

"The Values of Responsibility in the parental relationship: Concept and Rooting: from Quran and Sunnah"

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Abstract

This research aims to establish the values of responsibility in the parental relationship from the Holy Qur'an and the pure Sunnah, using the analytical descriptive, and rooting approaches. The research divided into two sections: the concept of dialogue values and the rooting of science and the need for it and its foundations, while the second topic: applications of dialogue values to the parental relationship from the Qur'an and Sunnah. The research reached several conclusions, the most prominent of which is that the values of dialogue in the family are defined: the criteria that family members take into consideration while communicating with each other, whether in family, parental or marital relationship, and The relationship of brothers to each other. Accordingly, the researcher recommends studying holy texts from Qur'an and the Sunnah related to parental and marital relations and making them a field for research and scientific and educational consideration.

Keywords: *Rooting, Responsibility Values, Parental Relationship*

INTRODUCTION

The movement of rooting sciences is a comprehensive cognitive and methodological vision that seeks to reveal the complementary relationship between revelation and the universe, considering revelation in its two sources (the Holy Qur'an and the purified Sunnah of the Prophet) as an integrated source of legislation, thought, and knowledge, carrying both controls and standards for building and purifying sciences.

Rooting the sciences lays the foundation for building an identity that protects the Islamic nation from dependency and assimilation into others. It also contributes to building a sound intellectual approach that gives the nation the ability to distinguish between mature ideas and separate them from fatal or dead ones. What makes it able to contribute to the global civilizational project.

The importance of rooting and the need for it does not stop at the Islamic level and the need of Muslims for it, but rather goes beyond it to the global level when rooting is considered a major step to restore the lost connection and harmony between knowledge and values - in a world where material accumulation is accelerating at the expense of value withdrawal - because that harmony achieves human happiness. The desired goal, which all civilizational models that are trying to adapt the world to their centrality aspire to, or at least include in their message.

Rooted studies give the family and its relationships a place deserving of its function in educating generations, and ensuring their upbringing according to the divine method. This education has considerations and foundations for success, the most prominent of which is the extent to which the values of dialogue are activated in it as part of constructive communication.

In light of the above, the current study came to clarify the concept of rooting the values of dialogue and the need for it, and to explain its most prominent foundations, in addition to presenting an applied example of rooting the values of dialogue that represents the parental relationship among family relationships in the light of the Qur'an and Sunnah.

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Research Questions

The research attempts to answer the following questions:

1. What is the concept of the values of parental responsibility and the foundation of science?
2. What is the rooting of the values of responsibility in the parental relationship from the Holy Qur'an and the Sunnah of the Prophet?

RESEARCH METHODOLOGY

The researcher followed two approaches: The first: descriptive and analytical, which is concerned with describing and analyzing the subject under study, and the second: rooting the values of responsibility in the parental relationship by referring to the texts of the Holy Qur'an and the Sunnah of the Prophet.

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This research consists of two main sections and four sub-sections:

First section: The concept of the values of parental responsibility and the foundation of science. It includes two sub-requests: The first: Concept of parental responsibility values. Second: The concept of the foundation of science and its names.

Second section: Rooting the values of responsibility in the parental relationship from the Holy Qur'an and the Sunnah of the Prophet. It includes two sub-requests: The first: Rooting the values of responsibility in the parental relationship from the Holy Qur'an. Second: Rooting the values of responsibility in the parental relationship from the Sunnah of the Prophet.

The first section: The concept of the values of parental responsibility and the foundation of science.

This research includes two topics. The first explains the concept of parental responsibility values, while the second explains the concept of rooting the sciences and its names.

The first requirement: The concept of parental responsibility values:

Responsibility in language refers to what a person is committed to and is required to do for matters or actions he has done (Dar Al-Mashreq, 2003 AD, p. 316). This confirms the meaning of assignment, commitment, and bearing the consequences of words and actions, and thus the circle of responsibility expands from individual to societal responsibility.

Yalcin also defined responsibility as: "A person bears the results of his commitments, decisions, and scientific choices in the positive and negative aspects before God in the first degree, before his conscience in the second degree, and before society in the third degree" (Yalcin, 1977 AD, p. 331).

