

**PARENT-DAUGHTER COMMUNICATION: QURANIC AND PROPHECY-BASED
INTEGRATION IN THE FORMATION OF A CIVILIZED FAMILY**

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Abstract	<p><i>Islamic beliefs place a great deal of obligation on parents to mold their kids in these ways. Arab civilization in the Jahiliyyah era mistreated women and daughters prior to the arrival of Islam. Islam was brought about by the Prophet Muhammad, which raised their standing to a more respectable level. Since daughters will become moms and raise the next generation, they are a representation of generations to come. Therefore, daughters may not be able to fulfill their responsibilities as moms to their children if they do not obtain the best education and upbringing. Positive values-based education has the power to develop outstanding human capital. Therefore, the purpose of this study is to examine how the Quran and the Prophet's Hadiths approach building a civilized family through ethical communication with daughters. This is a qualitative study that uses methods for gathering data and analyzes it using both inductive and deductive reasoning based on the meanings and content of Quranic verses and primary Hadith texts like al-Kutub al-Sittah. The results of the research suggest that parents should communicate with their daughters by constantly offering and reminding them regarding religion, developing their daughters' independence and moral fortitude, showing them love and care, and being firm and punishing wisely.</i></p> <p>Keywords: <i>Civilized Family, Communication, Parent-Daughter, Prophetic Sunnah, Quranic.</i></p>
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INTRODUCTION

The issue of juvenile delinquency among teenage girls is becoming increasingly worrying. Among the problems involving juvenile delinquency in teenage girls are engaging in premarital sexual relationships, baby abandonment, drug addiction, and so on. The exposure to these issues highlights that the responsibility of educating daughters is not easy, especially with the existence of technology, particularly social media, which makes it easier for teenagers to access pornography and messaging applications. Therefore, parents play a crucial role in educating their daughters and need to constantly communicate with them, especially as they transition into adolescence. In the context of family, communication is very important in establishing the sustainability of a family. Good and effective communication can create a harmonious and loving family. Within the framework of the parent-child relationship, positive and effective communication is essential in shaping the behavior and identity of children, especially during their teenage years. The importance of good communication is strongly emphasized in the Quran, as Allah Taala says:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِنَّمَا يُبَلِّغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا
أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ۝﴾

Which means, "Your Lord has commanded that you worship none but Him, and that you be good to your parents. If either of them or both of them reach old age with you, do not say to them a word of disrespect, nor scold them, but say to them kind words." (al-Quran. Al- Isra': 23).

Based on that verse, it clearly shows that speaking kind and noble words is one of the ethics of communication. Although the verse commands children to communicate well with their parents, parents also need to demonstrate the same ethics when communicating with their children. This is because good words from parents have a significant impact on the emotional and social development of their children. Nadiah (2023) state that parents must ensure their words are true, never intent to lie to the children as if they discover their parents cheating, the trust may damage. Also, the parents must encourage an open communication, discussion and expression of thoughts and feelings at home so every members of the family know that they are entitled and hold the basic of human right – communication.

Furthermore, the words spoken by parents are like a prayer. Therefore, the Prophet SAW forbade parents from speaking unkind words, as narrated by Jabir, the Prophet SAW said: "

{ لَا تَدْعُوا عَلَىٰ أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَىٰ أَوْلَادِكُمْ وَلَا تَدْعُوا عَلَىٰ أَمْوَالِكُمْ لَا تُؤَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ }

Which means, "Do not invoke curse on yourselves, and do not invoke curse on your children, and do not invoke curse on your property, lest you happen to do it at a time when Allah is asked for something and grants your request." (Hadis. Muslim. Bab Hadis Jabir al-Thawil Wa Qissah Abi al-Yasar. 3009).

In addition, parents are a reflection of their children. Children are like a blank canvas, and it is the parents' responsibility to shape them based on Islamic teachings. Abu Hurairah narrated:

{ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ }

Which means, "The Prophet (SAW) said, "Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism." (Hadis. al-Bukhariyy. Bab Ma Qila Fi Auladi al-Musyrikin. 1385).

Therefore, parents are responsible for setting a good example for their children, especially in the aspect of communication. If parents use impolite language regularly in their daily conversations, their children will likely adopt the same behavior when communicating with others. Conversely, if parents instill the practice of polite and respectful language in their children, they will naturally develop courteous and well-mannered communication in their daily lives.

