

Contemporary Child-Nurturing Issues: Solutions From The Perspectives Of Shariah Teachings

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Abstract:

One of the prevailing issues affecting youngsters globally in contemporary times pertains to their deficient moral education. This predicament is widely recognized as being of utmost significance and is hence accorded significant attention. The inevitable consequence is that as these youngsters enter adolescence, they become trapped by adverse social influences, leading them to succumb to various forms of wrongdoing and immorality. Prominent among the moral evils discussed are obscene language, engagement in immoral behavior, the propagation of an antagonistic society, and obscenity. These factors have a significant impact on the psychological and physical well-being of children, as well as their cognitive capacities.

The primary aim of Islamic Sharia is to establish a virtuous, untainted, and harmonious society. To do this, each person in society needs to know what their rights and responsibilities are. Every person must be held responsible and expected to protect their rights and do what they are supposed to do. The religion of Islam has established a complete framework that delineates the rights and responsibilities of each societal unit. Hence, Shariah mandates that children should exhibit kindness towards their parents, remain vigilant in their service and obedience, and strive to ensure their parents' happiness and peace of mind.

Additionally, it emphasizes the importance for parents to actively oversee their children's physical and mental development, including education and training, without becoming complacent. This approach aims to prepare the children to become productive members of society as they mature. The individuals in question are anticipated to demonstrate their value and serve as a valuable resource. Additionally, they are expected to bring joy and solace to the parents.

Keywords: Islamic Sharia, children, social influences, spiritual integrity, behavior.

Introduction:

Every parent aspires to teach their children a superior and morally upright character by imparting a good culture and morality. The

goal of preventing children from developing bad habits as adults is to reprimand them for their childhood errors, teach them new things, send them to school and seminary, and prevent them from developing bad

habits. However, despite these efforts, these complaints are futile. Even with the best upbringing, many parents today believe their children are not secure from immorality and other evils. In reality, the cause for this is not the child's stubbornness but rather our inappropriate response.

Our conventional response to children's ethical breaches is punishment or severity. In certain circumstances, strictness is unavoidable; however, the opposite is frequently the case with children. We believe that punishment prevents the child from engaging in these vices, but this is our opinion. By striking or administering severe penalties, we can temporarily stop the child from engaging in this behavior, but we cannot eliminate his underlying anxiety. Instead of using harsh punishments to show the child what this act looks like, it is clear that this job must be done secretly in the future. So, they are quickly drawn to the forbidden job when they reach a certain age and can live independently. Some kids are affected by punishments because they will use tricks to escape future penalties and will hate their parents instead of loving them. But if they need to be taught a lesson at some point, they should lose their rights to entertainment instead of being hit. For example, if your child doesn't study even though you tell him to, remove his favorite toys instead of hitting him.

The idea here is not to disregard children's mistakes; rather, to avoid them is to have them practice them. If a child is misbehaving, parents should intervene at the appropriate time. Psychological observations and research show that corporal punishment can compel the child to carry out the same wrong actions secretly instead of refraining from them. Instead of punishing children for their errors, they should be convinced by

informing them of the negative implications of their actions. Although this strategy requires more effort and patience from the parents, the results are not fleeting.

Statement of the Problem:

In contemporary times, there has been a noticeable decline in the emphasis placed on moral and religious education and training. In contemporary society, many individuals are susceptible to experiencing adverse effects in the realms of morality, religion, physical well-being, and intellectual development due to exposure to immoral content presented through movie and television platforms. In this scenario, parental obligations are heightened to a greater extent.

Parental Responsibilities in the Light of Islamic Perspective:

Every human being is subject to certain rights and obligations under Islamic law. The children's rights and the parent's obligations, which it is the responsibility of the parents to arrange, are crucial links in this chain. Accomplishing these obligations is the key to the success and peace of religion and the world. Allah Says in Qur'an:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ
نَارًا

"O you who have believed,
protect yourselves and your
families from a Fire."

Protect your family members from fire by training them according to the Qur'an and Sunnah, just as you try to protect yourself. Parents should give adequate training, proper education, good upbringing, "housing and treatment with the provision of necessities" for their children. If the parents perform these rights in a good way, they will receive Allah's pleasure and joy, and their righteous children

will be a source of assistance in old age in this world and a source of forgiveness in the hereafter. The Prophet ﷺ said:

مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ
الْقِيَامَةِ أَنَا وَهُوَ وَصَمَّ أَصَابِعَهُ.²

"Whoever supports two girls until they reach adulthood, he will come on the Day of Judgment in such a way that he and I will be like this."

