

The Divine Wisdom behind Symbiotic Rights (Parenting & Children's Rights): Insights from Muslim Classical Literature & Modern World Challenges

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Abstract

This study aims to explore Islamic teachings on parenting as a way of life, highlighting its importance and significance for those in familial relationships. It delves into how divine injunctions [Quran and Sunnah] effectively address the rights of all involved, with a focus on the symbiotic rights of parents and children. The research suggests that traditional parenting methods should be rejuvenated over a model based on Islamic principles and laws.

The Research utilizes a qualitative method, focusing on the analysis of Quranic Ayats and Hadiths from Saheeh,-ul-Bukhari, one of the six authentic collections of Hadith, to explore parenting and children's rights. Additionally, it employs a comparative method to juxtapose current inherited parenting practices within the Muslim community against Islamic teachings. Secondary facts is sourced from books on usul,-al-fiqh (principles of Islamic, jurisprudence), reputable journal articles, and online content.

The study is expected to reveal that most parenting practices are inherited, with parents raising their children similarly to how they were raised. It will likely show that the wisdom and guidance of Quranic verses and Hadiths are often overlooked or only partially implemented in child-rearing. The research will conclude that the Islamic model of parenting upholds the rights of all stakeholders, resulting in well-nurtured, well-educated, ethically grounded individuals who better understand and respect the rights of others, including juveniles, females, minorities, and other concerned groups.

This study, rooted in the teachings of Allah, provides a timeless and universal perspective that addresses the needs of all individuals. As

emphasized by Prophet Muhammad (Peace be Upon Him): "The creation are dependents, of Allah. The most beloved among the creation to Allah, is he who is best to His dependents," [Al-Jami` as-Saghir; Shuab-al-Iman]. The research underscores essential divine principles that offer an authentic portrayal of parenting, ensuring the rights of all stakeholders and thereby adding valuable knowledge to the field.

Keywords: *Symbiotic Rights, Islamic Parenting, Children's Rights, Quranic and Hadith Insights, Modern Parenting Challenges*

Introduction

Faith is increasing globally, with 84% of the world's population identifying with a religious group,¹. According to the Pew Research, Center,² Islam is the fastest-rising religion...." This growth is attributed to the high acceptance of Islamic laws, which provide comprehensive guidance for all aspects of life, including worship, politics, business, and social matters. The Quran explicitly mentions the word 'haq' (right) 237 times, detailing the rights of various societal stakeholders and emphasizing the importance of respecting boundaries.³ People often trust faith leaders more, seeing them as key resources for positive change. These leaders play a significant role in promoting peace, resolving conflicts, and providing hope and comfort.

Dana Humaid, Chief Executive of Interfaith, Alliance for Safer Communities, highlighted in his article 'Faith leaders: an untapped resource in protecting communities' at the World Economic, Forum: "Faith leaders are in a uniquely positive position to bring about change...."⁴

Allah, the creator, understands His creation best, making His guidance the optimal path to follow. Islam is not just an ideology but a practical Deen (Religion) with comprehensive teachings that ensure a balanced life, providing humanity with the means to live righteously in this world (Dunya) for a blessed hereafter (Aakhirat).⁵ Given these facts, Islamic laws best explain children's rights and effective parenting styles, ensuring the protection of other stakeholders' rights in the long run. It is also pertinent to mention that most of us used to practice those pattern and procedure which had been practicing by our ancestors regarding the parenting and grown-up tools are totally based on man-made theories and experiences. The need of the day is to ensure divine rulings and to opt those layouts which are in conformity with Shariah standards.

Problem Statement

Despite the phrase "In God we trust" on currency, people often neglect divine guidance in their daily lives. Divine guidelines, if followed correctly as demonstrated by Prophet Muhammad (peace be upon him), are more effective and organized than human-made theories in producing fruitful results. Most current parenting models are based on inherited practices from previous generations, lacking formal training and knowledge of Islamic laws (Quran and Sunnah) regarding parenting and children's rights. There is a pressing need to study these Islamic teachings to convince stakeholders to adopt and implement

them, aiming to produce a well-trained, aware, and responsible generation for a better world. Contrary to it, the in-vogue models which are streamlines with man wishes and human experiences are failed to nourish the new generation to fail to produce positive and rationale mind set for the betterment of humanity at all. Consequently, the world needs to switch towards some new models which work in conformity with divine standards.

