



**The *Adab* Of Communication Towards Parents In The Qur'an And *Hadith*
Of The Prophet SAW Based On The Book *Al-Adab Al-Mufrad* By
Muhammad Bin Ismail Al-Bukhari**

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Abstract

Communication with parents is incredibly important because it fosters warmth and affection in the family. The *adab* of communication was stated in the Qur'an and the *hadith* of Prophet SAW in the book *al-Adab al-Mufrad* by Muhammad bin Ismail al-Bukhari (194H-256H). Most Muslim children's communication has evolved to the point that their interactions with their parents are no longer based on what is said in the Qur'an and the *hadith* of the Prophet SAW. These changes are the result of the modernization of living, the explosion of contemporary technology in communication, and a number of concerns that are contrary to Islamic beliefs. This article aims to highlight the *adab* of communication between children and their parents while adhering to the *hadith* and sunnah of the Prophet SAW and pursuing Allah SWT's blessing. The methodology used is the content analysis from a qualitative research methodology. The general findings show that with the practice of all the guidelines stated in the Qur'an and hadith of the Prophet SAW, there is nothing impossible to produce a pious Muslim child that upholds the *adab* of good communication as how Prophet Muhammad SAW guides his companions and the Muslims.

*Keywords: adab, communication, hadith, Al-Adab Al-Mufrad*¹

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Introduction

This study discusses the *adab* of communication toward parents as in the Qur'an and the *hadith* of the Prophet SAW based on the book *al-Adab al-Mufrad* by Muhammad bin Ismail al-Bukhari. The focus is on analysing the *adab* of communication by the children toward parents. Furthermore, it discusses current concerns in which communication between children and parents evolves as a result of modernization and communication technologies. Islam honours parents and this is stated in the Qur'an that One does not worship other than Him and to be good to parents. Moreover, Islam has declared the parents' rights, which shows how important parents are and children should be kind and devoted to them. These rights make a child bounded and indebted to them due to their care and attention.

A child ought to strive to please, respect, and be kind to both parents, especially when they are elderly. The Qur'an and the teaching of the Prophet SAW, emphasize good communication between children and their parents as parents easily get depressed by their children's harsh words especially when they are older. As a result, even if they disagree with their parents' attitude, children should always communicate gently with them. Muslim children should be aware of their words during communication with their parents. Allah SWT has stated in the Qur'an (Surah Al-Isra' 17:23-24) that when the parents reach old age, a child should connect with them using soft and noble words, and the child should not repel them with harsh words such as "uff." Doing good and being gentle to parents, as well as avoiding other significant sins, will be grounds for Allah SWT admitting a child to *Jannah*. As a result, children should constantly remember the immense blessings bestowed by Allah SWT on those who are gentle to their parents in both words and acts.

Research Methodology

The approach employed in this study is content analysis from a qualitative research methodology based on textual data, with hermeneutics providing the way of interpretation and comprehension. (Neuman, 2014). The data gathered is through the library research technique of gathering relevant data and information from numerous subjects, notably from the translation of the Qur'an, books on the commentary of the *ahadith*, journal articles, reviews, and academic works that are linked to the topic.

Discussion

The Qur'an is a revelation from Allah SWT to Prophet Muhammad SAW, and *hadith* is the Prophet Muhammad's SAW sayings or traditions, which Muslims

see as a key source of religious law and guidance in conduct. In terms of *hadith*, this study emphasized *hadith* from Muhammad bin Ismail al-Bukhari's (Imam al-Bukhari) book *al-Adab al-Mufrad*, and Muslim scholars agree that this book can be used as a guide for perfect *adab*.

The meaning of *adab*

Prof. Syed Muhammad Naquib al-Attas (1980) defines a good Muslim as one who possesses *adab* or is a man of *adab* (Insan adabi). *Adab* is also a body, mind, and soul discipline that promotes awareness of one's physical, intellectual, and spiritual capacity. In his article on appropriate *adab* in communication, Hakis (2020) stated that *adab* refers to good behaviour towards other people. *Adab* represents the pinnacle of virtue in a person from the middle of society. Most people believe that *adab* is vital in life, but most individuals neglect it.

Communication in Islam

Communication is defined by West, R Turner (2010) as a social process which involves people and interaction face-to-face or online. This necessarily includes two people with various intentions, motivations, and abilities and it is an on-going and unending process. The communication process is dynamic and unique due to individual and cultural changes. Velentzas & Broni (2014) added to the above definition as communication may occur intentionally or unintentionally verbally or non-verbal. These definition stated above were agreed by Hartley (1996) and he added that people communicates in many different situation accordingly as it involve the nature of the audience such as large number of people involve in the communication, relationship among them or interpersonal where it happens face to face.

