

AN ANALYTIC STUDY ABOUT PROPHETIC
PARENTING AND ITS IMPORTANCE IN
MODERN PERIOD

BY
MUHAMMED SINAN.M
AD NO:337
REG NO:210182

DARUL HASANATH ISLAMIC COLLEGE
(Affiliated To Darul Huda Islamic University)
KANNADIPARAMBA, KANNUR
NOVEMBER 2023

**AN ANALYTIC STUDY ABOUT PROPHETIC
PARENTING AND ITS IMPORTANCE IN
MODERN PERIOD**

Degree final year dissertation to Darul Huda
Islamic University in fulfilment of requirements
for PG admission

**BY
MUHAMMED SINAN.M**

Ad.no: 337

Reg.no: 210182

Submitted To:
**DARUL HUDA ISLAMIC UNIVERSITY
CHEMMAD, KERALA, INDIA**

November 2023

*“The best deeds are: Salat in its stipulated hour; goodness towards parents and Jihad
in the way of Allah.”*

(Sahih Muslim)

This study is dedicated to my beloved parents; Ismail and Bushra, the source of my inspiration; my brothers, Hijaz and Nazim my sister Fathima; the spiritual guidance and well-wishers in DHIC

APPROVAL PAGE

I certify I have supervised and read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Bachelor in Islamic and Human Sciences

Usthad Sahal Hudawi

Puzhakkara

(Research Guide)

I certify that this dissertation was submitted to the office of academic affairs and is accepted as fulfilment of the requirements of the award of degree of Bachelor in Islamic and Human sciences

Usthad Majeed Hudawi

(Research In Charge)

DECLARATION

I do hereby declare that this dissertation is the result of my own research, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at DHIU or other institution.

NAME OF THE RESEARCHER: MUHAMMED SINAN M

AD NO:337

ADDRESS: BUSHRA MANZIL

PO CHAPPARAPADAVU

TALIPARAMBA

KANNUR, KERALA

(PIN) 670581

Tel No: 7907339495

E-mail: muhdsinancpdv@gmail.com

Signature.....

Date.....

ACKNOWLEDGEMENT

In the name of Allah All praises be to Allah the lord of universe.

Let his regards and solutions be upon the holy prophet Muhammad

and his family and companions.

I tried my best to find the result of my thesis as my best. I am quite humbled by the generosity of various professors who shared with me their perspectives and made time to answer my inquiries. I know this work as that, which follows, could never have been written without their collaboration and efforts.

I am highly indebted to Usthad Sayyid Ali Hashim Baalawi Nadwi for this guidance and constant supervision as well as for providing necessary information regarding the research and also their support in completing the thesis and I would like to extend thank my respected teacher Unais Hudawi and Sahal Hudawi for having given generously of his big support and instruction throughout my research.

My acknowledgements would be incomplete if I did not extend the token of appreciation to all my teachers, well-wishers, friends and students in Darul Hasanath Islamic College.

May Allah, the Almighty, bestow His rewards and blessings on them all. Finally, I state that I am alone responsible for the entire faults that remain in this thesis. May Allah accept this humble attempt and make it fruitful for this life and hereafter, *Amin*.

CONTENTS

APPROVAL PAGE	V
DECLARATION	VI
ACKNOWLEDGEMENT	VII
CONTENTS	VIII
ABSTRACT	1
خلاصة البحث	2
CHAPTER ONE INTRODUCTION TO STUDY	3
1.1 PREFACE	3
1.2 REVIEW OF LITERATURE	4
1.3 STATEMENT OF PROBLEM	5
1.4 RESEARCH QUESTION	5
1.5 OBJECTIVES.....	5
1.6 RESEARCH METHODOLOGY	6
1.7 SCOPE OF STUDY	6
1.8 ORGANIZATION OF STUDY.....	6
CHAPTER TWO PRINCIPLES AND PRACTICES OF PROPHETIC PARENTING	8
2.1 DEFINITION OF PARENTING	8
2.2 DEFINITION OF PROPHETIC PARENTING	10

