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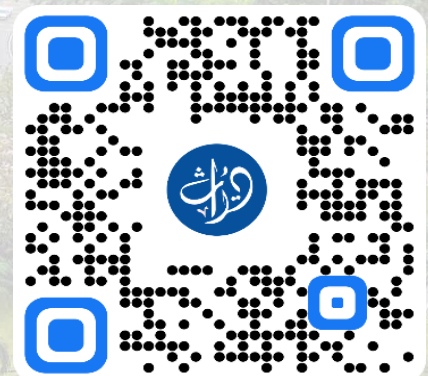
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# Ta'dīb And Its Implementation In Children's Education, An Analytical Study From The Prophetic Hadīth

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## Abstract

The study aims to explore the concept of the *ta'dīb* (discipline) of children and the way parents and teachers discipline children from the perspective of Sunnah. It attempts to examine the social structure of muslim families, which instils in children some Islamic values and traditional standards. It is agreed that this violent approach does not align with Prophet Muhammad's approach to disciplining children. It employs inductive and analytical methodologies in which relevant data is collected from Sunnah books (*Kutub Sittah*) to guide the *ta'dīb* concept and its application in child education. However, its use in the Sunnah stands unequivocally for discipline. Secondly, corporal punishment has hardly any relevance to the concept of *ta'dīb* except in exceptional cases. Third, prophetic principles of raising children according to *ta'dīb* include behavioural modification; developing self-esteem; motivation for seeking knowledge; the impact of naming children; learning through play; self-evaluation; and education through emotional intelligence and compassion. These multiple outcomes are expected to be beneficial in dealing with children's welfare. Hence, the concept of *ta'dīb*, if defined and practised properly, can be applied to disciplining children as an Islamic methodology of children's education, positively and politely.

**Keywords:** *Ta'dīb*, Children's Education in Islam, Child discipline, Sunnah



### Abstrak

Kajian ini bertujuan untuk meneroka konsep ta'dīb (disiplin) kanak-kanak dan cara ibu bapa serta guru-guru mendisiplinkan mereka dari perspektif Sunnah. Selain itu juga kajian ini akan mengkaji struktur sosial sesebuah keluarga Islam yang telah menerapkan nilai-nilai Islam didalam diri kanak-kanak menggunakan pendekatan biasa ataupun lebih dikenali sebagai kaedah tradisional. Akan tetapi, ramai yang bersetuju bahawa pendekatan ini agak keterlaluan malahan tidak selari dengan pendekatan Nabi Muhammad dalam mendisiplinkan kanak-kanak. Kajian ini menggunakan metodologi induktif dan analitikal melalui pengumpulan data daripada Kitab Sunnah (Kutub Sittah) untuk menilai konsep ta'dīb dan aplikasinya dalam pendidikan awal kanak-kanak. Oleh kerana itu penggunaan Sunnah adalah sangat jelas merujuk kepada disiplin. Kedua, secara dasarnya hukuman secara fizikal agak bertentangan dengan konsep ta'dīb melainkan dalam kes-kes yang tertentu sahaja. Ketiga, melalui prinsip kenabian dalam membesarkan anak-anak mengikut konsep ta'dīb adalah termasuk mengubah tingkah laku; menaikan harga diri; memotivasikan untuk menuntut ilmu; kaedah memberi nama kepada kanak-kanak; belajar melalui bermain; penilaian diri; dan pendidikan melalui kecerdasan emosi serta belas kasihan. Semoga hasil daripada penemuan ini dapat memberi manfaat dan faedah dalam membantu kebajikan kanak-kanak. Justeru itu, seandainya konsep ta'dīb ini dihuraikan dengan terperinci dan diamalkan dengan betul ianya sangat praktikal dan menjadi metodologi terbaik untuk mendisiplinkan anak-anak kearah yang lebih positif dan sopan.

**Kata Kunci:** *Ta'dīb*, Pendidikan Kanak-kanak dalam Islam, Disiplin, Sunnah

### INTRODUCTION

*Ta'dīb* is a word that is used incorrectly many times, especially when it is equated with punishment. For example, when the statement says, “this child needs to be disciplined”. To many parents and teachers, discipline means punishment – a slap, or a cane. However, it is important to emphasise that *ta'dīb* is the practice of training or teaching someone to obey rules of conduct or the law of conduct in the long and short term (Welker, J. Eileene, 2020).