In another place, the Prophet Muhammad ﷺ declared:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ
ثَلَاثَةٍ إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ
أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ³

"When a person dies, all of his deeds are erased, except for three: continuous charity, knowledge that benefits others, and children who pray for their parents."

If the children perform good things and pray, the parents will continue to receive the reward because good children are the parent's unending investment in charity. The Holy Prophet (PBUH) emphasized the responsibilities of parents, directing them to focus on their children's worldly education and training, as well as their morals and behavior. The Prophet's (PBUH) guidance is as follows:

ما نحل والد ولدا أفضل من أدب حسن⁴

"No father has ever given his son a better or more excellent gift than good and excellent literature."

On the authority of Hazrat Abdullah bin Umar, may Allah be pleased with him, it is reported in Sunan Abi Dawud that the Holy

Prophet, may God bless him and grant him peace, said:

"That it is enough to make a man a sinner, that he should waste the rights of those under his care."⁵

A well-known proverb states that a parent whose children are introduced to respecting others when become mature turns out to be the best of humans. In contrast, if children are treated casually and if one exhibits laziness and carelessness in their education, leaving children on their own, it damages children's moral, social, and psychological development and ultimately leads to disorder and corruption in the nation and country. Negligence on the part of parents inculcates children with negative characteristics and values, thereby destroying their good character. Consider this: if a person grows a plant and cares for it diligently, it will eventually grow into a large fruit tree that benefits everyone. However, if he does not note it after planting, numerous weeds grow around it, affecting the plant's growth and causing damage to the plant. Given the significance of education for children, the Prophet (peace and blessings of Allah be upon him) stated:

كُلُّكُمْ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ⁶

"Each of you is a guardian, and you are each responsible for the people under your care."

Hafiz Imran Ayub Lahori explains in his book "The Book of Children and Parents" that observing prayers, fasting, and other acts of worship and Sharia regulations is insufficient for a Muslim to be redeemed. He should not, however, enjoin good or forbid wrong from his wife and children. Instead, while he is required to learn and practice religious concerns, he must also teach and

enforce Islamic etiquette and laws on his children.

Parents have to instill the Love of Allah Almighty and His Messenger in the souls of their children to strengthen their morals and character. They should encourage them to perform virtuous deeds and provide Islamic study materials to them. Children should be aware of halal and haram, prayer, respecting elders, speaking to others with kindness and Love, truthfulness, sacrifice, and integrity. They should be advised to be patient and persistent under challenging circumstances and should be encouraged to avoid bad habits such as lying, cheating, abusive behavior, bad behavior toward others, poor company, and stealing, among other sins. Reported on Abu Darda's authority that the Prophet, peace be upon him, said:

ما شيء أثقل من ميزان المؤمن يوم
القيامة من خلق حسن⁷

"On the Day of Resurrection, nothing will weigh more heavily on the scales of a believer than good conduct."

Children's psychological training:

Children should be given moral and psychological instruction at the age of consciousness and reason. Fear, horror, envy, and wrath should be eradicated from children's minds, and they should not be made to feel inferior. Children should be treated fairly and equally; neither a son nor a daughter, young or elderly, should be favored over the other. Giving preference to one child causes the other to develop an inferiority complex and become enraged and psychotic consequently, children become rebellious and avoid divulging their emotions to their parents, and a storm of hatred for their parents brews within them, with potentially disastrous results. Due to their psychological

similarities, Islam has emphasized instilling a sense of equity and equality in children. The Prophet ﷺ said:

اعْدِلُوا بَيْنَ أبنائكم اعدلوا بَيْنَ أبنائكم⁸

"Do justice between your children, do justice between your children."

In another hadith, the Prophet (peace be upon him) said:

فَاتَّقُوا اللهَ وَاعدلوا بَيْنَ أَوْلَادِكُمْ⁹

"Therefore, fear Allah, the Almighty, and treat your children equally."

The second is that Love and affection play a crucial role in children's education. With Love and respect, parents can attract their children's attention to themselves. And when parents cultivate their children's awareness, they develop self-confidence, which forms the basis for a connection between the children and the parents. Through love, they submit and become obedient and feel free to share anything their parents wish. However, affection should not be so excessive that it causes the child to deteriorate. The results of today's extreme Love are such that parents cannot even speak to their children in wrath, and if they become angry in public and use harsh language or they do so in front of a friend or someone at home, in consequence, their children commit suicide. A few days ago, for instance, a young child in a region of Pakistan committed suicide by ingesting rat poison after his father became furious in front of his friends. No one can deny that Love is a big part of bringing everyone together by making people want to obey.