Communication is a crucial basic component of human life, and it is a daily action that is intertwined with all aspects of human life. Communication is influenced by the environment depending on individual and community beliefs, values, rituals, norms, and culture. Human communication can take various forms, including intrapersonal communication, small group communication, and public communication (Azad, 2015). Further, communication is a part of human nature where human communicates to each other verbally or non-verbal all the time. As for communication in Islam, communication is a process whereby it is an exchange

and transmission of information using the principles and methods of communication found in the Qur'an and the *hadith*. Communication in Islam covers the aspects of communicating with Allah SWT through daily worship whereas communication with people involves all forms of social relations (Ghani, 2001).

When compared to the standard rules and principles of communication theories, Islam views communication in a broader context. For Muslims, communication encompasses not just two or more people communicating with one other, but also the interaction between man and his Creator. Interpersonal contact between people is based on the reality that they rely on one another for basic necessities in their lives (Nadvi, 2014). According to Omer (2016), everyday communication is more than just talking well; there is also speech ethics to consider, particularly in interpersonal communication with others that involves both verbal and nonverbal communication. Given this, the act of communication has the potential to alter the quality of connections between people. Khalil (2016) shared the same view from the Islamic perspective, communication is more to communication interaction based on religion either verbally or non-verbal and this involves two or more persons interacting with one another on common grounds or interests. In Islam, in the case of good interpersonal communication between one another creates a good relationship or bad relationship.

Present communication of a child toward parents

A child's communication with parents today has taken a slightly different direction as a result of the explosion of modern technology and the demand of today life style of modernisation. These modern technologies affect most people today and this is no exception to the Muslim community. Most Muslim families today were affected by this new wave of modern technology and most of them practice a modern lifestyle that is far from what has been outlined in Islam and ignore the Prophet's SAW sunnah in everyday life. Many among us do not treat parents it is supposed to be. Most children today fight constantly with their parents even on unimportant topics. Some ignore their parents and spend their time communicating with friends through gadgets. They seem to forget what Allah SWT has commanded to treat with respect and communicate with gentle words no matter in what situation with parents.

The development of mass media and today's technology especially gadgets and various devices that apply the latest science and invention to some extent contributed to negative effects on them. The impact of this also affects their

relationships with the people around them. They become less interactive and affect family relationships. Negative elements seen from media such as the internet, television, and reading materials influence these children and cause them social problems (Nahar et al., 2018).

As discussed above, children today due to the development of modern technology, are more open in communicating with parents. There are a pro and cons to this matter. Their lives are heavily influenced by today's technology, and this has changed the way they talk and behave toward others, including their parents. Long (2006) pointed out that children and parents today could communicate with one another effectively as they have mutual understanding in creating a good environment and this interpersonal communication is not only through verbal but non-verbal communication such as gestures or expressions that show warmth between them. Nevertheless, during communication there are conflicts between both parties such as parent and child which causes tension among them in the interaction. Sohana Abdul Hamid (2016) added that these children are easily influenced by the culture that is being exposed by social media today. Whatever is shown in social media affects the children and this changes their lifestyle thus causing them to drift with excitement eventually they forgot the rights of parents that they have to fulfill.

Technological developments have had a profound impact on children's lives today. They spend a lot of time watching television, playing on electronic devices such as smartphones, surfing the internet and social media has left them isolated and unable to interact with parents and families. They no longer have the full span of interpersonal communication with parents or friends as they used modern technology communication channels as a way of interaction among family members and friends. Children today are less likely to communicate with parents due to their enjoyment of surfing the internet or playing with gadgets. They are also more comfortable interacting with parents through the medium of modern technology which has widened the gap between children with parents (Nahar et al., 2018).

Che Su binti Mustafa (2014) added that the impact of this technology is the existence of what is known as the Generation Gap which often refers to the inherent differences between generations that cause conflict and challenging communication. As a result of this generation gap, there is a difference in language in communication between the elderly and the young, the separation of time that results in cultural separation in society, as well as differences in opinion. Furthermore, this generation gap exists as a consequence of the differences in social media usage between children and parents.