Punishment aims to control the child's attitude, while discipline (*ta'dīb*) aims to develop the child's behaviour. It aims to teach the child self-control and self-confidence by focusing on what parents want the child to learn and on what he or she can learn. Its primary purpose is to teach children how to be at peace with themselves while also coexisting with others. Discipline aims at making children understand their behaviour, take initiative, be accountable for their choices, and respect others and themselves. In other words, they see a lifetime-long beneficial thinking process and action. For example, what are we thinking of an Olympic gymnast, a person who has given up on a bad habit, a “polite person” when we think of the likes of smoking, or someone who keeps calm during chaos? All of this requires self-control, and it is the goal of discipline (*ta'dīb*).

Discipline is the source of moral etiquette, and it is a soul exercise of carrying out the best of morals (Ahmad Jalaluddin Banqa, 2014). The Messenger (PBUH) says: “My Lord disciplined me, so I'm well disciplined” (Muhammad Bū Zawāwī, 2009). Discipline means training the soul on moral merits and virtuous behaviour and forbidding the offences of behaviour. Punishment is a method of correcting the deviation of unlawful behaviour.

Discipline (*ta'dīb*) idiomatically comprises refining morals and compelling people to do every good deed and keeping them away from every vice. Discipline is not integrated into people except through the complementarity of morals, which are in their entirety the improvement of mankind. It is by breaking the soul and suppressing desires (al-Ghazālī, n.d). Bad etiquette corrupts the whole behaviour, as it corrupts the work and the heart. Discipline, then, is made to

refine and reform morals. It is a part of education, which is the big picture of all the ways a person grows and changes. This is done by getting used to the virtues of different actions and morals.

In Islam, it relates to the origin of human beings starting from pregnancy, breastfeeding, nursery, childhood, youth, and manhood, that is, until he reaches the level that prepares him for his human perfection. Therefore, education aims to create an integrated personality in all its aspects, be it mental, physical, or psychological (Ishāq Aḥmad Farḥān, 2000). Hence, people differ from each other because of the methods of education that they were exposed to at home and school by parents and teachers, respectively. They raise them, teach them, and discipline them because education is more than teaching and discipline, just as it is like a peasant who removes thorns and wicked ones from the weeds until the plant sprouts healthier (ʿAdnān Ḥasan Ṣāliḥ, 1996). Therefore, discipline is a component of education.

## 1. The Concept Of *Ta'dīb* From Sunnah Perspective

### The Use of the Term “*Ta'dīb*” in Islamic Jurisprudence

The use of the term discipline (*ta'dīb*) by jurists varies according to the denomination in which it is used. Some of them may use “*ta'dīb*” when talking about disciplining the wife, child, or student. They use the term ‘discretion’ when talking about punishments, and this is attributed to the imam Shāfiʿī and the Hanafi. Some Malikis, Shāfiʿīs, and Hanafi use the word discretionary, whether when talking about disciplining the wife, or the child. Some of the Malikis are concerned with disciplining the wife and disciplining the child. Perhaps the matter is due to the expansion of the scope of the right to discipline, which made them consider it a kind of discretionary punishment that the judge possesses over all people, so the husband had the right to chastise his wife. for example. However, it is restricted by conditions that the husband cannot depart from unless he was abusive in using his right (Al-Saʿīd Muṣṭafaʿ, 1936). This is as mentioned by the Prophet Muḥammad (PBUH):

«وَأَنْفِقْ مِنْ طَوْلِكَ عَلَى أَهْلِكَ، وَلَا تَرْفَعْ عَصَاكَ عَنْ أَهْلِكَ، وَأَخِفْهُمْ فِي عَزِّ وَجَلٍّ»

And spend of your strength on your family, and do not lift your stick from your family, and fear them for the sake of God (al-Bukhārī, 1989). It has also been emphasized by the prophet Muḥammad (PBUH) in the ḥadīth which had been mentioned earlier, he (PBUH) said:

«وَإِنَّ لِرِّزْوِكَ عَلَيْكَ حَقًّا» وَلَكِنْ قَالَ: «وَإِنَّ لَوْلَدِكَ عَلَيْكَ حَقًّا»

Your wife has a right upon you, but (instead) he said: Your son has a right upon you (Muslim ibn al-Ḥajjāj, n.d).

As for the Hanbalis, they often use the term “discipline”, whether it is for the child or the wife. It came in the book entitled “Al-Insaf” that: “And he has the discipline of his kind to discipline his child and his wife”. Elsewhere, “it is permissible to discipline a child and a wife” (al-Mirdāwī, n.d).