الْمَرْءُ مَعَ مَنْ أَحَبَّ¹⁰

"A man supports whom he likes."

A loving attitude leads to the truth and truth by having a good influence on children's personality development and avoiding evil and jealousy. This caring attitude allows self-training, but remember that Love must be limited. Only via their parents' Love do youngsters gravitate toward virtue and good deeds and away from undesirable traits. Evil and perversion result from a lack of Love and carelessness. The Holy Prophet (PBUH) commanded that children be treated with Love, kindness, and mercy.

The Prophet ﷺ said:

اعْدِلُوا بَيْنَ أَوْلَادِكُمْ فِي التَّحْلِ كَمَا تُحِبُّونَ
أَنْ يَعْدِلُوا بَيْنَكُمْ فِي الْبِرِّ وَاللُّطْفِ¹¹

"Treat your children justly, as you would wish to be treated justly (equality, equality), with kindness and affection."

Our children should be taught to avoid jealousy and rage to the greatest extent feasible. These ills begin at home when parents are too angry with their children instead of explaining the slightest error. They are practicing being furious and incorporating it into their personality. Another reason is when, by giving more importance to one child, parents give that child their undivided attention. The worst possible outcome is disobedience and envy occurs.

The Prophet ﷺ said:

لَا يَزَالُ النَّاسُ بِخَيْرٍ مَا لَمْ يَتَحَاسَدُوا¹²

"People will live well so long as they do not envy."

Anger and jealousy disrupt people's lives and erase their former identities. A youngster, who was also underage, brutally murdered his three-and-a-half-year-old cousin's son a few days ago in a district of Khyber

Pakhtunkhwa due to his resentment and jealousy.

Social Education

From the start, provide your children with the finest social education, whose norms and principles have been determined by Islam. By training children according to these principles, they become exemplary members of society and develop a positive attitude and behavior toward others. In this regard, parents should first instill the virtues of purity in their offspring. Children are attracted to virtuous deeds by avoiding actions against Shariah because they are born with piety and reverence for God.

Children should be encouraged to adopt an attitude of compassion, sacrifice, and forgiveness toward others. These characteristics establish consensus and unity, guaranteeing peace and tranquility in society. The Prophet's words regarding benevolence are as follows:

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا أَهْلَ
الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ¹³

"Those who practice mercy receive mercy from the Merciful. If you are merciful to others, God will be gracious to you."

The Prophet's hadith refers to individuals who do not treat others with mercy and kindness as wretched. The Prophet ﷺ said:

لَا تُنَزَعُ الرَّحْمَةُ إِلَّا مِنْ شَقِيٍّ¹⁴

"Mercy is only removed from the heart of the wretched."

Teaching servants about their rights is essential to prevent contempt for others, which impacts children's personalities. Elderly respect, appropriate speech, proper assembly behavior, norms for humor and

joking, and teaching truth and truthfulness, or stating the fact, are all reasonable manners. Additionally, they should arm them with the teaching of righteousness, encourage them to refrain from lying even in jest, make their kids feel bad about their errors, teach them about monotheism, provide a religious environment at home, and expose kids to religion and the prodding to read sacred texts. Additionally, parents should refrain from doing anything against the law or that they know will harm their children.

Protecting children from negative influences:

A crucial obligation of parents is to shield their children from the company of undesirable companions. Keeping a close watch on your children outside the home is as important as training them inside the house.

The Prophet ﷺ said:

الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدَكُمْ مَنْ
يُخَالِلُ¹⁵

"A man adopts the religion of his friend, so each of you should observe who he is associating with."

The Prophet (peace and blessings of Allah be upon him) said the following about good company and bad company:

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ
كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ لَا يَغْدُمُكَ
مِنْ صَاحِبِ الْمِسْكِ إِذَا تَشْتَرِيهِ ، أَوْ تَجِدُ
رِيحَهُ وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بِدَنَّاكَ ، أَوْ تُؤَبِّقُ
، أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً.¹⁶

"An attar (a person who sells perfume) who sells musk and a blacksmith are examples of a good and a bad friend. You will always get one of the two good things from someone who sells

musk. You should only buy musk or this one if not." You will smell it for sure. But the blacksmith's fire will burn your skin and clothes. If you don't get burned, you'll smell bad. "

The association of evil friends affects a person's morals, resulting in dangerous character flaws. Therefore, parents are responsible for monitoring their children to watch their friends and keep them away from pornographic literature, novels, videos, and other junk.