In Islam, the Prophet Muhammad SAW is a timeless role model, especially in family matters. He treated his children, particularly his daughters, with immense love and affection. It is well known that before the advent of Islam, the status of daughters and women in Arab society was significantly lower compared to men. Women were exploited and regarded as transferable property. They were even denied the right to inherit their parents' wealth. Tragically, some in the Jahiliyyah society went so far as to bury their daughters alive to preserve family honor. Allah SWT captures their wicked behavior towards daughters in the Quran:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ. يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۚ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ﴾

Which means, "And when one of them is given news of a female infant, his face darkens, and he chokes with grief. He hides from the people because of the bad news given to him. Shall he keep it in humiliation, or bury it in the dust? Evil is the decision they make. (al-Quran. Al-Nahl: 58).

Additionally, the actions of the Jahiliyyah Arabs are also recorded by Allah in His words:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ. بِأَيِّ ذَنْبٍ قُتِلَتْ﴾

Which means, "When the girl, buried alive, is asked: For what crime was she killed?" (al-Quran. Al-Takwir: 8-9).

According to this verse, the Jahiliyyah Arabs buried their baby girls alive out of shame for having daughters. Thus, Allah revealed this verse as a threat to those who commit such actions. The advent of Prophet Muhammad eradicated all forms of oppression against daughters and women, elevating their status to a more honorable position. The Prophet Muhammad also highlighted the virtues of raising and treating daughters well in several narrations. As narrated by Uqbah bin 'Amir, he heard the Prophet say:

{ سمعت رسول الله صلى الله عليه وآله وسلم يقول: مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَرَ عَلَيْهِنَّ، وَأَطْعَمَهُنَّ، وَسَقَاهُنَّ، وَكَسَاهُنَّ مِنْ جِدَّتِهِ كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ }

Which means, "I heard the Messenger of Allah (ﷺ) say: "Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection." (Hadis. Ibn Majah. Bab Birri al-Walidi Wal Ihsani Ila al-Banati. 3669; The hadis is Sahih according to al-Albani).

The hadith emphasizes the rights of daughters, where parents or guardians are responsible for honoring and nurturing them. Besides providing food, drink, clothing, and good shelter, religious education and instilling perfect manners are also primary rights of children. Therefore, in educating them, parents should strive to communicate wisely to shape their personalities with good values. Hence, this paper will analyze and present several examples of Prophet Muhammad's communication with his daughters, whether in verbal or non-verbal approaches.

METHODOLOGY

This study is a qualitative research that employs data collection methods conducted through library research to obtain data related to the methods and aspects of parental communication with daughters. Subsequently, these data will be analyzed through inductive and deductive methods based on the content of the Quranic verses and primary hadith books such as the Kutub al-Sittah. The library research methodology also involves data collection from various sources, including exegesis books, hadith commentaries, and journals. Through this method, methods and guidelines related to parental communication aspects with daughters will be dissected through the approach brought by the Quran and hadith.

RESULTS AND DISCUSSION

Below are some general guidelines derived from the Quran and Sunnah that can assist parents in communicating with their daughters:

Constantly Offering and Reminding Regarding Religion

Teaching their children about religion is one of the main responsibilities of parents in Islam. Parents need to make sure that when they communicate with their girls, they also include topics like moral principles, faith, and worship. Having this education is essential to creating a loving and peaceful family. A decent family raises a decent and honorable society. Consequently, family members—especially parents—need to be acknowledged when performing good things. This is consistent with what Allah says is said in the Quran:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

Which means, "O you who believe! Protect yourselves and your families from a Fire, whose fuel is people and stones. Over it are angels, fierce and powerful. They never disobey God in anything He commands them, and they carry out whatever they are commanded." (al-Quran. Al-Tahrim: 6)

This verse serves as a reminder to believers to shield their loved ones from the torment of hell. It is the duty of parents to shield their children from harm, especially from sins that could send them into hellfire, and to provide them a solid education, especially in religion. Parents should also teach their children to observe Allah's instructions and abstain from all wrongdoing. The passage also emphasizes how crucial it is for parents to give their kids the best education possible in addition to their upbringing and supervision. Religious instruction and the practice of faith must undoubtedly be done flawlessly in this regard. Guidance and faith are insight and belief in a child's heart rather than tangible inheritances. As a result, every parent should reflect on whether they have instilled a strong sense of faith in their children and raised them to be devout Muslims.