Literature Review

Parenting is a critical factor in both prosperity and misery, depending on the styles and methods used by parents. Effective parenting can result in a well-educated, responsible generation that enhances the world, while poor parenting can hinder these goals. Most existing efforts in this area are based on human theories or inherited practices. Parenting and children's rights are interdependent, and effective parenting ensures children's security. Significant work has been done on these topics, especially after the United Nations Convention on the Rights of the Child in 1989. Recent studies like Tan highlight the importance of peaceful and calm parenting⁶. However, despite these efforts, results often do not meet expectations. Sound parenting is crucial for children's development and socio-economic progress⁷. External factors like low income can also affect parenting. It is also important to mention that numerous factors parallel kept on running with parenting in respect to consider the internal and external environment along with based locality. According to Steinberg study every minute action and assignment performed by parents directly proportional to their child's psychological and social nourishment, means to say that affect and has impact positively or otherwise. ⁸ Additionally, religious values should be considered in parenting, especially with the pervasive influence of technology, pre schooling environment, station and residency geography cum circumstances.⁹ The Quran provides a firm foundation for sound parenting. Not only discussed the rational of parenting but also defined the pre-birth essentials guidelines to grow-up their children. ¹⁰Some studies also consider the overall culture of community on children grown-up like Aslam & Hifza concludes the same as discussed earlier.¹¹

Novelty

While extensive work has been done on parenting and children's rights based on human theories, there is still a need to address these issues through the teachings of the Quran and Sunnah. The core purpose of the Holy scripts is to guide human minds and establish a just social and moral order, which the Quran achieves uniquely. It offers guidance in various spheres, including societal, psychological, behavioural, financial, legal, and political.

This study aims to fill the research gap by introducing Islamic law and the Quranic and Sunnah, approach to parenting. It will explore and explain the hidden syllabus about parenting, styles and techniques, emphasizing children's rights and the protection of other stakeholders' rights along with highlighting the different dimensions of parenting required for today's generation for optimum utilization of their energies and potential for the betterment of

humanity.

Objectives of the Study

Short-Term Objectives:

- • To demonstrate the connection between improved parenting and the safeguarding of human rights, thereby promoting harmony, tolerance, and coexistence within society.

• To present parenting models and children's rights based on Islamic laws (Quran and Sunnah), offering a prophetic approach for parents to responsibly and compassionately fulfill their roles.

Long-Term Objectives:

To confirm the defence of rights for all stakeholders by fostering rational,-minded, mature, well-trained, and healthy generations, thereby maintaining social coherence, integrity, and reliability through a divine model of parenting and children's rights.

Research Questions:

The study will examine the following queries:

1. Why have traditional parenting techniques failed to meet the contemporary demands of nurturing sound, rational, and moderate minds?
2. How do divine rulings provide optimal guidelines and strategies for ensuring the symbiotic rights of parents and children, while also safeguarding the rights of others?

Research Methodology/Design

This study examines Quranic teachings on parenting and children's rights using a qualitative approach based on relevant literature from the Holy Quran and the authentic Hadith collection, Saheh-ul-Bukhari by Imam Muhammad Bin Ismail Al-Bukhari. It also studies prevailing parenting, practices across different cultures and norms. Secondary facts are collected from books on usul-al-fiqh (principles of Islamic jurisprudence), Tafseer, reputable journal articles, and internet content. Different models of parenting ought to be considered for unfolding the differences between the man-made theories about parenting and divine rulings.

Quranic Teachings and its Derivations:

The Quranic guidelines on parenting offer timeless principles that address many contemporary challenges. By emphasizing monotheism, respect for parents, accountability, patience, humility, and moral safety, these teachings provide a robust framework for nurturing well-rounded, ethical, and spiritually grounded individuals. In a rapidly changing world, these values help parents navigate the complexities of modern life, ensuring their children grow up with a strong moral compass and the resilience to face various challenges.