In terms of conflicts that affect their interpersonal communication with parents due to the modernisation of lifestyle today, there are factors that contribute to these actions of conflicts between them. Clarke, Preston, Raksin, & Bengtson (1999), brought up several conflicts that affect the relationship and cause communication breakdown between them. There is a communication gap between them where the style of conversation is different. There is no similarity in it and this arises dissatisfaction for both parties. Different lifestyle today does affect the interaction between them and conflicts on the choices of the children leading to the

dissatisfaction of the parents towards the child. They disagree with the method of child-care by the parents, especially in bringing up the grandchildren in an old-fashioned way and it is said that the interaction between them is not suitable for the present. Different ideologies, thinking, or politics may arise conflicts between children and parents as they have different views on certain subjects as these children are more into technology today. These conflicts may cause uneasiness and lessen their relationship thus arises tension between them.

Communication in the Qur'an

Regarding the importance of good communication, Allah SWT stated in the Qur'an some guidelines as a basis for establishing effective relationships or interactions with one another. It is mentioned in the Qur'an that communication is part of human nature and doing it in a good way with certain ethics as in the Surah Al-Baqarah (2:263):

قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتَّبِعُهَا أَذَىٰ وَاللَّهُ عَنِّي حَلِيمٌ ﴿٢٦٣﴾

Translation: "Kind words and the covering of faults are better than charity followed by injury. Allah is free of all wants, and He is Most-Forbearing."

(Al-Qur'an: Al-

Baqarah 2:263)

The above verse Allah SWT stressed that using kind words in interpersonal communication is important because it has a great impact in One's life connected with family members especially parents and other family members, community members, and those who were in contact with.

Everyday communication is not all about communicating effectively but there are ethics of speech that needs to be looked into, especially in communication with others where verbal and non-verbal communication is involved. Bearing this fact, the act of interpersonal communication could influence the quality of relationships between one another. Having bad communication could lead one into an argument or conflict with the other party who misunderstand a certain point. On the other hand, good communication leads to healthy relationships and well-being among people can be maintained (Omer, 2016).

In the Qur'an, the way of effective interpersonal communication was highlighted in six models or guide of communication ethics during interaction with others:

i. Honest words (*Qaulan sadidan* - قَوْلًا سَدِيدًا)

In the Qur'an the importance of uttering honest words was highlighted in the surah of An Nisa 4:9

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا ﴿٩﴾

Translation: "Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear Allah, and speak words of appropriate (comfort)."

(Al-Quran:

An-Nisa' 4:9)

In this verse, Islamic communication as stated in the Qur'an should use words that are kind, good and true. One should be honest and using the correct words to avoid misleading in the understanding from the others.

ii. Words That Affect the Soul (*Qaulan Baligha* - قَوْلًا بَلِيغًا)

As for the "Words That Affect the Soul" meaning here One should use effective, precise, communicative, easy-to-understand, straight to the point in order the receiver could understand correctly. This is stated in the Surah An-Nisa' 4:63

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

Translation: "Those men, -Allah knows what is in their hearts; so, keep clear of them, but admonish them, and speak to them a word to reach their very souls."

(Al-

Qur'an: An-Nisa' 4:63)

iii. Kind words (*Qaulan Ma'rufa* - قَوْلًا مَعْرُوفًا)

These kind words were stated in Surah Al-Ahzab: 33:32

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ ۚ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾

Translation: "O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (Allah), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just."

(Al-

Qur'an: Al-Ahzab 33:32)

Literally it means good, kind words that are accepted by the society. That is the words uttered in a polite, refined, beautiful, true, respectful, and pleasant way in in line with the rules that is stated by Allah SWT.

iv. Light words (*Qaulan Maysura* - قَوْلًا مَّيْسُورًا)

وَإِمَّا تَعْرِضْنَ عَنْهُمْ ابْتَغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُلْ لَهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

Translation: "And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness."

(Al-

Qur'an: Al-Ahzab 17:28)

The meaning of simple words is the speeches that make others feel simple, friendly, beautiful, pleasant, delicate, gentle and good, and gives people a sense of confidence, understandable and encourage others. It also means to speak appropriately, gentle as not to make others disappointed or offended.

v. Soft words (*Qaulan Layyinan* - قَوْلًا لَيِّنًا)

Soft words mean soft talk, with a good voice, and a warm heart, so that it can touch the heart of the other party and not to harden the sound, such as shouting, raising the voice. This is stated in the Surah Thaha verse 43-44

اذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُ قَوْلًا لَيِّنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾

Translation: “Go, thou and thy brother, with My Signs, and slacken not, either of you, in keeping Me in remembrance. (43) But speak to him mildly; perchance he may take warning or fear (Allah). (44)

(Al-Qur'an:

Thaha 43:44)

vi. Noble words (*Qaulan Karima* - قَوْلًا كَرِيمًا)

In the Surah Al Isra': 17:23 explained the importance of using noble words that is with respect and admiration, well-heard, gentle, and friendly. This type of communication is suitable to be used especially in the conversation with both parents and people we should respect. In the Qur'an:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾

Translation: “Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour.”