The significance of religious education is emphasized throughout the Quran. This is clear from Allah's verse below:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ...﴾

Which means, "When Luqman said to his son, as he advised him, "O my son, do not associate anything with God, for idolatry is a terrible wrong." (al-Quran. Luqman: 13).

According to this verse, it is the duty of parents to instill in their daughters a dread of Allah and the possibility of facing His wrath. Islam, however, opposes parents teaching their children using fear-based methods such extreme violence or rage. Instead, Islam emphasizes that parents should instill fear of Allah in a gentle, loving, and clear manner. In this regard, we can also see the emphasis given by Rasulullah to his daughter to instill a strong sense of fear of Allah, as Rasulullah said:

{... يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ سَلِينِي مَا سَأَلْتِ مِنْ مَالِي لَا أُعْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا} تَابَعَهُ

Which means, "O Fatima bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allah's Punishment." (Hadis. al-Bukhariyy. Bab: Hal Yadkhulu al-Nisa' Wal Waladu Fi al-Aqarib. 2753).

Additionally, Islam also encourages parents to frequently remind and advise their daughters regarding worship. This can be observed through the non-verbal communication of Rasulullah with his daughter Fatimah and her husband Ali bin Abi Talib. As narrated by Ali:

{ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرَفَهُ وَفَاطِمَةَ - عَلَيْهَا السَّلَامُ - بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُمْ: «أَلَا تُصَلُّونَ؟»، فَقَالَ عَلِيٌّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا، فَانصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَ لَهُ ذَلِكَ، وَمَ يَرْجِعُ إِلَيْهِ شَيْئًا، ثُمَّ سَمِعَهُ وَهُوَ مُدْبِرٌ، يَضْرِبُ فَخِذَهُ وَهُوَ يَقُولُ: { وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا } [الكهف: ٥٤]، قَالَ أَبُو عَبْدِ اللَّهِ: " يُقَالُ: مَا أَتَاكَ لَيْلًا فَهُوَ طَارِقٌ "، وَيُقَالُ { الطَّارِقُ } [الطارق: ٢]: «النَّجْمُ»، وَ { النَّاقِبُ } [الطارق: ٣]: «المُضِيءُ»، يُقَالُ: «أَنْقَبَ نَارَكَ لِلْمُوقِدِ» {

Which means, Narrated 'Ali bin Abi Talib: That Allah's Messenger (ﷺ) came to him and Fatima the daughter of Allah's Messenger (ﷺ) at their house at night and said, "Won't you pray?" 'Ali replied, "O Allah's Messenger (ﷺ)! Our souls are in the Hands of Allah and when he wants us to get up, He makes us get up." When 'Ali said that to him, Allah's Messenger (ﷺ) left without saying anything to him. While the Prophet (ﷺ) was leaving, 'Ali heard him striking his thigh (with his hand) and saying, "But man is quarrelsome more than anything else." (Surah Al-Kahf, 18:54). Abu Abdullah said, "It is said, 'Whoever comes to you at night is called a visitor.' It is said, 'Al-Taariq' (The Night-Comer)." He said, "Al-Taariq is the star, while At-Thaqib is the shining." It is said, "Pierce your fire for the kindler." (Hadis. al-Bukhariyy. Bab Qaulihi Ta'ala "Wakanal Insanu Aksara Syai In Jadala. 7347).

This hadith demonstrates how concerned the Prophet Muhammad was about his family, particularly when it came to matters of religion. He woke them up in the middle of the night, watched, and saw what they were doing. His question, "Do you not pray?" was a gentle rebuke. In this case, the rebuke was a gentle method and tip to motivate. According to Al-Kirmani, the Prophet urged them to do the night prayer since he thought they were capable of doing so. Although Ali declined the Prophet's invitation, citing fate and destiny (al-Utsaimin, 2010). In this hadith, it has been stated about the Prophet's action of leaving while hitting his thigh. Ibn Hajar (2010) says that this kind of action is a sign of frustration. This is due to Ali's failure to carry out the most crucial action; it undoubtedly would have been preferable if Ali had obeyed the Prophet's instructions and stood to pray. Al-Kirmani reports that the Prophet patted his thigh, maybe as a sign of acceptance of what Ali had stated and also because he was taken aback by Ali's prompt reply (al-Utsaimin, 2010). This story makes it very evident that the Prophet Muhammad loved Fatimah and Ali, as evidenced by his reminder to them to attend the night prayer. This is so because people tend to be careless by nature. Thus, it is a Muslim's duty to remind those close to them—especially family and friends—not to stray from Islamic principles.

