

honor their friends. Imam Muslim also highlighted a *hadith* with a different narration, that is from the narration of Abu Hurayrah:

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ".

Abu Hurayrah (Allah be pleased with him) reported Allah's Messenger (ﷺ) as saying: "When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)." (Hadith. Muslim. Sahih Muslim. *Kitab Wasayah*. Chapter 25 # 1631)

Imam An-Nawawi (2013b) in *Minhaj Syarah Sahih Muslim* elaborates on the mentioned *hadith* above that every person who is alive will eventually die. According to the *hadith*, a person's actions while alive will no longer able to help him after death, except for the exception of three things mentioned in the *hadith*. One of the practices a child can perform in honour of a deceased parent is to make *du'a* that is not against the religion. This is permissible in addition to not disputing the fact that the best *du'a* is in the Qur'an and the *hadith* of the Prophet PBUH.

A *hadith* regarding *du'a* from a child that can help raise the status of his deceased parents was also forwarded by Imam Abu Dawud Sulayman (2002) in his *Sunan Abu Dawud* narrated by Umm Salamah:

عَنْ أُمِّ سَلَمَةَ، قَالَتْ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ فَأَغْمَضَهُ فَصَيَّحَ نَاسٌ مِنْ أَهْلِهِ فَقَالَ " لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ ". ثُمَّ قَالَ " اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاعْفِرْ لَنَا وَلَهُ رَبَّ الْعَالَمِينَ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ "

When the Messenger of Allah (ﷺ) entered upon Abu Salamah, his eyes were fixedly open. So he closed them. The members of his family cried. He said: Do not pray for yourself anything but good, for the angels utter Amin to what you say. He then said: O Allah, forgive Abu Salamah, raise his rank among those who are guided, and grant him a succession in his descendants who remain. Forgive both us and him, Lord of the universe. O Allah, make his grave spacious for him, and grant him light in it. (Hadith. Abu Dawud. *Sunan Abu Dawud. Kitab Al-Jana'iz*. Chapter 21 # 3118)

The *hadith* above demonstrates how a child can elevate his parents' status. According to this *hadith*, the *du'a* in this *hadith* is about asking Allah's SWT forgiveness for his parents' sins that were committed when they were alive. Therefore, it is the responsibility of a child to always ask for forgiveness and make *du'a* for his parents who are living or who have passed away.

Further on the matter of making *du'a*, Imam An-Nawawi (2003) in *Riyadhus Shalihin*, stated that on the priority of *du'a* to Allah SWT in the need of something, he justified by quoting the verse 186 of al-Baqarah (2:186):

﴿وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ﴾

"And when My servants ask you, concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me [by obedience] and believe in Me that they may be [rightly] guided." (Al-Qur'an. Al-Baqarah 2:186)

From the verse above, Imam An-Nawawi asserts that this act of *du'a* is one of the best acts for a person to ask from Allah SWT, especially for those who have died. The *du'a* will be accepted as long as the *du'a* concerns good intentions.

Upon this matter, Imam al-Ghazali in his book *Ihya' 'Ulumuddin* added that one should make *du'a* for a family member or friend with a good *du'a* and trust it to be answered and for this one needs to supplicate sincerely. At this point, Imam al-Ghazali reinforces on sincere *du'a* with a *hadith* narrated from Umm Darda':

حَدَّثَنِي أُمُّ الدَّرْدَاءِ، قَالَتْ حَدَّثَنِي سَيِّدِي، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ دَعَا لِأَخِيهِ بِظَهْرِ الْغَيْبِ قَالَ الْمَلَكُ الْمُؤَكَّلُ بِهِ آمِينَ وَلَكَ بِمِثْلٍ ".

Umm Darda' reported: My husband reported that he heard Allah's Messenger (ﷺ) as saying: He who supplicates for his brother behind his back (in his absence), the Angel commissioned (for carrying supplication to his Lord) says: Amen, and it is for you also. ((Hadith. Muslim. Sahih Muslim. *Kitab Zikr wa Du'a wa Taubah wa Istighfar*. Chapter 23 # 6928)

The *hadith* forwarded by Imam al-Ghazali illustrates the value of praying for someone in their absence or unaware of it. The level of sincerity in making the *du'a* will increase by making *du'a* without their knowledge. Additionally, this demonstrates the benefit of discreetly or covertly making *du'a* for other Muslims. The *du'a* is still valid even though the individual being prayed for are for multiple people. Furthermore, whatever a person prays for in his *du'a* for other Muslims, Allah SWT would also grant him the same for whatever he has prayed for.

Relationship of the Pious, the Righteous, Filial Piety and Adab

Referring to the content of the Qur'an and the *sunnah* of the Prophet PBUH on the pious, the righteous, filial piety, and *adab*, it is regarded as high morality in Islam. This also shows that the relationship between those acts is deeply rooted in the principles of faith. It encompasses every aspect of life, towards oneself, others, and Allah SWT, and is mentioned in the Qur'an.