2.3 PRINCIPLES OF PROPHETIC PARENTING	12
2.3.1 Children are born pure	12
2.3.2 Parental guidance and modeling are important	13
2.3.3 Mercy and kindness are fundamental to raising children.....	14
2.3.4 When it comes to your kids, where do you draw the line?.....	15
2.3.5 Tiny duties for a tiny shoulder to achieve greatness.....	16
CHAPTER THREE CONCEPT OF PROPHETIC PARENTING	18
3.1 INTRODUCTION	18
3.2 SPIRITUAL DISCIPLINES OF PROPHETIC PARENTING	19
3.2.1 Transferring the fundamental beliefs of Islam.....	19
3.2.2 Organizing and motivating for the worship.....	19
3.2.3 Providing instruction in the recitation and memorization of the Qur'an	20
3.3 INTELLECTUAL DEVELOPMENT OF CHILDREN	20
3.3.1 Education	21
3.4 MENTAL PARENTING.....	21
3.4.1 Giving good name.....	22
3.4.2 Equality and justice between children	22
3.4.3 Giving respect, love and mercy	22
3.5 MOTHERHOOD IN ISLAM	23
3.6 FATHERHOOD IN ISLAM	24
CHAPTER FOUR COMPARISON OF PROPHETIC AND SECULAR PARENTING	26
4.1 INTRODUCTION	26

4.2 SECULAR PARENTING.....	26
4.3 PROPHETIC PARENTING.....	29
4.4 CHALLENGES OF SECULAR PARENTS.....	30
4.5 SIX TYPES OF SECULAR PARENTS.....	31
4.6 MORALS OF PARENTS.....	34
4.7 WHY ISLAMIC PARENTING.....	34
CONCLUSION	37
BIBLIOGRAPHY	38

ABSTRACT

This study is designed to shed the lights on the various aspects and views of Prophetic parenting with a distinguished definition. This study highlights various aspects of Islamic and secular values in term of personality, behaviour, religion and culture. Following a detailed analysis of the prophetic and secular methods of parenting, a comparative study methodology between the two is adopted. This study illustrates the possible similarities and differences between secular and Prophetic parenting methods. As the result of comparing two methods, the researcher concludes that the Islamic system is more effective, efficient, feminine and transparent than the secular parent system hopefully this research figures out new parenting suggestions through the prism of Islam.

خلاصة البحث

تم تصميم هذه الدراسة لإلقاء الأضواء على الجوانب والآراء المختلفة للأبوة النبوية بتعريف مميز. تسلط هذه الدراسة الضوء على جوانب مختلفة من القيم الإسلامية والعلمانية من حيث الشخصية والسلوك والدين والثقافة. بعد تحليل مفصل للطرق النبوية والعلمانية للأبوة والأمومة، يتم اعتماد منهجية دراسة مقارنة بين الاثنين. توضح هذه الدراسة أوجه التشابه والاختلاف المحتملة بين طرق التربية العلمانية والنبوية. نتيجة لمقارنة طريقتين، خلص الباحث إلى أن النظام الإسلامي أكثر فعالية وكفاءة وأثوية وشفافية من نظام الوالدين العلماني على أمل أن يكتشف هذا البحث اقتراحات أبوية جديدة من منظور الإسلام.

CHAPTER ONE

INTRODUCTION TO STUDY

1.1 PREFACE

A child's upbringing has a big impact on their personality and character development. Islam regards parenting as a sacred obligation and responsibility, since parents are responsible for giving their children the greatest care and upbringing possible. Muslims believe that the Prophet Muhammad (peace be upon him) was the ideal father, and they draw guidance on raising children while imparting Islamic values from his teachings and conduct.

Islam is a complete religion, with beliefs and teachings addressing almost every aspect of life on Earth. It is a religion that brings people together and offers perfect rules for the universe's growth on the spiritual, political, and general levels. Its main focus is on the goodness of people in all spheres, such as social relationships, physical circumstances, family planning, and parenting. It offers a thorough picture to support the accomplishment of a well-finished goal.