It is noteworthy that parental responsibility is a great value in itself that includes many other values: such as care, compassion, mastery, and compassion... In light of the above, the researcher defines the values of parental responsibility as: those standards that parents take into consideration while carrying out their obligations and duties and communicating with their children. These include: (tolerance, justice and fairness, freedom, mercy, mastery, care, flexibility, compassion...) whether they are material or educational obligations.

The second requirement: The concept of the foundation of science and its names: Scholars differed in naming this art by several names, including: Islamization, the Islamicity of knowledge, the rooting of knowledge and the Islam of knowledge. The linguistic error in Islamization and the moral error in Islamism were revealed. So that what is accepted remains: the rooting of knowledge and its Islam (Abdul-Wahhab, 2004 AD). Another name can also be added, which is Islamic guidance for sciences.

The researcher defines the Islam of knowledge or rooting as: a systematic vision that aims to practice cognitive activity by revealing, exploring, disseminating, and employing it from the angle of the Islamic perception of the universe, life, man, and existence.

In light of the above, it can be said that the Islamization of knowledge in the human sciences means that we establish our human knowledge starting from our Islamic system (the Qur'an, the Sunnah, and the Islamic inheritance), provided that we do not close our actions, but rather open to others with controls, so we find ourselves facing Islamic human sciences of all kinds and levels: Islamic psychology, Islamic sociology, management from an Islamic perspective and others... As for the Islam of knowledge in the pure sciences, it means: employment in accordance with the Islamic method and controls. Thus, rooting in the human sciences becomes creation and in the pure sciences becomes employment.

The second Section: Consolidating the values of parental responsibility from the Holy Qur'an and the Sunnah of the Prophet:

This research includes two topics: the first deals with studying the values of responsibility in the parental relationship in the light of the Holy Qur'an, and the second studies that relationship in the light of the Prophet's hadiths.

The first requirement: Rooting the values of responsibility in the parental relationship from the Holy Qur'an:

It is part of the wisdom of God Almighty that He created the human soul and made of it pairs that live with each other, in a way that is accompanied by affection and mercy, in a way that does not stop only at the limits of satisfying the biological desires of the spouses, but also requires bearing the hardships of giving birth to children and its consequences. To ensure the continuation of the human race until the Day of Judgment.

The Verses of the Holy Qur'an included several aspects that constitute a comprehensive and integrated constitution that preserves the kingdom of the family with all its members, whether spouses, children, or both together. Based on the importance of the parental relationship, the need necessitated to highlight the implications of that relationship from the Holy Qur'an.

One of the eloquence of the legal texts is that they address each group with their responsibilities before their rights. If the focus of honoring one's parents revolves around being kind to them and thanking them for what they have done, then the focus of parental responsibility revolves around exerting the utmost effort in developing the children's personality by controlling its material aspect and promoting its moral aspect, as nature requires fulfillment. For the first aspect, learning is positive for the second, and taking these two aspects into consideration: balanced with the nature of man's creation from clay, which represents his material dimension, and from the spirit, which represents his moral and behavioral dimension, and through which he deserved the prostration of angels to him, and his supremacy over all other creatures.

First: Verses That Indicate the Financial Responsibility Of Parents Towards Their Children

The cycle of life requires that a person begins with weakness and needs someone to support him until he becomes strong, and this is what parents do by providing support for their children when they are strong when they are weak. This support requires the hardship of providing their requirements and needs, and the nature of God Almighty that has been entrusted to the parents in loving their children is a reason for that, and the legal texts explicitly indicate the obligation of financial spending - including feeding and clothing... - for the children, in various circumstances and conditions, for sustenance is from God Almighty. He is the One who takes care of all of His creation.