Self-Sufficient And Resilience Education

Forming strong and resilient characteristics in daughters involves teaching them to be self-reliant and robust. Daughters who are raised to be independent and resilient will be better able to face life's challenges. They'll be more determined to persevere through difficulties and hurdles rather than giving up easy. This is significant since hardships that call for perseverance and mental fortitude are common in life. Daughters that are independent typically have strong self-esteem because they believe in their own capacity to make decisions and solve problems. Instructing daughters to avoid unhealthy dependencies can help them to not rely solely on humans or other creatures. An essential Islamic lesson that they will learn is to entirely rely on Allah and not on themselves. Reliance in Allah is a fundamental tenet of Islam, as Allah states:

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا . إِنَّ مَعَ الْعُسْرِ يُسْرًا . فَإِذَا فَرَغْتَ فَانصَبْ . وَإِلَىٰ رَبِّكَ فَارْجِعْ ﴾

Which means, "With hardship comes ease. With hardship comes ease. When your work is done, turn to devotion. And to your Lord turn for everything." (al-Quran. Al-Sharh: 5-8).

Ibn Kathir (1999) clarified that Allah emphasizes and assures that every affliction would undoubtedly be followed by comfort by repeating the phrase "with hardship, there is relief" in this verse. Additionally, this repetition highlights Allah's unwavering and certain promise. Al-Sa'di (2000) underlined that ease and adversity coexist in life. This tells people not to give up on solving problems since they will eventually become easier. He also underlined the need of persistence, carrying on with endeavors and prayers to Allah after finishing a work.

Teaching daughters to rely solely on Allah strengthens their faith and helps them understand that everything in this world happens by Allah's permission and decree. Daughters who are strong and self-reliant will be better equipped to fulfill their duties as wives, mothers, and professionals in the future. They'll be more adept in running families, teaching kids, and taking care of other duties. Teaching daughters to be self-sufficient, tenacious, and to rely solely on Allah is crucial to developing strong, self-assured people who can handle life's obstacles. This aligns with Islamic principles as well, which stress the significance of depending on and having faith in Allah in all facets of life.

As a result, Prophet Muhammad also highly valued the aspect of independence in the education of his daughter Fatimah. The tale that follows demonstrates this:

{ يُحَدِّثُ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ، أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَسْأَلُهُ خَادِمًا، فَقَالَ: «أَلَا أُخْبِرُكَ مَا هُوَ خَيْرٌ لَكَ مِنْهُ؟ تُسَبِّحِينَ اللَّهَ عِنْدَ مَنَامِكِ ثَلَاثًا وَثَلَاثِينَ، وَتُحَمِّدِينَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرِينَ اللَّهَ أَرْبَعًا وَثَلَاثِينَ» ثُمَّ قَالَ سُفْيَانُ: إِخْدَاهُنَّ أَرْبَعٌ وَثَلَاثُونَ، فَمَا تَرَكْتُهُمَا بَعْدُ، قِيلَ: وَلَا لَيْلَةَ صِفِّينَ؟ قَالَ: وَلَا لَيْلَةَ صِفِّينَ }

Which means, Narrated `Ali bin Abi Talib: Fatima came to the Prophet (S.A.W.) asking for a servant. He said, "May I inform you of something better than that? When you go to bed, recite 'Subhan Allah' thirty three times, 'Al hamduli l-lah' thirty three times, and 'Allahu Akbar' thirty four times. `Ali added, 'I have never failed to recite it ever since.'" Somebody asked, "Even on the night of the battle of Siffin?" He said, "Even on the night of the battle of Siffin." (Hadis. al-Bukhariyy. Bab Khodimi al Mar'ah. 5362).