Parenting is the process of supporting and encouraging a child's intellectual, social, emotional, physical, and growth from birth to adulthood. Parenting is the complicated process of raising a child—not just the biological relationship. Family management is the process through which members of the family work together to address the happiness and well-being of the family. There are different schools of thought within Islamic thought on this idea.

The capacity to parent is essential to both the development of human potential inside the home and a high-quality education. A man's early education is essential to creating a good life because it begins at home and in his surroundings. Parenting preserves a child's physical and mental development from birth to adulthood.

A wealth of information regarding parenting from an Islamic perspective is provided by the research, including definitions, techniques, developmental phases, parenting stages, benefits, and drawbacks. It highlights modern views of parenting and concludes with contrasting secular and Islamic parenting approaches.

1.2 REVIEW OF THE LITERATURE

The corpus of research on prophetic parenting is growing, despite its current limited size. One essay that discusses the part parents play in helping children build their character is "Prophetic Parenting; The Role of Parents in Building the Character of Children in Madrasah" by Nurul Hidayah. With a focus on the roles parents play in this process, the essay discusses the importance of prophetic parenting in a madrasah child's character development process. The author argues that for children to grow up with strong Islamic morality, parental engagement in their education and upbringing is essential.

Another essay that discusses the application and benefits of prophetic parenting in establishing Islamic morality in early infancy is "Prophetic Parenting in Sharpening Islamic Principles Ra Al Bayan Early Childhood" by Elvira. The goal of the study is to clarify the Islamic parenting and education model that the Prophet Muhammad (peace be upon him) created and to contribute to the corpus of knowledge already accessible on prophetic parenting. We talk about the idea of prophetic parenting and how it might

be applied to instil Islamic ideals in young children. The article claims that raising a generation of pious Muslims and creating an environment where children can acquire Islamic values depend on prophetic parenting.

1.3 STATEMENT OF THE PROBLEM

This research project aims to address the understanding of how prophetic parenting influences Madrasah students' morality and character. Despite the fact that Islamic teachings make it abundantly evident that parents play a crucial role in shaping their children's characters, little research has been done on the concept of prophetic parenting and its practical applications.

Understanding the advantages of prophetic parenting in forming Islamic morals in young children is also necessary. Given the difficulties Muslim parents encounter in parenting their kids in a world that is becoming more secular and materialistic, this is especially crucial.

1.4 RESEARCH QUESTION

1. What does the Islamic perspective of parenting consider?
2. How to explore the principles and practices of prophetic parenting based on the teachings of the Prophet Muhammad?
3. How do Islamic ethics of parenting vary from secular perspective?
4. Is prophetic parenting impacted on children's development and well-being, and if so, how?

1.5 OBJECTIVES

- To find out the Islamic methodology of parenting.

- To explore the principles and practices of prophetic parenting based on the teachings of the Prophet Muhammad.
- To make an understanding of the difference between Islamic and secular perspective of parenting
- To investigate the impact of prophetic parenting on children's development and well-being.

1.6 RESEARCH METHODOLOGY

Throughout this study, the researcher focuses on the comparative research approach using library resources such books, journals, thesis papers, and Web pages in the field of social studies. The researcher followed the description and comparison of research and made use of secondary data.

1.7 SCOPE OF STUDY

The practices and principles of prophetic parenting as they pertain to the teachings of the Prophet Muhammad and how they impact children's development and well-being will be the exclusive focus of this study. The study will focus on parents, educators, and other individuals with pertinent information and experience using a descriptive research design.

All things considered, the research will provide an in-depth analysis of prophetic parenting and its effects on children's development and well-being in a specific context, but it will not provide an in-depth understanding of parenting styles and their effects on children's wellbeing more broadly.

1.8 ORGANIZATION OF THE STUDY

Chapter 1: Overview of the subject

The study's background and context will be covered in this chapter.

Chapter 2: The Principles and Practices of Prophetic Parenting

The concept of prophetic parenting is defined differently in this chapter.