Accordingly, there was a definite prohibition against killing children for fear of poverty and weak financial ability, although in pre-Islamic times, for the aforementioned reason, infanticide was more common for females than for males, as stated by some interpretations (Al-Qurtubi, 1964, vol. 7, p. 132), and whoever follows the legal texts and contemplates their beautiful meanings and meanings, will find that the verses I investigated the topic on two levels:

Poverty in the situation and fear of it in the future. As for the first, it reflects the language of the situation, since poverty is lived and exists, and then a person's preoccupation with providing for himself precedes his preoccupation with providing for others, and in the interpretation: "And do not support your children lest you kill them out of fear of poverty on yourselves with their expenses, for God is the one who has provided for

you, and you do not have to burden them with them.” He provided for them, so you fear for their lives for yourselves being unable to provide for their livelihood and sustenance.” (Al-Tabari, Dt., vol. 12, p. 217). Thus, the provision of the fathers was given priority over the children, in the Almighty’s saying: **[And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason]. (Al-An'am: 151).**

As for the second level, it is the expected poverty in the future, even if it does not exist immediately, but it is expected in the future, so the verse gives priority to the livelihood of children over the livelihood of fathers in the Almighty’s saying: **[And do not kill your children for fear of poverty, we provide for them and for you. Indeed, their killing is ever sin]. (Al-Isra: 31).** Here we assume the fear of poverty and what comes next. It is as if the wise Lawgiver reassures the parents that God’s provision for them and their children is abundant and will not diminish.

The author of Delal AL Qur’an adds, among the niceties of the previous verses: that they “command strengthening the family bond with its successive generations linking the commandment to the knowledge of His one divinity, and connection to His unique Lordship, and He said to them: It is He who guarantees their sustenance, so they should not be distressed by the consequences... towards the children in their weakness or They fear poverty and need, so God provides for them all” (Qutb, 1986 AD, vol. 3, p. 1230).

It also distracts one from being aware of what is best, for after poverty is dismissed as an excuse for the loss of one’s soul, rather its presence or fear is a reason for earning money in order to preserve the lives of children. “God has made it clear that when He created children, He determined their provision. It is foolishness for a father to think that his inability to provide for them entitles him to kill them.” It would have been better for him to earn for them” (Ibn Ashour, 2000 AD, vol. 7, p. 118), and the above indications lead to others in emphasizing concern and preserving the human species, by “prohibiting harming the ascendants (fathers) and descendants (children) and taking care of each of them, then It is absolutely forbidden to kill a human being” (Al-Zuhayli, Dt., vol. 8, pp. 95-96).

Both of the two reasons mentioned (poverty in the immediate situation and fear of the outcome) were not considered a legitimate justification for killing children, and physical weakness is not a trick to end life. Rather, what is meant is to preserve it as a substance so that this is followed by its preservation in meaning and behavior, since not everyone who lives his body lives his behavior, as is added to what Early childhood precedes the development of the body before the development of behavior.

The meanings are renewed in affirming the child’s right to financial sponsorship. The legal texts present a state of distress that afflicts the marital relationship that represents parenting for children, which is divorce between spouses. God Almighty said:**(Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable).** (Al-Baqarah: 233).

The child born to him is the father, so the verse obligates him to provide for the infant and his mother who is breastfeeding him - even if she is divorced from the father - as “the divorced woman is vulnerable to neglecting to care for the child and neglecting to breastfeed him because it often prevents her from marrying, and because of the spite it entails towards his father” (Rida, 1990 AD, vol. 2, p. 324). Likewise, the sponsorship of an infant that is obligatory on the father is not fulfilled except by the sponsorship of his mother who is breastfeeding him, and whatever the obligation is not fulfilled without is obligatory.

Second: Verses that refer to educational responsibilities towards children: One of the clearest responsibilities of parents is the right of their children to provide comprehensive guidance and education, and to recommend behavior. This is one of the most precise and most certain responsibilities of all. Because it is concerned with building a normal and righteous human being, whose righteousness begins with the circle of himself, and then expands to include the nation, as long as he is consistent in accordance with the approach of God Almighty and his message to his creation, and this responsibility is the demand of the righteous at all times. Thus, the request of Zakaria, peace be upon him, and his desire and eagerness to transfer responsibility, carry the message, and be faithful to the faith to his children and offspring, were among the most prominent reasons for asking

for children, as appears in the Almighty's saying: (**And indeed, I fear the successors after me, and my wife has been barren, so give me from Yourself an heir**). (Maryam: 5-6). Thus, for him, the goal of procreation transcends more than being an adornment of the world - even if that is an insignificant part of it. The God said: (**Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope**). Al-Kahf :46).