(Al-Qur'an: Al-

Isra' 17:23)

From the above model of communication ethics, Islam stressed that interpersonal communication should in line with what Allah SWT revealed in the Qur'an as to live in harmony and respect to one another (Muh. Syawir Dahlan, 2014; Ridwan, 2009).

Communication with parents in *al-Adab al-Mufrad*

From the Western perspective on communication between child-parent, Western parents emphasize conversation-oriented rather than obedience type of communication. Western children are more likely to express their thoughts and ideas to parents and they are given the right to make decisions about their own lives without having to refer to parents. They often use offensive strategies to defy their parents' rules and actions and are not considered to be wrong because they are considered to be fair or have a right to object (Aziyah, 2015).

The above way of communication is against Islam. Islam as a perfect religion not only stressed human relations with Allah SWT (*HabluminAllah*) but it is important in human relations with other humans (*Habluminannas*). One of the most important aspects of human relations is communication among humans. This is important starting at home during interaction with parents and family members. Islam strongly emphasizes respecting parents and expresses good and gentle words to them. There are several *adab* (manners) that are outlined in Islam when communicating and dealing with parents. Parents are the ones that brought us up, teach, being there during happiness and hardship in life, scarifying their time, providing education for the child financially and support. Without them, a child would not be what it was today. Therefore, it is obligatory for a Muslim to fulfill the rights to Allah SWT for all that has been bestowed on all of us and its reward and it is obligatory for a Muslim child to express unconditional kindness, respect, and obedience to parents for what they have given and done for the child.

The Prophet's SAW instructions on communication in *al-Adab al-Mufrad* detail both excellent and bad communication between children and their parents. Following these teachings will help children and parents form positive relationships. Imam al-Bukhari emphasises in *al-Adab al-Mufrad* that children should speak with their parents in the most appropriate manner and avoid disrespect or disobedience. Imam al-Bukhari headed his book *al-Adab al-Mufrad* on parents with a verse from the Qur'an from the Surah Luqman:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (١٤)

Translation: "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination."

(Al-Qur'an:
Luqman 31:14)

Azad (2015), stated that Islam provides guidelines in human communication in the Qur'an and Hadith of the Prophet SAW. Every day One communicates with Allah SWT in *solah* (prayers) and others through communication, group communication, public communication, and even mass communication. Prophet

Muhammad SAW is an excellent example as he presents the ideal way of interpersonal communication which is free from any discrimination based on religion, culture, nationality, race, or colour. Khalil (2016), shares the same opinion as above where Prophet Muhammad SAW was someone who understood the most in communication towards others regardless of race and religion. As in the communication among family members, they need to respect and understand each other thus developing closeness and bond with each other in affection. As for the parents, they have the right to receive love, respect, and affection from their children as stated in the Qur'an in Surah Al-Isra' 17:23-24, hereby a child should communicate with gentle and kind words to them at all times.

I'arah (2017), refer to the communication towards parents from the concept of *birr al-walidain* the acts of good and kindness to the parents and elders, in word, deed, and intent. It is a form of gratitude to both parents who have cared for the child from young. Even the kindness that a child gives to his parents, no matter how much, will never equate to the kindness, love, and affection of the parents. In this act of *birr al-walidain* a child should act in his best attitude to parents including in communication as to talk in his lower and soft-spoken as both parents cared for and loved them from childhood.

For a Muslim, in the Qur'an and *hadith* have established that in a family life *silat ar-rahim* (family ties) is very important. As a child, he has to behave well to his parents no matter what even if they are non-believers. There are many verses and *hadith* that point out the rights of the parents. They should be respected and honoured in every way and this kindness to them is also considered a form of worship if One did this in the intention to please Allah SWT.