Even if the work is excellent, children should not be permitted to complete it secretly. Every child's stubbornness should not be satisfied, as doing so would ruin their mood. And minors should not be allowed to play outside after dark. Children should develop emotions similar to those of good people by hearing tales of their lives. And for children to build generosity, they should donate to the impoverished.

Parents have a significant obligation to educate their children, and they can only fulfill this obligation if they follow the Qur'an and Sunnah, safeguard themselves from evil, and set a good example for their children. Some parents console themselves for their children's mistakes by lavishing them affectionately and telling them they will correct themselves as they mature. However, they neglect that if the foundation is crooked, how can the house be built on its level? Parents should instill excellent morals in their children early so they do not regret it later. And parents should always pray to Allah Almighty for outstanding and righteous offspring.

Although nurturing children is a significant and intricate religious and societal obligation that necessitates parents' conscientious

fulfillment, the quality of education significantly influences a child's personality, morality, and character. Additionally, various mental, emotional, and psychological issues and unfavorable attitudes might emerge. As an example:

- Even children raised in an atmosphere characterized by restriction, mocking, physical punishment, and taunting may develop a profound sense of fear and vulnerability, leading to a lack of self-assurance and trust in themselves and others.
- Children in an atmosphere characterized by ridicule, disdain, and censure are prone to acquiring adverse behaviors such as derogatory actions toward others and committing errors.
- Children raised in a setting characterized by frequent conflict and hostility tend to exhibit aggressive and argumentative behaviors.
- The presence of dread and uncertainty within the environment also engenders a corresponding sense of fear and insecurity in youngsters.
- It is imperative to avoid diminishing children's self-esteem by condemning, scolding, or mocking their inadequacies, mistakes, shortcomings, and imperfections.
- Allow youngsters to communicate their feelings and emotions.
- Putting off addressing children's legitimate needs and ambitions is inappropriate. In this approach, the infant develops feelings of lack, greed, invisibility, and greed.

Conclusion:

To effectively steer our society and nation towards achievement and economic well-being, it is crucial to prioritize our children's education in a manner that fosters cognitive independence and self-confidence through suitable pedagogical approaches and ethical frameworks. The promotion of cognitive autonomy and self-assurance in children is predominantly fostered by parents, with instructors playing a secondary role.

Offspring not only acquire physical traits such as color, appearance, and height from their parents, but they also inherit their parents' behavioral patterns, both positive and negative, including habits and attitudes. Offspring of parents who exhibit high levels of rage may likewise display similar unfavorable behavioral patterns. Children consistently subjected to criticism and comparison by their parents may experience adverse consequences later. Unfavorable attitudes transfer from one generation to another. We have the practical teachings of our Holy Prophet (PBUH) where the rights of parents hold significant importance in the eyes of Allah, and similarly, children's rights are also given significant consideration. According to it, one should demonstrate conduct and comport oneself in a manner that fosters the children's adherence to legal principles.

Recommendations:

Principles for Effective Parenting in the Modern Era:

Child rearing and the fundamental duties of parents encompass the following aspects:

- Educating and instructing children should be undertaken with sagacity and an attitude of acceptance.
- Establishing an optimal environment within the domestic

- setting is essential for cultivating proficient child-rearing methods and augmenting ethical growth.
- It is recommended to demonstrate forbearance towards the shortcomings and mistakes of youngsters, choosing discreet explanations over public reprimands.
 - It is advisable to refrain from expressing grievances about children in the presence of others, as this behavior can contribute to developing an inferiority complex in youngsters.
 - It is imperative to provide children with ample opportunity to engage in independent activities since this fosters the development of their self-confidence.
 - Instilling virtues such as patience and tolerance in children from an early age is imperative.
- Ensuring the well-being of children's psychological state and behavioral patterns during their upbringing is paramount in preventing the emergence of unfavorable characteristics and deterring stubbornness and obstinacy.
 - It is a common phenomenon for children to engage in the act of imitating their parents.
 - It is imperative to consistently safeguard children from negative influences and maintain vigilant supervision over their social interactions.
 - It is imperative to provide children with instruction in conversational etiquette, including the cultivation of speaking gently, starting from an early age.

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