To consider them as an adornment for the afterlife as well, and in order to do so, they carry the divine message for the good of all humanity, so the divine response came in response to the prayer of the righteous father, with the Almighty saying: [**He was told"O Zechariah, indeed We give you good tidings of a boy whose name will be John. We have not assigned to any before [this] name**)]. (Maryam:7).

Then the verses successive in their explicit and clear references to the responsibility of parents in discipline and upbringing, as appears in the Almighty's saying: (**O, you who have believe protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe they do not disobey Allah in what He commands them but do what they are commanded**). (Al-Tahrim: 6).

Interpretations confirm the verse's significance of two protections: the first is protecting oneself and warding off the destruction of Hell by doing good deeds, adhering to the commands of God Almighty and abandoning His forbidden things. As for the second, protecting the family, including children, is by training them to do good, saving work, lest they be led with them into the great fire that is kindled by people and stones, just as it is kindled. Others with firewood (Al-Tabari, dt., Ibn Ashour, 2000 AD, and Al-Zuhayli, dt.), The second prevention only comes after multiple stages of advice, discipline, and good upbringing, and providing a living role model by example from parents and imitation by children. Therefore, self-protection came before the family, and whoever is keen to protect himself will be keen to protect others in word and deed.

Contrasting the previous verse with its meanings is the Almighty's saying: (**And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [Those] of righteousness** (Taha:132). The command to pray does not stop at its ritual dimension, but rather at its behavioral dimension by establishing its limits. So God Almighty said: (**Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do**). (Alankbot:45).

The Holy Qur'an draws the attention of parents to protect their children, spiritually and morally, from the fire of Hell, to tell us in succession about the importance of raising children again, comprehensive education religiously and morally. In the verses of Surat Luqman (13-19) there is a comprehensive and integrated educational approach. Where Luqman began his will to his son with the fundamentals of the faith, by calling for adherence to monotheism and establishing prayer within its limits, and the educational approach continues its path in Luqman's will by stating that the matter immediately following the fundamentals of the faith was to complete it with the call to God and patience with people's harm in it, which is expressed in the verses by enjoining goodness. And the prohibition of evil is mentioned in the Almighty's saying: [**And Luqman said, "O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted**)]. (Loqman:16).

After guidance to God and service to His religion, educational guidance comes to etiquette in treating people as it is the core of moral education. The parent forbids his child from despising people, being arrogant towards them, and turning away from them, in the Almighty's saying: (**And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful, and be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys**). (Loqman:18-19).

The second requirement: Rooting the values of responsibility in the parental relationship from the purified Sunnah of the Prophet:

God created the family system and made it the nucleus of society and its first and fundamental pillar. Without it, societies would not rise and civilizations would not be inherited. The family's formation and construction is based on a set of human relationships organized in the approach of the Wise Law: the relationship between spouses, the relationship between children and one another, and the relationship between parents and children (the relationship Parenting).

The parental relationship has received a lot of attention from the legal texts. Because of its profound privacy in building and forming society, the importance of this intimate relationship has emerged in guiding its concerned parties and directing them to their responsibilities. In a balanced way that does not deny anyone's duty or right over others, and thus we realize the wisdom in the hadith of the Chosen One, may God bless him and grant him peace: "Whoever does not have mercy on our young, and recognize the rights of our elders, is not one of us" (Al-Bukhari in Al-Adab Al-Mufrad, No. 353, p. 167).

There are aesthetic educational meanings in this noble hadith. It is intended to focus on what is relevant to the subject of the study, which is that it commanded mercy on the child due to his physical and behavioral incapacity, despite his innocence from evil deeds and abstaining from obligations. It is wise to show mercy through education, guidance, and compassion, and all Educational meanings concerned with strengthening physical disability and developing positive behavior. What confirms the aforementioned meaning is that mercy between people means: tenderness and sympathy in the heart that requires benevolence and kindness to the deceased and the desire to extend goodness to him (Ibn Manzur, dt., and Al-Fayrouzabadi, dt.), and it is a reason for attracting God's mercy and satisfaction, according to the saying of the Prophet, peace and blessings be upon him: "But May God have mercy on those of His merciful servants" (Al-Bukhari in Al-Sahih, vol. 2, no. 1284, p. 100), if that is the meaning of mercy between people who share humanity, then how can it come from parents to their children who are divided from them in body and meaning? Among the most prominent requirements of creating mercy from parents to their children: tenderness of heart, softness of mind, kindness to them, surrounding them with tenderness, staying up for them if they are sick, and other things.