1. Advice from Luqman to His Son,¹²

Monotheism and Avoiding Shirk (31:13)

وإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"And [mention, O Muhammad], when Luqman said to his son while he was instructing him,....."

Gratitude and Respect to Parents (31:14):

ووصينا الإنسان بوالديه حملته أمه وهنا على وهن وفصاله في عامين أن اشكر لي ولوالديك إلى المصير

"And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness,....."

Accountability and Integrity (31:16):

يا بخت إيهما إن تك مثقال حبة من خردل فتكن في صخرة أو في السماوات أو في الأرض يأت بها الله إن الله لطيف

"[And Luqman said], 'O my son, indeed if wrong should be the weight of a mustard seed and....'"

Spiritual Discipline and Patience (31:17):

يا بخت أقم الصلاة وأمر بالمعروف وأنه عن المنكر واصبر على ما أصابك إن ذلك من عزم الأمور

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination."

Humility and Respect (31:18):

ولا تصعر خدك للناس ولا تمش في الأرض مرحاً إن الله لا يحب كل مختالٍ فخورٍ

"And do not turn your cheek [in contempt] toward people...."

Moderation and Good Speech (31:19):

واقصد في مشيك واغضض من صوتك إن أنكر الأصوات لصوت الحمير

"And be moderate in your pace, and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys."

2. Surah Al-Isra (17:23-24): Kindness and Respect to Parents

Good Treatment of Parents (17:23):

وقضى ربك ألا تعبدوا إلا إياه وبالوالدين إحساناً إما يبلغن عندك الكبر أحدهما أو كلاهما فلا تقل لهما أف ولا

"And your Lord has decreed, that you not worship except Him,...."

Humility and Mercy (17:24):

واخفض لهما جناح الذل من الرحمة وقل رب ارحمهما كما ربياني صغيراً

"And lower to them the wing of humility out of mercy and say,"

3. Surah Al-Ahqaf (46:15): Gratitude to Parents

ووصينا الإنسان بوالديه إحساناً حملته أمه كرها ووضعته كرها وحمله وفصاله ثلاثون شهراً حتى إذا بلغ أشده وبلغ

أربعين سنة قال رب أوزعني أن أشكر نعمتك التي أنعمت علي وعلى والدي وأن أعمل صالحاً بوضاه وأصلح لي في ذريتي

"And We have enjoined upon man, to his parents,....."

4. Surah At-Tahrim (66:6): Protecting Family from the Fire

يَا أَيُّهَا النَّاسُ آمِنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غُلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O you who have believed, protect yourselves....."

Prophetic Teachings and its Derivations:

فَإِنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ بَيَّهَنَ يَحْدُثُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ، أَوْ يمجِسَانِهِ، كَمَا تَنْتَجِ الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ، هَلْ يَحْسُونَ فِيهَا مِنْ جَدْعَاءَ، يَمْ يَقُولُ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: {فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا} [الروم: 30]-

Hazrat Abu Huraira narrated that the Holy Prophet said: Every child is born according to nature (Islam).....¹³

Rights and Benefits:

- Every kid is born on the nature of Islam.
- Parents have a very important role in a child's religiousness.
- Parents influence all members of the family in terms of positive and negative character.
- A child adopts the morals and customs of his parents.
- The Holy Prophet (PBUH) has given this as an excellent example to explain because the matter is well understood.