Islamic law has surrounded the family with a fence of permanent preservation so that it is not subject to rupture and dispersion. This is reflected in the rights and duties it has defined in it, preserving its interest and the interest of society and pushing the methods of corruption that penetrate it from the actions of its members and others, which clearly defines the reason for which discipline is permitted, and which appears in the face of the wife’s departure from the familiarity of the conjugal title with her disobedience and her denial of the right of obedience due to her husband, and in that Allah (STW) said:

﴿الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنَاطِتٌ حَلِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَلَلَّتِي تُخَافُونَ نُنشِرُوهِنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَصَاحِعِ وَأَضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا﴾ [النساء: 34]

Men are the caretakers of women, as men have been provisioned by Allah over women and tasked with supporting them financially. And righteous women are devoutly obedient and, when alone, protective of what Allah has entrusted them with, and if you sense ill-conduct from your women, advise them first if they persist, do not share their beds, but if they persist, then discipline them gently. But if they change their ways, do not be unjust to them. Surely Allah is Most High, All-Great (Al-Nisā', 4: 34).

The man who can support his family and lay the foundation for happiness with his wisdom is the man and the man who can make the paradise of his home. It was narrated by Abdullah bin Umar: Allah's Messenger (PBUH) said:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ:  
 «أَلَا كُتُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فِكُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ».

Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charge (Al-Bukhārī, n.d).

The verse and *hadith* emphasise that the man is responsible for the woman because of some advantages he has over her, and he is her maintainer, caretaker, and leader who disciplines her if she deviates. All these responsibilities vested in the man make him qualify as the maintainer of the woman.

Hence, discipline (*ta'dib*) is not imagined as an insult and humiliation, or to prove the generosity of men and their domination over their women and their cruel treatment of them, as some people imagine today. Rather, the matter depends on the man's wisdom in treating his wife's offence and disobedience. That is why the permissibility of discipline revolved within the framework of the interest that the *Shari'ah* protected and called for, whether it was related to the wife or young children, in terms of cultivating them, educating them, making them adhere to good behaviour, and discouraging them from bad morals.

From these sayings, it becomes clear that the reason for the permissibility of discipline is due to preserve the interest of the family, because its interest is stability, understanding, consultation, and righteousness, and not in obstinacy, discord, and estrangement, whether by husbands or children.

## 2. The Right to Discipline Children

It is known that the formation of a family in the methodology of Islam, the legal systems, and the human nature in general, begins with two members, each of which chooses its owner. The supreme goal of their legitimate relationships is what is expected of the offspring brought up in

virtue and grows on generous morals so that both son and daughter become members that are beneficial and effective in society. They contribute to enriching life in many ways. The right of parents over children starts from the first day the new-born inhales the breeze of life, and the responsibility of fathers is renewed towards their children in all the demands they need and the burdens that follow in the family.

Through the child's upbringing and the different types of care it receives, the family establishes the child's social position, shapes his or her values, defines his or her tendencies, and shapes his or her personality. The child learns how to develop diverse behavioural patterns and social roles that allow him or her to interact with family and society, as well as what is good and wrong, from his or her familial setting in particular and his or her social environment in general (Adel Abbadi Ali, 2002). Thus, the child grows up in a climate dominated by ideas, beliefs, and methods of treatment that are difficult for him to get rid of. Because first, he does not know others; and secondly, because he grew up against it and has grown up on something young in him, which makes it easier for the child to interact and adapt to the environment in which he lives. The child will be a beneficial individual if all the material and moral rights of the child are adequately fulfilled, and this is what is found in the Islamic legislation that gives him great care and attention, where adultery is forbidden, and he is severely punished until the child grows up.

### 3. The Effects of Abuse on the Right to Discipline

The responsibility of raising children and disciplining them is the most challenging, as it requires the trust of the parents and the guardian, in fulfilling all the rights of the child, especially discipline (*ta'dib*). The father has the right to discipline children and that is a legal matter. Likewise, the various international covenants include the rights of the child in different circumstances.

Caliph Omar said to a man who submitted a complaint about the disobedience of his son and he neglected him, "You disobeyed him before he disobeyed you". Therefore, discipline must be carried out in accordance with *Shari'ah* and the constraints of the law, so that it is not used as a justification for brutality and injury, and so that it is not practised with abusive behaviour and unfair treatment, which invariably promotes violence and consequently civil and criminal liability. The best of matters is in the middle, neither excessive nor negligence, and every matter is valued by its worth, especially when disciplining children.