This hadith also contains "an explicit call to exchange respect and appreciation, and to fulfill the rights obligatory for both parents and children. Mercy and the education, discipline, and upbringing that result from it are obligatory for parents, just as good manners and obedience to parents are obligatory for children" (Ghoneim, 2004, p. 63). One of the beauties of the parental relationship, and one of its most important features, is that the legislator did not limit his care to one party to the exclusion of the other, or at the expense of the other. Rather, each person is responsible and accountable before God Almighty, according to His saying, peace be upon him: "All of you are a shepherd and all of you are responsible. The imam is a shepherd and he is responsible, and the man is a shepherd over his family and he is responsible. The woman is a shepherd of her husband's house and she is responsible, and the slave is a shepherd of his master's property and he is responsible. Indeed, each of you is a shepherd and each of you is responsible." (Al-Bukhari in his Sahih, No. 5200, p. 936).

The words "ra'a" and "responsibility" are repeated in the previous hadith, which is care. As they are the focus of the conversation; Therefore, we realize the wisdom of concluding the hadith with "no" as a tool to point out what was followed by the two verbal words: "the shepherd" and "the responsibility."

The shepherd is the person: "The one who oversees a thing and takes care of its interests, prepares it for it, and sees its evils and saves it from it" (Al-Uthaymeen, 2002 AD, vol. 2, p. 185) and he is "the trustworthy keeper who is committed to the righteousness of what it was founded on and what is under his watch" (Al-Albani, 2003 AD, p. 237). Thus, care means preserving a thing and taking good care of it, and it does not reach its meaning except with the shepherd's commitment to a clear plan and a solid approach that achieves the goals of the one who cares and supports, which is the most prominent indication indicated in this hadith by using the word "shepherd" without any other designation. Because "the shepherd is not required for his own sake, but rather was appointed to preserve what the owner has grazed, so he should not act except with what the Lawgiver has authorized" (Ibn Hajar, 2005 AD, vol. 13, p. 121), and this is part of the eloquence of the Prophet's Sunnah.

Based on the above, we conclude that the shepherd, who are the parents, are required to take care of the interests of the flock, who are the children, in their various fields: religious and worldly, and this confirms that responsibility and care are not limited to one aspect or another, but rather include all aspects of the personality: religious, social, psychological, and mental. And physiological. Proceeding from starting with the most important and moving from it to the important, the role of parents is evident in directing the children to what they adhere to as the core of their religion, and by which their identity and innate affiliation to monotheism is confirmed, and to encourage strictness in matters of religion. The Prophet, may God bless him and grant him peace, said: "Command your children to pray when they are seven years old." Beat them when they are ten, and separate them into their beds" (Abu Dawud, Dt., No. 496, p. 77).

Thus, he made the command to pray one of the most important duties of parents towards their children when they reach the age of seven with a sound mind. Concerning this, Ibn Taymiyyah says: "And whoever has a young slave or an orphan child and does not command him to pray, then the elder will be punished if he does not command the younger, and the elder will be given a stern reprimand for that because he disobeyed." God and His Messenger" (Ibn Taymiyyah, 1987 AD, vol. 2, p. 32).

The hadith that includes spanking of children should not be overlooked, as guidance on it began at the age of seven. As for spanking, it was delayed until the age of ten as the last method, if all other methods had been exhausted, and between them there were three years in which the parents used a sufficient period for guidance and education (Abu Saad, 2006 AD), using all encouraging and sophisticated means, such as not resorting to beatings; To confirm that what is meant is not intended to be multiplied or reached; There are hadiths that prohibit hitting as a method of education and improving behavior.

Parental responsibility rises when it reaches its limit in developing the behavior and sophistication of children, which is constant in various types of etiquette, and behavioral etiquette for children is only an image that reflects the extent to which they absorb the directives of their parents and their applications: in asking for permission, greetings, food and drink... Perhaps one position of it reflects a lot, so here it is. He is the Prophet, may God bless him and grant him peace, noticing one of the boys whose hand was straying into a piece of food, so he said to him, guiding and educating him: "O boy, name God, and eat with your right hand, and eat from what follows you" (Al-Bukhari in his Sahih, No. 5376, p. 966).