Table (1) signifies the verses of the Qur'an related to the pious, the righteous, filial piety, and *adab*.

Table 1: A Comparative Table of Definitions from the al-Quran

	Verses from al-Qur'an
Pious	<i>True piety does not consist in turning your faces towards the east or the west - but truly pious is he who believes in God, and the Last Day, and the angels, and revelation, and the prophets: and spends his sustenance - however much he himself may cherish it - upon his near of kin, and the orphans, and the needy, and the wayfarer, and the bondage; and is constant in prayer, and renders the purifying dues; and (truly pious are) they who keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril: it is they that have proved themselves true, and it is they, they who are conscious of God. (al-Baqarah, 2:177)</i>

Righteous	<i>"This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained)]." (al-Baqarah, 2:2)</i>
Filial Piety	<i>"And your Lord has decreed that you not worship except Him, and to parents, afford good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word." [Al-Isra, 23]</i>
Adab/Manners	The Qur'an sets forth the attributes that we have to attain to be among the righteous. It describes the God-fearing people as follows: <i>"Those who spend in prosperity and adversity, and those who suppress anger and pardon men; and Allah loves those who do good;"</i> (Al-Imran, 3: 135)

From the above table (1), the verses of the al-Qur'an show that the righteous and pious are similar in nature. Those that believe in Allah SWT and the Prophet PBUH, perform good deeds with good conduct within the *Shari'ah* laws. The *adab*, or code of behaviour and etiquette, governs mankind's natural needs like marrying, eating, drinking, and socialising in a civilized and moral manner. The Qur'anic commandments are in perfect agreement with human nature since they forbid everything that human nature despises.

• Pious, Righteous Child and Filial Piety

Piousness is the quality of having kindness, consideration, generosity, and righteousness in oneself. The child is committed to the laws of *shari'ah* and has complete faith in Allah SWT. A pious child also puts into practice all the teachings in the Qur'an and the *sunnah* of the Prophet PBUH.

The filial piety is a display of devotion to both parents (*birr wālidain*) which is one of the primary Islamic laws and noble behaviour. In order for a child to be included in the group of people who are righteous, obedient, and pious to Allah SWT, He has instructed that they maintain the code of conduct, morality, and etiquette within the Islamic tenets. Allah SWT has conveyed this command to adopt filial piety to parents through the verses contained in the verses of *Al-Baqarah* (2): 83, *An-Nisa'* (4): 36, *Al-An'ām* (6): 151, *Al-Isrā'* (17): 23 which reads:

﴿وبالدين إحسانا...﴾

"And with parents, let it be good."

Obviously, these good characteristics can only be seen in people who fervently adhere to the Holy Quran, and the Holy Prophet SAW is the best example since, as his wife Aishah RA said, the Qur'an formed the character of the Prophet SAW. Additionally, she added, "He was a walking Qur'an."

The relationship above reveals that with *adab*, or a suitable code of conduct, morality, and etiquette in acquiring and instilling filial piety, the status of righteousness and piety can be obtained.

- **Adab from *al-Adab al-Mufrad***

Findings found that the book of *al-Adab al-Mufrad*, systematically listed some very meticulous manners of *adab* to attain the status of the righteous and pious child. The following was found:

In general, this book of *al-Adab al-Mufrad* covers various aspect of human behaviour which deals with parents, family, relatives, neighbours friends, society, and even with animals. Imam al-Bukhari's objective is to emphasize this *adab* specified in *al-Adab al-Mufrad* as a guide to the Sunnah of the Prophet PBUH, the practice of the Companions and Muslims at that time serves as an example of courteous conduct in daily life. These practices were detailed in the content of the book *al-Adab al-Mufrad* as shown in the table below (Table 2).

Table 2: Content of *Al-Adab Al-Mufrad*

Contents of <i>Al-Adab al-Mufrad</i>		
Chapters	Title	Content
1 – 24	Parents (<i>Walidain</i>)	Respecting and rights of the parents.
25 - 38	Ties of Kinship (<i>Sillah Rahim</i>)	Relationship between families.
39 - 40	Clients of Manumission (<i>Mawalas</i>)	Releasing slavery.
41 – 44	Looking After Girls (<i>Awlul Al-Banat</i>)	Concerning daughters, sisters.
45 -54	Looking After Children (<i>Ri'ayah al-Aulad</i>)	All about children in the family.
55 – 70	Neighbours (<i>Al-Jar</i>)	Relationship and respecting neighbours.
71 -79	Generosity and Orphans (<i>Al-Karami wal Yatim</i>)	Kindness and merciful to orphans.
80 – 81	Children's Death (<i>Mautul Awladi</i>)	Virtue of one who's child has died.
82 – 107	Being a Master (<i>Al-Malikah</i>)	Being a good master and bad master.