The aforementioned hadith make evident how Prophet Muhammad taught his daughter Fatimah to fortify her spirit via worship and *zikr*, as opposed to depending exclusively on outside help. According to al-Kurani (2008), Rasulullah SAW did not forbid Fatimah from getting a servant but instead showed her something better, which was the practice of *zikr*. *Zikr* is not only a form of worship but also a means to calm the soul and provide spiritual strength. This demonstrates the wisdom and prudence of Rasulullah SAW in offering solutions. Furthermore, Rasulullah SAW knew that Fatimah was capable and not truly in desperate need, and that she could manage her household tasks, as it was customary for women like her to perform such duties independently without the help of a servant (Badruddin al-Aini, 2010). Reciting Allahu Akbar, Alhamdulillah, and Subhanallah will provide one spiritual power and inner serenity. Although this remembering is a simple kind of devotion, it has many advantages and provides spiritual strength that can be useful in overcoming obstacles in life.

Affection and Attention

The concept of affection and giving attention to children is greatly emphasized in the Quran and Sunnah. This includes spending time communicating with them, listening attentively, and showing love and concern. One of the Quranic verses emphasizing this concept of affection is found in Surah Al-Ahqaf, as Allah Taala says:"

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۚ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمَلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا ۖ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبْتُ إِلَيْكَ وَإِيَّي مِنَ الْمُسْلِمِينَ﴾

Which means, "We have enjoined upon man kindness to his parents. His mother carried him with difficulty, and delivered him with difficulty. His bearing and weaning takes thirty months. Until, when he has attained his maturity, and has reached forty years, he says, "Lord, enable me to appreciate the blessings You have bestowed upon me and upon my parents, and to act with righteousness, pleasing You. And improve my children for me. I have sincerely repented to You, and I am of those who have surrendered." (al-Quran. al-Ahqaf: 15).

The above verse explains the affection given by parents to their children, especially the affection of a mother. This verse depicts the sacrifices and efforts made by a mother in the process of pregnancy, childbirth, and raising her child. As a reward for this affection, Allah reminds humans to be grateful to Him, to treat their parents kindly, and to pray for the well-being of their descendants.

Hence, it can be seen that this verse strongly emphasizes the importance of respecting, loving, and being grateful to parents, as well as living a life obedient to Allah, which also includes the crucial role of caring for and educating children with love and attention.

The relationship between parents and daughters must meet their emotional needs. This is done by showering them with love and attention. Our Prophet has set the best example for mothers and fathers: that daughters, in particular, need to be loved, cuddled, hugged affectionately, and their feelings and instincts respected.

In terms of interaction with children, the Prophet Muhammad demonstrated various approaches to serving his daughter Fatimah. Because of his love for Fatimah, when he met her, the Prophet Muhammad often greeted her warmly and kissed her hand, and Fatimah also reciprocated the same affection towards her father. This is evident in the narration from Aisha from chain of narrators, ibn Bashir as follows:

{عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، أَمَّا قَالَتْ: مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ سَمْتًا وَهَدْيًا وَدَلًّا - وَقَالَ الْحَسَنُ: حَدِيثًا، وَكَلَامًا، وَلَمْ يَذْكُرِ الْحَسَنُ السَّمْتَ، وَالْهَدْيَ، وَالذَّلَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ كَرَّمَ اللَّهُ وَجْهَهَا كَانَتْ «إِذَا دَخَلْتُ عَلَيْهِ قَامَ إِلَيْهَا فَأَخَذَ بِيَدِهَا، وَقَبَّلَهَا، وَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ، فَأَخَذَتْ بِيَدِهِ فَقَبَّلَتْهُ، وَأَجْلَسْتُهُ فِي مَجْلِسِهَا}

Which means, Narrated Aisha, Ummul Mu'minin: "I never saw anyone more like the Messenger of Allah (S.W.T.) in respect of gravity, calm deportment, pleasant disposition - according to al-Hasan's version: in respect of talk and speech. Al-Hasan did not mention gravity, calm deportment, pleasant disposition - than Fatimah, may Allah honour her face. When she came to visit him (the Prophet) he got up to (welcome) her, took her by the hand, kissed her and made her sit where he was sitting; and when he went to visit her, she got up to (welcome) him, took him by the hand, kissed him, and made him sit where she was sitting." (Hadis. Abu Daud. Bab Ma Ja a Fil Qiyam. 5217; The hadis is Sahih according to al-Albani).