Since the family - represented by the parents - is the first group that the individual meets and confronts, he is able to learn from it a behavioral foundation that is not available from others, even in the tastes of behavior, which is what the educational and aesthetic spectrums of Hadith show. The prophetic directives continue to guide parents to preserve the parental relationship and make it a reason for happiness and family cohesion, and it cannot be so except through effort and giving. Thus, he made it obligatory for them to spend. The Prophet, may God bless him and grant him peace, said: "The upper hand is better than the lower hand, and begin with what you support, and the best is charity." He was not rich, and whoever is chaste, God will pardon him, and whoever is self-sufficient, God will enrich him." (Al-Bukhari in his Sahih, No. 1427, p. 276), and the Prophet, peace and blessings be upon him, also said: "It is enough sin for a person to waste what he provides for" (Abu Dawud, No. 1692, p. 199).

These Alahadiths have clear implications, which are mentioning the virtue of spending on one's family, and explaining that it is the best of spending. Spending on them is an individual obligation and is more important than spending on others, which is a sufficient obligation. The hadiths also indicate that there is a threat and threat to anyone who wastes someone who owns his strength, and it includes both humans and non-humans. A person owns livestock such as camels, sheep, etc., so it is more important if someone who needs his strength wastes it. Humans and others, and this is evidence of the necessity of caring for those whom God has obligated to spend on (Al-Othaimeen, 2002 AD).

In continuation of the good and its applications in the pure Sunnah, what was mentioned in the hadiths about providing for daughters to the degree of kindness, so the good was in the Qur'anic wording and the good in the Prophetic wording. On the authority of Abu Saeed Al-Khudri - may God be pleased with him - that the Messenger of God, peace and blessings be upon him, said: "No one should have three daughters, or three daughters." Sisters, so he will treat them well except that he will enter Paradise" (Al-Bukhari in Al-Adab Al-

Mufrad, No. 279, p. 45), and (or) here is for variety, not for doubt, and being kind to them in raising them, eating and drinking... is a reason for entering Paradise.

It is worth mentioning that the parental relationship cannot achieve its responsibilities, especially moral ones, except by building a positive relationship between parents and children, based on uplifting dialogue, role models, bearing responsibilities, and linking love for children and satisfaction with them to the values of righteousness, not to the values of money, in addition to avoiding violence with them.

CONCLUSIONS AND RECOMMENDATIONS

Through the study, the researcher reached many conclusions and recommendations, according to the following:

CONCLUSIONS

1. The values of parental responsibility are defined as: the standards that parents take into consideration while carrying out their obligations and duties and communicating with their children, and they include: (tolerance, justice and fairness, freedom, mercy, mastery, care, flexibility, compassion...) whether they are material or educational obligations.
2. Rooting knowledge is defined as: a systematic vision that aims to practice cognitive activity by revealing, exploring, disseminating, and employing it from the angle of the Islamic perception of the universe, life, man, and existence.
3. The legal texts related to the values of responsibility in the parental relationship are all interconnected and harmonious in meaning, and the discourse contained in those texts is balanced, highlighting the responsibilities of all parties interacting in the situation (whether parents or children) without neglecting any party, which indicates that communication A human being disciplined by the guidance of revelation is based on the exchange of giving, which in turn leads to affection and compassion, not on conflict and self-centeredness that leads to hatred, which allows the first interaction to continue while the prosperity of life is not available with the second interaction.
4. The values of responsibility in legal texts emphasize responsibility from one angle and draw attention to the corresponding duty from another angle. They prioritize the language of responsibility over the language of duty. Rather, they express responsibility and suggest duty.

Recommendations

1. - Conducting further fundamental educational studies of the words of the Holy Qur'an and the Noble Hadith; With regard to the field of the family, to identify its most prominent implications and use them in the living reality, in a way that confirms the validity of the legal texts for every time and place.
2. Study other legal texts related to the parental and marital relationship and make them a field for scientific and educational research and consideration, as we do not claim that the current study completes all the texts of that relationship.

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