Chapter 3: Concept of Prophetic Parenting

The topic of religion and spirituality in parenting will be covered in this chapter.

Chapter 4: Comparing prophetic and secular parenting

The advantages and disadvantages of both will be covered in this chapter.

CHAPTER TWO

PRINCIPLES AND PRACTICES OF PROPHETIC PARENTING

2.1 DEFINITION OF PARENTING

Parenting is the process of nurturing and growing children from birth to adulthood. It entails a range of responsibilities and activities intended to support a child's development on the physical, emotional, social, and cognitive levels. It means providing children with the guidance, support, safety, and nurturing they require in order to grow up to be responsible, well-adjusted people.

Parenting involves many different aspects, such as establishing boundaries, establishing discipline, imparting morals, and offering love and emotional support. Throughout the course of a child's development, caregivers are required to fulfil a multitude of duties and obligations in order to assist youngsters in navigating the opportunities and obstacles of life. While there are a wide variety of parenting theories and approaches based on individual, cultural, and societal factors, promoting children's development and well-being is the primary goal.

Undoubtedly, being a parent entails a variety of duties and pursuits, such as

1. **Physical Care:** This includes providing a child with the necessities, such as clothing, food, shelter, and medical care. It also means ensuring their health and safety.
2. **Emotional Support:** Parents are crucial in giving their kids comfort, emotional support, and a sense of security. This means providing for a child's emotional needs,

demonstrating affection for them, and helping them learn how to control their emotions.

3. Education: Early childhood education and homework help are typically the responsibility of the parent. They also help to develop a passion of learning and curiosity.

4. Discipline: Raising children is about more than just teaching them right from wrong and applying rules. Discipline is a common tool used to teach children morals, accountability, and self-control.

5. Social Development: Parents help their children form adult and peer relationships as well as social skills. This includes teaching social skills, empathy, and decency.

6. Ethics & Principles Education: It is common for children to absorb the cultural, moral, and ethical values of their parents. This means teaching kids moral principles and helping them develop a sense of integrity.

7. Problem-Solving and Decision-Making: Parents help their children develop these skills by mentoring them. This helps kids develop their critical thinking and decision-making skills.

8. Time Management: Teaching children how to create goals, organize their schedules, and take responsibility is another aspect of parenting.

9. Financial Responsibility: Parents usually instil in their children the importance of budgeting, money management, and financial responsibility.

10. Health and Wellness: Parents have a responsibility to instil in their children the values of exercise, a well-balanced diet, and proper hygiene.

11. Crisis Management: Parents provide support to their children at times of crisis or disaster, helping them to learn how to overcome difficulties and build resilience.

12. Cultural and Religious Guidance: Depending on their own personal convictions, parents might impart cultural and religious values, rituals, and practices to their children.

13. Independence Preparation: Depending on their own personal convictions, parents may impart cultural and religious values, customs, and practices to their children.

It's important to keep in mind that parenting practices and beliefs can vary widely, influenced by societal, cultural, and individual factors. Effective parenting involves attending to the specific requirements of each kid and providing a nurturing and supportive environment for their development.

2.2 DEFINITION OF PROPHETIC PARENTING

The concept of prophetic parenting is often associated with Islamic parenting, particularly among Muslim cultures. It outlines a parenting strategy based on the Hadith, or the Prophet Muhammad's sayings and acts, and the Quran, which include the Prophet Muhammad's teachings¹ and traditions (peace be upon him). The aim of prophetic parenting is to raise children by imitating the Prophet in line with Islamic moral and ethical ideals.

A few crucial elements of prophetic parenting might include.

1. Role Modeling: Parents try to live up to the values and ideals they want their children to learn. Their intention is to lead by example in terms of behaviour, morality, and religion.

¹Imam Mohammed al Bukhari, sahih al Bukhari, chapter fitrah, (Daru ṭbnu khaṭīr), Hadith narrated by Abu Huraira.