### 4. Father and His Right to Discipline the Child

Islam has given the father and guardian the right to discipline the child under guardianship over oneself, because the child is born weak and needs someone to take care of him and preserve him, by fulfilling all his material and moral rights. On the authority of Sufyan Al-Thawri (RA) and on the authority of Ali (RA), in the interpretation of the Quranic provision:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ ﴿التحریم: 6﴾

O you who believe! Protect yourselves and your families against a Fire (Hell) (Al-Tahrim, 66: 6).

Al-Hassan al-Basri (RH) said: Instruct them in obedience to Allah (SWT) and teach them good. In *Ṣaḥīḥ al-Bukhārī*, Al-Adab Al-Mufrad Ibn Umar said:

«إِنَّمَا سَمَّاهُمْ أَبْرَارًا، لِأَنَّهُمْ يَرَوْنَ الْآءَ وَالْإِنْبَاءَ، كَمَا أَنَّ لِوَالِدِكَ عَلَيْكَ حَقًّا، كَذَلِكَ لِوَالِدِكَ» «عَنِ ابْنِ عُمَرَ قَالَ: عَلَيْكَ حَقٌّ»

Ibn 'Umar said, "Allah has called them the 'dutiful' (al-Abraar) because they are dutiful (birr) to their parents and children. Just as you have a duty which you owe your parent, so you have a duty which you owe your child" (Al-Bukhārī, 1989).

The task is arduous, although for some, it can be easy and smooth because the material aspects of food, clothing, and medicine are much easier than education and psychological upbringing. On a necessity basis, discipline is the exercise of legal guardianship, and failure to do so is a future disaster for the child, family, and society. It is the responsibility of the father to educate their children and teach them the rules of good conduct.

## 5. Establishing the Parent's Disciplinary Jurisdiction in the Sunnah

Children are born weak and unable to protect themselves from damage. Based on this, guardianship over the soul was established for some people in Islamic law with the aim of not remaining alone. Otherwise, lack of care and discipline inevitably leads to deviation, so the children's parents are those entrusted with their upbringing, whether it is their mother, father, guardian, or even the teacher. Under this consideration, the right to discipline the children, depending on the right of guardianship is exercised.

The Sunnah has reported that raising and cultivating the child is one of the most important obligatory duties upon the head of the family, for the child represents the trust between the parents. The rules of Islamic law have agreed that a child that has reached the age of seven is eligible for discernment. Then, he is disciplined if the disciplinary obligations are fulfilled (Muhammad Işām Aḥmad, 2008). But if the child is under the age of seven, there is no room for saying that he is disciplined due to his lack of understanding and perception, just as the right to discipline the child inevitably ends with puberty, because discipline is the guardianship over the soul, and by the end of this guardianship, the powers of governing over him (including disciplining him) end. Unless the adult is insecure and fearful of sedition and deviation. Accordingly, some cases that must be addressed are:

1. Establishing guardianship before the age of seven in the event that the parents are together and in the event of their separation.
2. Establishing guardianship after the age of seven in the case that the parents are together or separated.

Before the age of seven and when the parents are together, the mother takes care of her child, as the mother usually takes care of him in his father's house and breastfeeds him at the time of breastfeeding, because Allah (SWT) says:

﴿وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنِمَّ الرِّضَاعَةَ﴾ [البقرة: 233]

Divorced mothers will breastfeed their offspring for two whole years, for those who wish to complete the nursing of their child (Al-Baqarah, 2: 233).

In the case that the parents separated either through a divorce or the death of the father, the child will stay with the mother who will bear his wealth and care because she has compassion for him and was dedicated to his upbringing. The wife has the guardianship because custody is a kind of guardianship and a sultanate that is assigned to females without males (al-Shirbīnī, 1997). That is why the mother was singled out for custody without the father during the period of non-discrimination, and for alimony without it. Allah (SWT) said:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾ [البقرة: 233]

But the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis (Al-Baqarah, 2: 233).

This implies that the father will continue providing for the family including the wife. After the boy reaches the age of seven and the parents are together, then he needs discipline and to be thought morals. If the child is a male, the father is the most qualified person to discipline and rebuke the child (al-Sarakhsi, 1989). He is the one who does that, and this age is where the Messenger (PBUH) said: “Tell them to pray when they reach the age of seven and beat them when they reach the age of ten, and separate them in their beds” (Zayn al-Dīn, 1997).