Imam Al-Bukhari (2014) in his collection of *hadith* in the book *Al-Adab Al-Mufrad* on the topic of Parents, stated that a *hadith* of Rasulullah SAW on gentle words to parents:

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا زِيَادُ بْنُ مَخْرَاقٍ قَالَ: حَدَّثَنِي طَيْسَلَةُ بْنُ مَيَّاسٍ قَالَ: كُنْتُ مَعَ النَّجْدَاتِ، فَأَصَبْتُ ذُئُوبًا لَا أَرَاهَا إِلَّا مِنَ الْكِبَائِرِ، فَذَكَرْتُ ذَلِكَ لِابْنِ عُمَرَ قَالَ: مَا هِيَ؟ قُلْتُ: كَذَا وَكَذَا، قَالَ: لَيْسَتْ هَذِهِ مِنَ الْكِبَائِرِ، هُنَّ تِسْعٌ: الْإِشْرَاكُ بِاللَّهِ، وَقَتْلُ نَسَمَةٍ، وَالْفِرَارُ مِنَ الرَّحْفِ، وَقَذْفُ الْمُحْصَنَةِ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالْحَادُ فِي الْمَسْجِدِ، وَالَّذِي يَسْتَسْخِرُ، وَبُكَاءُ الْوَالِدَيْنِ مِنَ الْعُفُوقِ. قَالَ لِي ابْنُ عُمَرَ: أَتَفَرِّقُ النَّارَ، وَتُحِبُّ أَنْ تَدْخُلَ الْجَنَّةَ؟ قُلْتُ: إِي وَاللَّهِ، قَالَ: أَحْيِ وَالِدَيْكَ؟ قُلْتُ: عِنْدِي أُمِّي، قَالَ: فَوَاللَّهِ لَوْ أَلَنْتَ لَهَا الْكَلَامَ، وَأَطَعْتَهَا الطَّعَامَ، لَتَدْخُلَنَّ الْجَنَّةَ مَا اجْتَنَبْتَ الْكِبَائِرَ. صحيح (الألباني)

Translation: 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.'" Sahih (Al-Albani)

(Hadith. Al-Bukhari. Al-Adab al-Mufrad.

Bab al-Walidain. Chapter 5 # 8)

From the above hadith, it is recorded from the above hadith there are 9 major sins and one has to refrain from committing them. This major sin can be distinguished by other minor sins, the punishment of these major sins is hellfire. As stated in the hadith, one of the major sins was to make both parents weep. Therefore, to avoid this major sin, a child should communicate with gentleness towards the parent even though the child is highly educated or in a better situation than the parent.

The importance of doing good to parents is strongly emphasized by Muslim scholars in their books. Khaibawi (1989), listed in his book, there are 10 rights of parent that a child should fulfill in his life and this obligation not only when the parents is alive but this goes on even after the death of the parents. One of the rights of the parent is to speak gently to the parents and respect them in any conversation. Even Ghazali (1990), his book stated that Islam demands the right to honour parents and good communication with them as a way of showing gratitude and indebtedness for all their roles and sacrifices.

Parents have their rights and in whatever relationship there is, the relationship towards parents is the most important. Every act of kindness towards parents receives good blessings from Allah SWT. As a result, in order to obtain Allah SWT's pleasure and enormous benefits, it is necessary to use noble words, soft and loving phrases when dealing with parents. This was noted by Imam al-Bukhari in the following hadith from Hisham ibn 'Urwa:

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: {وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ}،
قَالَ: لَا تَمْتَنِعْ مِنْ شَيْءٍ أَحَبَّاهُ.

Translation: 'Urwa commented on the verse, "Lower the wing, out of mercy of humility to them out of mercy." (al-Isra' 17:24) (It means): "Do not refuse them anything they love,"

(Hadith. Al-Bukhari . Al-Adab al-Mufrad. *Bab al-Walidain.*

Chapter 5 # 9)

As previously said, Allah SWT favored acts of gentleness and kindness towards parents. As a result, according to the hadith above, children do not refuse or deny the wishes of both parents. Children should respect and appreciate their parents for the sacrifices they have made for them. Furthermore, children should treat their parents with respect, speaking to them in a pleasant manner, properly addressing them, and letting them know how much they are appreciated. This attitude towards parents will foster affectionate connection and bonding.

Purnama (2016) in her article stated that kindness to parents refers to doing good things and being respectful to them. As stated in the Qur'an and Hadith of the Prophet SAW, there are many kindnesses that a child should practice during communication with parents. Among the things that children are not permitted to do to their parents, firstly, children are not allowed to look at their parents with a sharp or unpleasant look in any situation. Second, children are not allowed to raise their voices when talking to parents, and lastly, do not precede their parents in speech.