2. Islamic Education: Prophetic parents frequently place a high premium on teaching their kids about Islamic values, customs, and beliefs. A few instances of this education include reciting the Quran, imparting Hadith, and giving guidance on Islamic principles and ethics.
3. Emphasis on Character Development: Parents, like the Prophet Muhammad, place a strong emphasis on teaching virtues and character attributes in their kids, such as patience, kindness, honesty, humility, and compassion.
4. Prayer and Worship: In order to foster a relationship with Allah (God), prophetic parents instill in their children the habit of routine prayer and worship.
5. Teaching Islamic Ethics: In order to establish a relationship with Allah (God), prophetic parents instruct their children to pray and worship him on a daily basis.
6. Moral instruction: Parents' moral and ethical instruction is based on Islamic teachings, which help children make decisions that align with Islamic values.
7. Love and Compassion: The core values of prophetic parenting, which models the Prophet's tender treatment of children, are love, compassion, and supporting young people's emotional growth.
8. Parent-Child Communication: Prophetic parenting, which emulates the Prophet's gentle treatment of children, places a great importance on love, compassion, and fostering children's emotional growth.
9. Respect and discipline: In addition to teaching love and compassion, parents should also instill discipline and respect for authority, in line with the teachings of the Prophet.

10. Community and Social Responsibility: Children are encouraged to become involved in their communities and to understand that they have a duty to look out for others, especially the less fortunate.

The notion of prophetic parenting in Islam is deeply embedded in the conviction that moral values and a sound theological basis should be instilled in children from an early age. It emphasizes how important it is to foster children's moral and spiritual development, following the Prophet Muhammad's example in both his dealings with children and his more general teachings.

2.3 PRINCIPLES OF PROPHETIC PARENTING

Children are an Amanah, a blessing and an obligation for Muslims. It is our duty to ensure that kids grow into hardworking, productive, and most importantly, God-fearing individuals who will benefit the Ummah. A man's activities end when he passes away, according to the Prophet Muhammad (PBUH), with the exception of three situations: a lifelong act of Sadaqat (charity), knowledge that becomes beneficial, or a devoted child who prays in his honour. [Sunan Abi Dawud]²

Raising our children in such a way that they will profit from us and themselves in the hereafter should therefore be our aim and ambition. The following five guiding concepts must become deeply embedded in our daily lives as we care for our children in order to achieve this goal

2.3.1 Children are born pure

There are two ways to understand a person's behaviour: either way, it's considered that the person's acts are a reflection of his or her inner traits, or it's assumed that the person's actions are a result of the circumstances surrounding him or

² Sunan Abi Dawud 2345/211 (Darul aman)

her. This is the attribution theory found in social psychology. However, the Messenger of Allah declared, "As an animal produces a perfect young animal: do you see any part of its body amputated? No child is born except on al-fitra (Islam or primordial human nature), and then his parents make him Jewish, Christian, or Magian." [Sahih Muslim]³

This hadith holds that infants have an inherent predisposition toward virtue and faith in a single God. They are also born pure and blameless. There is not the slightest possibility that the child's character will lead to misbehaviour. Therefore, you cannot hold a child accountable for everything that they do wrong, particularly before the age of ten. When a child acts out, his main goal is to imitate or apply what he has seen, heard, felt, and comprehended from his environment.

What we see is that if the child does something that annoys his parents, he gets a quick rebuke and finger-pointing. Parents must realize that all he is doing is reacting to what he perceives, hears, and feels. It's probable that he has emulated the behaviours of individuals in his vicinity.

2.3.2 Parental guidance and modeling are important

Early on, children are still learning what is good and wrong as well as proper behaviour in their environment. It is the parents' responsibility to teach their child how to choose his environment and the people he surrounds himself with so that he can continue to do good and pure deeds. "Every one of you is a guardian and is responsible for his charges," said the Prophet (PBUH).