Based on the opinion of the Hanbalis, the father is more capable than the mother of raising and disciplining the child. Therefore, he has a day to create the morals of men and learn craftsmanship. As for the girl, the guardianship of the marriage is reserved for her father, because she is engaged to him and not to her mother.

## **6. The Ends of Disciplinary Guardianship in the Sunnah**

Most of the jurists believe that disciplinary guardianship ends with puberty, although they differ in the extent of puberty, some of them assessed that with signs, and some of them were of age: The Hanafis believe that males experience puberty through a wet dream, and the female by menstruation and pregnancy, and if none of that is known, it should be known if they have reached fifteen years of age (al-Jazā'iri, n.d), and the minimum period for a boy is twelve years (al-Zayla'i, n.d).

The Malikis believe that puberty is through a wet dream – ejaculation of semen during sleep or wakefulness – or germination and this sign is shared by the male and the female. The female is concerned with menstruation and pregnancy in addition to other signs on the armpits and a thicker voice, or puberty which is estimated at the age of eighteen years. At this age, Abu Hanifa (R.H.) said that a female should be seventeen years old (al-Zurqānī, n.d).

As for the Shāfi'īs, they made the signs of puberty in the male who is trustworthy on the condition that the young child is nine years old, and in the female's menstruation if she reaches nine years of age, and if these signs do not appear, it is known if they have reached fifteen years. While the Hanbalis believe that the signs of puberty are postpartum, germination, menstruation, and female pregnancy, or if they have reached the age of fifteen years (al-Zurqānī, n.d).

## **7. Physical Corporal Punishment Means**

After the guardian is certain that there is no benefit from the aforementioned means and that the child did not respond, the parent or guardian must resort to means that are more severe than that, which is the method of striking. The parent or guardian must pay attention to the tool to be used when using this method because it is a more dangerous and severe method which may lead to killing the child, a permanent disability, or disfigurement. This is inconsistent with the method of legitimate discipline, as the Sunnah has stipulated that the guardian when beating the child should make sure that it is not severe so that it does not cause damage to any part of the body because the beating is conditional on safety. The evidence for beating children is what was narrated on the authority of Amr bin Shuaib on the authority of his grandfather on the authority of the Messenger of Allah (PBUH) that he said:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ:  
مُرُوا أَوْلَادَكُمْ لِصَلَاةٍ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Pass your boys in prayer at seven years old, and beat them at ten years old, and separate them in their beds (Abū Da'ūd, n.d).



The *ḥadīth* guides beating discipline if the child reaches the age of ten, to perform the legitimate duties in Islam. There is evidence in Surah An-Nisa that indicates the permissibility of beating if it is to discipline, since the basic principle is that it is forbidden because it harms the human body, so it is not permissible to resort to it except after despair from every method of correcting and repairing. Allah (SWT) says:

﴿إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا﴾ [النساء: 35]

If they both wish for peace, Allah will cause their reconciliation (Al-Nisā', 4: 35).

That is to say, if the discipline revolves around a good intention, then it should be permitted. There are also methods of discipline which the scholars disagreed upon, such as torture with fire, ironing of children, burning of bodies, or harsh biting with the intention of pain, starvation and pouring oil on the heads, shaving the girl's hair, or beating with the intention of damaging, as well as luring animals or cutting, wounding, or beating something to death. In light of this, it is not permissible to discipline with intention of destroying the whole or part of the disciplinarian. Whether this discipline originated from the beating tools or the case of the perpetrator himself, all of which is outside the intention of the Sunnah and its general principles, since the duty is to obtain morals, corrections, and reformation, not to damage and represent violence. Therefore, the father or guardian, when exercising the right to discipline under guardianship should observe the following controls:

- a) The use of the aforementioned means is restricted to the purpose for which it was found, which is discipline and education (Naṣr al-Dīn, 2003), and within the framework of the responsibility entrusted to parents in raising their children.
- b) The use of the means per the denominator of discipline, which is the proportionality between the method and the error.
- c) Avoid discipline in general in the event of anger because someone in a state of turmoil and emotion does not know what to do, and the Messenger of Allah (PBUH) forbade anger. The Prophet (PBUH) said:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ عَنْهُ أَنَّ رَجُلًا، قَالَ لِلنَّبِيِّ صَلَّى عَلَيْهِ وَسَلَّمَ أَوْصِنِي. قَالَ:  
لَا تَغْضَبْ، فَرَدَّدَ مِرَارًا، قَالَ: لَا تَغْضَبْ

On the authority of Abu Hurairah (R.A.) that a man said to the Prophet (PBUH) instructing me, he said: "Do not get angry". He replied repeatedly, saying, "Do not get angry" (Al-Bukhāri, n.d).