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: أَلَا كَلِّكُمْ رَاعٍ وَكَلِّكُمْ مَسْئُولٍ 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، وَوَلَدُهُ وَهُوَ مَسْئُولٌ عَنْهُمْ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكَلِّكُمْ رَاعٍ وَكَلِّكُمْ مَسْئُولٍ عَنْ رَعِيَّتِهِ

Hazrat Abdullah bin Umar said: I heard from the Messenger of Allāh. The Prophet (peace and blessings of Allah be upon him) said: Each one of you is a caretaker and everyone will be questioned about his subjects. So the Amir is the caretaker of his people and he will be questioned about his subjects. A lady is the caretaker of her husband's house and his child and will be asked about his raiyat. A servant is the caretaker of his ruler's wealth and he will ask about his subjects. So each one of you is a watcher and you will be asked about your subjects.¹⁴

Rights and Benefits:

- It is the religious duty of guardians to train their subordinates.
- Children who are subordinate to their parents, their training is the main responsibility of parents.
- Parents will be asked about this responsibility in the hereafter.
- Every person who has children under his care will be asked about them.
- The responsibility of parents is not only to provide food, drink and clothes for children, but one thing is more than all of them, which is education.

أَنَّ عَائِشَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَتْهُ قَالَتْ: جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلُنِي، فَلَمْ يَجِدْ عِنْدِي غَيْرَ بِمِرَّةٍ

واحدة، فأعطيتها فقسمها بين ابنتيها، ثم قامت فخرجت، فدخل النبي صلى الله عليه وسلم محدثته، فقال: من يلق من هذه البنات شيئاً، فأجسن إليهن، كن له سرّاً من النار

Narrated Aisha, the spouse of the Prophet (ﷺ): A female came to me with her two daughters, asking (for some alms), but she found, nothing with me except one date which....."

Rights and Benefits:

- The training of daughters is very rewarding. He (peace be upon him) said: Daughters are a refuge from fire for parents and the one who trains daughters will come with me on the Day of Resurrection.
- Showing compassion to girls is the Islamic way, while neglecting girls is the behavior of the age of Jahiliyyah.
- A mother should be ready to make all kinds of great sacrifices for her children, and the mother's maternal aunt also requires it.
- It is a difficult thing to be patient in the training of children, but despite being difficult, it is very important for the teacher to develop this attribute in himself, otherwise the training of the children will remain poor.
- During training, parents should take care of equality between children, if there is no justice between children, then children start hating their parents.

عن سهل بن سعد الساعدي رضى الله عنه: أن رسول الله صلى الله عليه وسلم أتى ببيرا ب، فيؤرب منه وعن يمينه غلام وعن يساره الأشياخ، فقال للغلام: أأذن لي أن أعطى هؤلاء؟، فقال الغلام: لا والله يا رسول الله، لا أؤبر بنصيتي منك أحدا، قال: فتله رسول الله صلى الله عليه وسلم في يده

Narrated Sahl bin Sad As-Saidi (رضي الله عنه): A drink was brought to the Prophet (ﷺ), and he drank some of it. On his right, was a young boy, and on his left were elderly men.....¹⁵

Rights and Benefits:

- Food and drink should be given from the right side even if it is a small child.
- The right of the child which has been determined by Sharia should be given to him.
- It is permissible for children to sit with adults so that they can learn from them.
- It is necessary to avoid reducing the payment of children's rights or canceling their rights.
- Giving respect to the child is very effective in building their personality.
- When a good work or a good opinion comes out from the child,

it should be praised.

- Love of Allah and His Messenger should be inculcated in the child's heart.

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: " سَابِقَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْحَيْلِ الَّتِي قَدْ أَحْمَرَتْ، فَأَرْسَلَهَا مِنَ الْخَفِيَاءِ، وَكَانَ أَمْدُهَا ثَنِيَّةَ الْوَدَاعِ فَقُلْتُ لِمُوسَى: فَكَمْ كَانَ بَيْنَ ذَلِكَ؟ قَالَ: سِتَّةٌ أَمْيَالٍ أَوْ سَبْعَةٌ وَسَابِقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تَضْمُرْ، فَأَرْسَلَهَا مِنْ ثَنِيَّةِ الْوَدَاعِ وَكَانَ أَمْدُهَا مَسْجِدَ بَيْتِ زُرَيْقٍ " قُلْتُ: فَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: مِيلٌ أَوْ بِحْوِجِ، وَكَانَ ابْنُ عُمَرَ مِمَّنْ سَابِقَ فَمَهَا