108 – 113	Supervision (<i>Al-Ri'ayah</i>)	Man as a leader in the family.
114 – 118	Good Conduct (<i>Al-Ma'ruf</i>)	Good attitude is a <i>sadaqa</i> .
120 - 127	Cheerfulness Towards People (<i>Al-Inbisathi ila An-Nas</i>)	Being good and guide others to do good deeds.
128 – 130	Consultation (<i>Al-Mashurah</i>)	Giving good advice.
131 - 144	Excellent Character (<i>Hasan alkhuluq</i>)	Good character will be rewarded with <i>Jannah</i> .
145 – 152	Cursing (<i>Al- 'Anu</i>)	Cursing brings anger from Allah.
153 – 157	Praising People (<i>Al-Madh</i>)	There's a limit in praising people.
158 – 162	Visitation (<i>Ziarah</i>)	To be good to guest.
163 - 167	The Elderly (<i>Al-Akabir</i>)	To respect the elders.
168 – 173	Children (<i>As-Saghir</i>)	Being good to children and have mercy towards them.
174 – 178	Mercy (<i>Rahmah</i>)	Having mercy to all.
179 – 187	Social Behaviour (<i>Dhat Albayin</i>)	Being good to others.
188 – 193	Abandonment (<i>Alhijr</i>)	A person is not allowed to cut himself from his family.
194 – 197	Advising (<i>Al'iishara</i>)	Giving advice to others.
198 – 206	Disparaging (<i>As-Sibab</i>)	Having patience and avoid revile.
207 - 216	Extravagance in Building (<i>As-saraf fi Bina'</i>)	Avoid spending incorrectly.
217 - 221	Compassion (<i>Ar-Rifki</i>)	Allah love the one who is concern of other and symphatise them.
222	Attending to this world (<i>Al-Aetona' bi</i>	Doing things

	<i>Al-Dunya)</i>	worthwhile in the world and hereafter.
225	Injustice (<i>Al-Zzulm</i>)	One should beware of injustice.
226 - 246	Visiting the ill (<i>Eiadat Al-Marda</i>)	A believer will be cleaned of his sins if he is patient with his pain.
247 – 271	General Behaviour (<i>Al-Tasaruf Al-‘amu</i>)	Allah bless those who help each other.
272 – 308	Supplication (<i>Al-Du’a</i>)	Allah only accept sincere supplication.
309 – 320	Guest and Spending (<i>Liduyuf wal Nafaqa</i>)	One should treat guests well to the best of their ability.
321 – 352	Saying (<i>Al-Aqwal</i>)	One is advice to utter good words.
353 – 372	Names (<i>Al-Asma’</i>)	Everyone is entitle to good names.
373 - 380	<i>Kunya</i>	Having the first son or daughter name for the parents as in ‘Abu ‘Ali’ that means father of ‘Ali.
381 – 386	Poetry (<i>As-Shi’ri</i>)	Recite good poetry with wisdom.
387 – 394	Words (<i>Al-Kalam</i>)	Utter good words and avoid from the whispers of the evil.
395 – 405	Consequences (<i>‘Aqibat Al-‘Umur</i>)	Allah command to do good things and avoid immorality.
406 - 413	Omens (<i>Al-Tayrah</i>)	Believing in bad omens is ‘shirk’.
414 – 430	Sneezing and Yawning (<i>Al-‘Utas wal Tathawub</i>)	Praise Allah when one sneezes and yawning is

		from <i>shaytan</i> .
431 – 437	Gesture (<i>Al-Harakat</i>)	Action perform to convey feelings or a sign to someone.
438 – 480	Greetings (<i>As-Salam</i>)	Giving <i>salam</i> and shake hands.
481 – 511	Asking Permission (<i>Al-Isti'zan</i>)	Having permission before doing something.
512 – 522	People of the Book (<i>Ahlil Kitab</i>)	Replying greeting appropriately according to their (<i>dhimmi</i>) greeting.
523 - 532	Letters (<i>Rasail</i>)	It is a duty to answer letters.
533 – 545	Gatherings (<i>Al-Majalis</i>)	The act during gatherings. The 'do's' and 'don'ts'.
546 - 557	Behaviour With People (<i>Ta'amal al-Nas</i>)	Giving good manners to others.
558 – 572	Sitting and Lying Down (<i>Al-Julus wal Istilaqa'</i>)	Sitting appropriately in occasions.
573 – 574	Mornings and Evenings (<i>Al-Sabah wal Masa'</i>)	Proper conversation according to situations.
	Sleeping and Night Lodging (<i>Al-Nawm wal Mubit</i>)	Mentioning Allah before sleeping and doing the <i>sunnah</i> of the Prophet (PBUH).
	Animals (<i>Al-Bahaim</i>)	Seek refuge from Allah in hearing the barking of a dog or the sound of a donkey.
592 – 593	Midday Naps (<i>Al-Qailah</i>)	Midday naps is an act of character and advisable.
594 - 607	Circumcision (<i>Al-Khitan</i>)	Advice able to circumcise in Islam.