- d) Observing the arrangement between the means, so the parent or guardian does not move to a subsequent method when the parent or guardian knew what came before fulfils the purpose. The discipline should be exercised with the lightest of actions and words (Izz al-Dīn, 1991).
- e) Avoid hitting with sharp or destructive means, such as iron, glass, or wood, using electricity or hot water, withholding food for a period that harms the health of the child, or tying it with a rope and tying it up. All of these methods harm the child, whether moral or physical.
- f) Avoid hitting the face and weak regions where death will occur, such as hitting the head, back, chest, and abdomen. The Messenger of Allah (PBUH) forbade hitting the face as previously mentioned.
- g) Keep away from defaming the child while beating him, because that may damage him psychologically in his life. For example, disciplining him in front of his peers outside the home, in the street, or school, and so on, which causes him embarrassment. The child's psychological self may generate fear and lack of self-confidence and may live with it till death.

- h) The father or guardian should not hit the child before the age of ten, provided that the beating is light and not severe hitting, because the purpose is legitimate discipline and not forbidden violence.

Importantly, failure to observe these restrictions while disciplining the child leads to exposing the child to danger, which is legally rejected. A child in danger is the one whose health, morals, upbringing, or security are in danger or at risk; whose living conditions or behaviour would expose him to potential danger or prejudice to his future; or who is in an environment that endangers his physical, psychological, or educational integrity. For example, putting the child at risk includes him losing parents and remaining without family support, exposing him to homelessness, compromising the child's right to education, or exposing the child to embarrassment. A child's behaviour may be affected physically and psychologically when exposed to torture by assaulting his physical integrity, detaining him, withholding food from him, or performing any cruel acts that affect the child's emotional or psychological balance.

In general, departing from these controls when exercising the right to discipline is considered arbitrary in its use, especially if the act leads to the death of the child or causes damage to his body, because it exposes the father or guardian to criminal and civil liability.

## **8. The Responsibility of the Father or Guardian for the Consequences of Disciplining Children in Sunnah**

If the right to discipline young children is decided by the parents or guardian, then this right is restricted to what is specified by Sunnah, including preserving the interests of the child. As soon as it exceeds the legitimate limit, the father will be considered abusive in the use of his right.

Shafi'i (R.H.) has contended that the father is liable for guarantee, regardless of the outcome, whether or not the discipline occurred as a result of a legitimate act, and because their discipline is conditional on the integrity of the consequence. While Ḥanbalīs are of the view that the father would not be liable for the guarantee for the death of his child upon discipline unless he transgressed in beating him and hitting him severely, that would not be the same as disciplining him (Ibn Qudāmah, 1968).

## **CONCLUSION**

The principle of disciplining children is strictly wanted through simple and soft means that are compatible with the age of the child. Accordingly, any discipline that results in harm to the child is not permissible and is rejected in prophetic traditions, and that is when no mercy and anger prevail during the practice of discipline. In a situation when the parent or guardian attempts to discipline a child, it is proper and advantageous for them to strictly adhere to the rules of discipline as previously detailed. That is to say, the prophetic traditions could be used as a yardstick for disciplining children. As for the suggestion:

- i. Make more people aware of how important it is to stop using harmful discipline in schools and step up media campaigns in support of the Ministry of Education's policy in this area while simultaneously asking the religious media to create a new awareness that turns away from coercion in education, discipline, advocacy, and guidance.
- ii. Encouraging researchers to express their opinions in their fields of specialisation and urging them to conduct sober studies that carry their Islamic intellectual arguments and recommendations that do not go with the prevailing un-Islamic trend and justify it, and do not chase after what is imported and marketed from Western societies, but rather contribute to enriching the educational process based on Islamic free diligence.

- iii. Conducting a study that presents Islamic educational heritage from a critical perspective, deals with the various trends towards discipline, and discusses the form, content, and approach from a critical, enlightening Islamic point of view.

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