Narrated Ibn Umar (رضي الله عنهما): The Prophet (ﷺ) held a race between horses that had been made lean by training, sending them from Al-Hafya' to Thaniyat, (the distance of six or seven miles), and a race between horses which had not been made lean transfer, them from Thaniyat, to the Masjid of Banu Zuraiq (the distance of about one mile). Ibn Umar was among those who participated in that race.¹⁶

Rights and Benefits:

- Children should be encouraged to take up horse riding which is an excellent exercise.
- For the entertainment of children, such things should be adopted which will help their mental and physical development. In addition to the three things mentioned in the hadith, scholars have also given permission to hold prize competitions. Therefore, prize competitions free from Shariah prohibitions should be organized among children.
- A healthy mind in a healthy body" is a great saying. So children should be kept busy through various activities.
- Appropriate competition between children is part of training.
- Taking care of age-appropriate entertainment for children is also included in training.
- Encouraging children to have fun in which other people's interests are taken into account and it does not hurt anyone.

Comprehensive and Holistic Approach

Since there are people of different regions, languages, nations and races living in the society, it is a difficult and unreasonable task to give a particular model for the education of children. Because there is a lot of difference in children's temperament and their mental level along with the above mentioned differences, so parents themselves should understand their child and make a special arrangement for their training. Yes, however, the researchers have definitely told some principles that can be used to guide the training of children.

All parents want their children to become prosperous, successful, obedient and excel in every field of life. But sometimes due to lack of familiarity or our own negligence, we are not able to take care of those things due to which our children can become a successful and useful person. In

general, if the following points are taken into consideration, there is a strong hope that the children will meet our expectations going forward.

- a) Introduce the child to its creator
- b) Prove yourself responsible in front of the child
- c) Determination of limits
- d) Accept every mood of the child
- e) Do not be tired of training the child
- f) Place the value of relationships in the hearts of children
- g) Recognize your child's strengths and abilities

Faith-Centered & Balanced Routine

A timetable is given below as a sample that if the parents make such a timetable considering their convenience for the children, it will be easier to train the children.

Fajr Prayer:

If your child is ten years old or more then take him with you for Fajr prayer and try to take him to the mosque with you and those who are less than ten years old also wake them up first before sunrise and Make a habit of prayer, thus try to make the child a regular habit of five times prayer.

Recitation of the Holy Scriptures:

Teach your children the Nazira of the Holy Quran and keep the time for it after Fajr prayer until breakfast and make the children who have read the Nazira sit for the recitation of the Holy Quran and recite it yourself.

Breakfast:

Have a nutritious breakfast together with your children and during breakfast talk about the whole day and make a time frame for today's routine.

School:

Try to pick up the children who go to school yourself. As far as possible, do this responsibility yourself and do not delegate it to someone else, because this way your child will be confident and will tell you about all the activities that are happening in the school.

afternoon:

After lunch, let the children rest for some time and after rest, if possible, make the children do their homework, and then after Asr prayer, let the children play, play with them yourself, and if this is not possible, let the children do their homework. Give a chance to play.

School Homework:

After the Maghrib prayer, make the children do their school homework under your supervision, eat dinner together with the children and after the meal listen to the children about the day's work so that they get into the habit of accounting, tell stories to the children, even yourself. Read the book and give the book to those who can read.

Sleeping early at night:

Sleep early at night and sleep the children early so that they can wake up early in the morning.

Concluding Insights & Wrap-Up:

The following notes are the closing thoughts and insights in the light of above discussions;

The divine law and collections stands as a beacon of guidance for social and community life, offering profound insights and practical wisdom. Through the words and deeds of the Messenger of Allah (peace and blessings of Allah be upon him), complete and practical instructions for the education and training of children have been bestowed upon humanity. It is believed that if the new generation is nurtured in accordance with the teachings of the Quran and Hadith, they have the potential to emerge as effective and beneficial members of society. Within the Islamic Shari'ah, particular emphasis has been placed on the rights of children, with every aspect elucidated with utmost clarity. Moreover, the Islamic Shari'ah provides comprehensive solutions for the myriad problems encountered by individuals from birth to death, encompassing the entirety of human existence.



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