Imam Al-Bukhari described the prohibited deeds for children as mentioned by Purnama (2016) in his books *al-Adab al-Mufrad* and *Sahih Bukhari*. The *ahadith* specify the types of behaviours and communication that children are not permitted to engage in with their parents namely:

1. Don't look at parents with a sharp or unpleasant look in any situation.

In the interaction of nonverbal communication with parents, it is important not to make unpleasant faces because the looks and gestures of the body speak louder than words thus hurting their feelings.

2. Don't raise your voice when talking to parents.

When talking to parents, we should lower our voice and not look at it sharply. It is an embodiment of noble conduct and a gesture of respect for our parents, this is related to the hadith narrated by Al-Bukhari in his *Sahih Bukhari*:

وَإِذَا تَكَلَّمْتَ خَفِّضُوا أَسْوَأَهُمْ عِنْدَهُ، وَمَا يُجِدُّونَ إِلَيْهِ النَّظَرَ تَعْظِيمًا لَهُ

Translation: they spoke to him; they would lower their voices and would not look at his face constantly out of respect (Al-Bukhari, 1997).

(Hadith. Al-Bukhari.Sahih al-Bukhari 2731, Volume 3, book 54)

3. Don't precede them in speech.

Not to precede them that is the parent in words and greetings and to let them speak first to the end is one of the noble *adab* towards the parent that a child should practice. Addressing parents and others with good communication is required in Islam because the speech a person utters is part of our deeds. This is stated in the hadith in *Sahih Al-Bukhari* (I. Al-Bukhari, 1997).

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُنِيرٍ، سَمِعَ أَبَا النَّضْرِ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ - يَعْنِي ابْنَ دِينَارٍ - عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ، وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقِي لَهَا بَالًا يَهْوِي بِهَا فِي جَهَنَّمَ "

Translation: Narrated Abu Huraira:

The Prophet; said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire." (Al-Bukhari, 1997)

(Sahih al-Bukhari

6478, Volume 8, book 81)

As in the hadith above, Allah SWT favoured acts of gentleness and kindness towards parents. As a result, according to the hadith above, children do utter a word carelessly toward both parents. Children should respect and appreciate their parents for the sacrifices they have made for them. Furthermore, children should treat their parents with respect, speaking to them in a pleasant manner, properly addressing them, and letting them know how much they are appreciated. This attitude towards parents will foster affectionate connection and bonding. Following the act of appropriately honouring and addressing parents. In another hadith, Imam al-Bukhari emphasises this act:

أَنَّ أَبَا هُرَيْرَةَ أَبْصَرَ رَجُلَيْنِ، فَقَالَ لِأَحَدِهِمَا: مَا هَذَا مِنْكَ؟ فَقَالَ: أَبِي، فَقَالَ:

لَا تُسَمِّهِ بِاسْمِهِ، وَلَا تَمْشِ أَمَامَهُ، وَلَا تَجْلِسَ قَبْلَهُ.

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

(Hadith. Al-Bukhari. Al-Adab al-Mufrad. *Bab al-Walidain*. Chapter 23 # 44)

In reference to the hadith above, children are asked to call their parents by their proper names based on the Prophet PBUH's instruction and the practice of the Companions. It is not illegal or sinful to address the parents by their first names, but it is considered impolite and unpleasant in some societies. As a method of honouring their parents, children should address and act respectfully towards them, as per the sunnah of the Prophet PBUH, and it relies on the social conventions of their family and culture. In rare cases, the child may walk ahead of the father to ensure the youngster's safety.

According to the sunnah of the Prophet SAW, children must communicate appropriately and act responsibly. Children must be patient and continue to serve and communicate with their parents to the best of their abilities while avoiding causing any of them discomfort. Being rude and disrespectful to parents is one of the grave and major sins, according to the Qur'an and the Prophet's SAW teachings.

Conclusion

This article raises the good *adab* of communication towards parents as written in the Qur'an and the *hadith* of the Prophet SAW. Communication plays a big role in bringing children to a pious person in this world and hereafter. The verses of the Qur'an and the *hadith* of the Prophet SAW helps to guide a person to behave in a respectful and civilized manner to parents because every act of a child has its rewards as promised by Allah SWT as stated in the Qur'an.

A child addressing good communication towards a parent is considered as good *adab* and as a token of gratitude for the sacrifices of both parents who gave birth, raised them, and most importantly without them, a child does not exist in this life. Therefore, Allah SWT placed them in a high position and it is essential and important for each child to respect and take good care of the parents. A child should be kind and cheer them up with good and kind words so as not to hurt their feelings and moreover but doing this act erases their sins. Therefore, every child should make both their parents happy and speak politely and in a gentle way in order to please their parents daily.

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