The person in charge of a group of people is their guardian and is accountable for them; a man is accountable for his family; a woman is accountable for

³ Sahih Muslim chapter huqood al validain12/128

her husband's home and children; a slave is accountable for his master's belongings; consequently, each and every one of you is accountable for the people under your care. [Sahih Al-Bukhari]⁴

The child doesn't know what to do because he is still learning about the world. He is naturally good; it only needs to be nurtured. His parents are responsible for raising him, guiding him, and taking care of him. If left on his own, the youngster may choose to follow either path based on the individuals he interacts with and encounters. If his parents take seriously their obligation to nurture him on al-Fitr and to obey Allah and His Messenger (PBUH), then it is likely that he will continue to do what is right and pure.

2.3.3 Mercy and kindness are fundamental to raising children

A great leader is one who has empathy for others who are under their care. Muhammad (PBUH) possessed this quality. He showed compassion and charity even to those he did not lead—his foes (PBUH). Because our Prophet (PBUH) was a compassionate person, he let children clamber over him when he was in a prostrated position.

During one of the prayers at night, the Messenger of Allah (PBUH) came out to us carrying Hasan or Husain," Abdullah bin Shaddad recalled his father saying. The Messenger of Allah (PBUH) sat him down, uttered the Takbir, and started to pray. He bowed for a considerable amount of time while in prayer. My father said, "I went back to my prostration after raising my head and seeing the infant on the back of the Messenger of Allah (PBUH) as he was prostrating. "O Messenger of Allah (PBUH), you prostrated during the prayer for so long that we thought that something

⁴ Imam Mohammed al Bukhari, sahih al Bukhari, chapter fitrah

had happened or that you were receiving a revelation," the crowd exclaimed after the Prophet (PBUH) had completed his prayer. "No such thing happened," he declared. However, my son was riding on my back, and I preferred to leave him alone till he was tired. (Nasa'i)⁵

In prayer, how many parents do you know who would allow their child to climb all over them? You can get upset with your child for climbing on your back and sitting on your head because it goes against one of the tenets of Islam. But the Prophet Muhammad (PBUH) did not forbid children from playing because he recognized that it is in their nature to do so. We have to realize that a child's play and "kidding" are essential to their healthy growth since they help with their social, emotional, mental, and physical development.

According to Aisha, in another hadith, a Bedouin approached the Prophet (PBUH) and stated, "You [people] kiss the boys! We avoid kissing them. "I cannot put mercy in your heart after Allah has taken it away," the Prophet (PBUH) stated. [Sahih Al-Bukhari]⁶

We are all aware of the importance of cuddles to a baby's feeling of safety and contentment. You should still give your child physical affection as they get older. Of course, you can reduce it as your child grows older, but you should never stop entirely.

2.3.4 When it comes to your kids, where do you draw the line?

Allah has given us limitations that we must adhere to. "Religious obligations, or fara'id, have been established by Allah the Almighty; therefore, do not disregard them," declared the Prophet Muhammad (PBUH). Please respect the boundaries he

⁵ Nasa'i 111/18

⁶ Imam Mohammed al Bukhari, sahih al Bukhari, chapter tharbiyah

has set. Some things He forbade, so do not transgress them; regarding other things, He said nothing, not because He forgot, but rather out of compassion for you; so, do not pursue them. [Nawawi Hadith]⁷

Without limits, everyone could do anything and violate the rights of others, resulting in anarchy in society. The child is in the same boat. In order to provide the child the freedom to act and behave within them, he requires a set of boundaries to regulate his conduct. He will always be testing you with his actions to determine what is and is not acceptable if he does not know what the boundaries are.

The youngster will have the guidelines to act within the boundaries and won't be left wondering or puzzled if he is taught what is appropriate and excellent behaviour in advance.

2.3.5 Tiny duties for a tiny shoulder to achieve greatness

The youngster has to learn responsibility just as everyone of us is accountable for the things under our care. Being responsible not only helps the youngster learn independence but also dependability, productivity, and dependability. Rather than making him feel worthless, it gives him a sense of belonging in both the family and society. He'll become a valued member of the family and the community and find a sense of belonging. Instead of acting out of frustration and helplessness, it will give him a purpose. Teaching kids to take accountability for their behaviour is also beneficial.