In this hadith, the Prophet Muhammad used a non-verbal method by kissing his daughter's hand to establish an emotional attachment between father and child. Attachment is defined as a close emotional bond between one individual and another. Attachment begins in early infancy and is crucial to the formation and development of a child's psychological and socioemotional well-being. According to John Bowlby (Santrock, 2007), the attachment formed by children in their first year with caregivers has a significant and lasting impact that influences them throughout their lives. If this

اللَّهُ عَلَيْهِ وَسَلَّمَ، فَانْتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ» قَالَتْ: هَذِهِ أَهْدَاهَا إِلَيَّ أَبُو حُسَيْنٍ فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالسِّلْسِلَةُ فِي يَدِهَا، فَقَالَ: يَا فَاطِمَةُ «أَيَعْرُكَ أَنْ يَقُولَ النَّاسُ ابْنَةُ رَسُولِ اللَّهِ، وَفِي يَدِهَا سِلْسِلَةٌ مِنْ نَارٍ؟، ثُمَّ خَرَجَ وَلَمْ يَقْعُدْ، فَأَرْسَلَتْ فَاطِمَةَ بِالسِّلْسِلَةِ إِلَى السُّوقِ فَبَاعَتْهَا، وَاشْتَرَتْ بِمَنْعِهَا غُلَامًا» وَقَالَ مَرَّةً أُخْرَى: عَبْدًا وَذَكَرَ كَلِمَةً مَعْنَاهَا فَأَعْتَقْتُهُ، فَحَدَّثَ بِذَلِكَ وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي نَجَّى فَاطِمَةَ مِنَ النَّارِ» {

Which means, *It was narrated from Abu Asma' Ar-Rahabi that Thawban, the freed slave of the Messenger of Allah [SAW], told him: "Fatimah bint Hubairah came to the Messenger of Allah [SAW] with a big ring on her hand." He (the narrator) said: "This is what I found in the book of my father, a huge ring." - "The Messenger of Allah [SAW] started hitting her hand, so she entered upon Fatimah, the daughter of the Messenger of Allah [SAW], and complained to her about what the Messenger of Allah [SAW] had done. Fatimah took off a gold chain from her neck and said: 'This was given to me by Abu Hasan.' The Messenger of Allah [SAW] came in and (ﷺ) the chain in her hand. He said: 'O Fatimah, would you like the people to say that the daughter of the Messenger of Allah [SAW] has a chain of fire in her hand?' Then he went out, without sitting down. Fatimah sent the chain to the market and sold it, and she bought a slave with the money, and set him free. He was told of that and he said: 'Praise be to Allah, Who has saved Fatimah from the Fire. (Hadis an-Nasa'i. Bab al-Karahiyati Lil Nisa' i Fi Idhari al-Huluyi Wa al-Zahabi. 5140. The hadis is Sahih according to al-Albani).*

The Prophet Muhammad SAW showed his disapproval or unhappiness with Fatimah's behavior by leaving her house right away and not sitting down (al-Ityubi, 2003). Being stern is another useful teaching strategy. Verbal communication is followed by actions or behaviors that have a stronger effect on the recipient. It is evident from the Prophet SAW's deeds that his daughter acted right away by selling the necklace in order to win her father's approval.

He disapproved of his daughter giving material pleasures precedence. It was only an anti-excessive prohibition. This narrative makes it clear that Fatimah was taught by the Prophet Muhammad SAW to be reasonable rather than extreme when it came to worldly affairs. The Prophet valued a modest existence even though, as a ruler, he could have given his daughter a luxurious lifestyle. He also placed a strong emphasis on Fatimah's character development and her education in faith and piety.

CONCLUSION

The Quran and hadiths provide several examples of communication methods that parents can use with their children. In educating them, the forms of communication employed by parents are not limited to verbal interactions alone. Non-verbal behaviors, facial expressions, and body movements, which can be interpreted as forms of communication, convey various emotions such as sadness, anger, anxiety, happiness, and more. Communication between parents and children is crucial to ensure a smooth relationship and guidance process. Therefore, accurate communication plays a vital role in preventing any confusion in the messages conveyed. In terms of communication, the Quran and the Prophet's hadiths offer several methods as guidelines for parents when interacting with their daughters. These include the implementation of religious and faith education, the cultivation of independence and resilience, the approach of love and attention towards children and remain firm and use reasoned punishments. Consequently, modern parents should adopt and apply the communication methods and educational techniques emphasized by the Quran and the Prophet Muhammad (SAW) to raise a generation with strong personalities, firm Islamic morals, and character.

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