608 – 618	Betting and Similar Pastime (<i>Al-Qamar wal Nahwuh</i>)	One is not allowed to bet in Islam.
626	Recognition (<i>Al-Ma'rifah</i>)	Acknowledgement for a person.
627 – 639	Meddling and Harshness (<i>Al-Fudul wal Jafa'</i>)	It is not allowed to interfere in something that is not their concern.
640 - 644	Anger (<i>Al-Ghadhab</i>)	A person should remain silent when he is angry.

Source: Al-Bukhari (2014)

The book *al-Adab al-Mufrad* is a topical book of *hadith* collected by Muhammad bin Isma'il al-Bukhari addressing the question of perfecting Muslim manners. For our Prophet Muhammad PBUH in a *hadith*, he says: "The best among the believers are those of best manners" ((Hadith. Al-Bukhari. Sahih al-Bukhari. *Kitab al-Munaqib*. Chapter 23 # 3559).

The first chapter of the book *al-Adab al-Mufrad* contained the teachings of the Prophet PBUH on the topic of Parents (*Walidain*), which are the most crucial *adab* that everyone should follow and about which the Qur'an makes several references. This chapter on parents is important because proper manners or *adab* begins with *adab* towards both parents (al-Bukhari, 2014).

The Companions likewise adhered to this excellent *adab* from the Prophet PBUH's teaching. Wherever the Companions and Muslims went during the expansion of Muslim lands, the conduct of excellent *adab* inspired and attracted non-Muslims to Islam. This book, *al-Adab al-Mufrad* fills a critical need for Muslims living in a contemporary, secular world where the degradation of *adab* is on the rise with content that is both practical and motivational. Since the Prophet PBUH advocated good *adab*, this book will be a genuine guide to adopting it.

Therefore, the characteristics of the pious child can be summarised in the figure below:

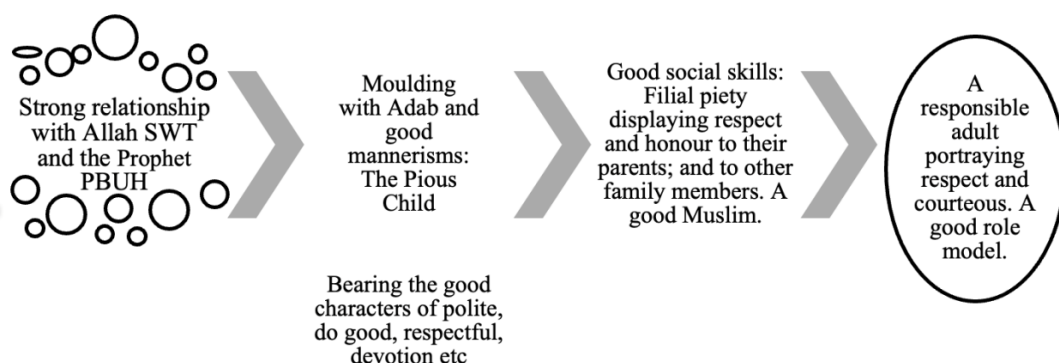


Figure 1: Characteristic of a Pious Child

The characteristics or *adab* stated in the book *al-Adab al-Mufrad* is a comprehensive list of the code of conduct, morality, and etiquette recommended by Imam Bukhari to achieve the status of righteousness and pious believers. With these traits, the inculcation of filial piety towards parents can be developed and good social skills are influenced and displayed. These honourable traits will produce not only good and filial children but well-mannered children. Raising these pious children can transform them into excellent Muslim practicing adults who transition positively into families and then into societies which is the ultimate important but challenging task. This good role model will not only be pleasing to people generally but to gain the pleasure of Allah SWT.

Conclusions

Parents play a critical role in shaping children's personalities from an early age, particularly in educating, exposing, and fostering an awareness of Islam. The process of character formation of these children needs to be continued by the educators so that the process of strengthening themselves and their spirituality in drawing them closer to Allah SWT. Based on the opinion of Islamic scholars, filial piety in pious children needs to be accustomed to good things, fear Allah SWT, and be responsible for their parents and elders. In order to achieve this goal, the foundation of the soul formation of these children must begin by studying the Qur'an, practicing all Islamic laws, and the *sunnah* of the Prophet PBUH. In addition to that, children need to persevere in practicing what they learn from the Qur'an and the Prophet's PBUH *sunnah* and appreciate all forms of things towards piety as stated in the book *al-Adab al-Mufrad*.

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