Each of us is accountable for our deeds, according to Allah in the Qur'an: "Nay, and by the moon, and by the night when it withdraws, And by the morning when it shines, It is, in fact, among the worst tragedies. A word of caution to all

⁷ Imam nawawi -riyadu swaliheen 378/29

people: Each person is held accountable for their own deeds, regardless of whether they choose to go forward by performing good deeds or to stay behind by committing sins. [Quran: Verses 32–38, Chapter 74]⁸

Assigning responsibilities to children at a young age enables them to understand that their actions will impact and disappoint others if they fail to fulfil their obligations. Additionally, it helps the youngster be ready for the day when he will be entirely responsible so that he won't be caught off guard. This means giving him jobs where he can be in charge rather than overloading him. Commence at approximately preschool age, as instructing your adolescent to complete his tasks abruptly will not yield desired results! Throughout the early years, it must be applied gradually, with greater amounts added as the kid progressively approaches adulthood.

⁸ Quran: Verses 32–38, Chapter 74

CHAPTER THREE

CONCEPT OF PROPHETIC PARENTING

3.1 INTRODUCTION

Islamic concepts and beliefs are seen as a practical and comfortable parenting approach. It is the duty of parents to raise their children well throughout their lives. Fair and appropriate parenting guidelines have been presented by Islamic teachings. A prophecy states that when a person passes away, three things will stay in his account that will be helpful and beneficial on the last day, and the third thing is accounted for as a devout and holy child who offers prayers for his parents. As a result, parents will receive their prosperous life medal on the last day based on how well they have raised their children.

Children are negatively impacted by situations in and around the house, which encourage immoral and unethical behaviour. "All children are born in a pure nature then his parents make them Jews and Christians, ⁹" according to a prophecy. Parents need to be involved in every aspect of their kids' lives. It is their responsibility to make sure that their kids live morally upright lives at all times. In terms of healthy parenting, Islamic beliefs emphasize the need to shield kids from evil activities and careers where poor situations can contribute significantly to the development of a negative life.

⁹ Imam Mohammed al Bukhari, sahih al Bukhari, chapter fitrah, (Daru ĩbnu khaġĩr), Hadith narrated by Abu Huraira.

3.2 SPIRITUAL DISCIPLINES OF PROPHETIC PARENTING

Islamic values unquestionably encourage the moral behaviour necessary for this great faith to exist. Thus, these ethical practices are developed to reap the greatest rewards from excellent parenting. The goal of moral parenting is to shield a child's soul from evil and transgressions while also teaching them to worship, pray, and behave well. Islamic disciplines have demonstrated a set of moral parenting techniques in relation to this element.

3.2.1 Transferring the fundamental beliefs of Islam

It is the parental responsibility to teach their children the fundamental principles of Islam. The general elements included in these descriptions include believing (Imam) in Allah, the latter-day angels, the Qur'an and literature, and messengers. Parents would be concerned about their kids' welfare and would want to prevent them from learning false information and misconceptions about Islam's important beliefs and tenets. Teaching and preaching the shahadat is a must. The Kalima When a child is born, parents recite the iqama in the newborn's left hear and the azan in the right hear, saying, "believe there is no god except Allah, believe Muhammad (s) is the messenger of Allah."

3.2.2 Organizing and motivating for the worship

One of the most important responsibilities of parents is to impart knowledge and information about worship and prayers. When someone lives his entire life for the glory of God and is satisfied with the worships and good actions he has performed, then his life has succeeded¹⁰.

¹⁰ Mus'ad Husain Muhammad, *Tarbīāʾ al-'āwālād fil Islam*, (2019), p 149

All Muslims are required to pray five times a day during the period of maturity. The prophet (s) is said to have said, "You have to command your children with prayer while they have aged seven and punish them when they are aged ten,¹¹" according to Abdullah bin Amr bin as (r). Without a doubt, prayer has a greater significance in the framework of Islam. As a result, young children would be involved in prayer, and Islam has prioritized this matter and required parents to provide for their children better in conjunction with religious matters. Furthermore, fasting plays a significant role in worship. Thus, early infancy is the time for children to begin preparing for fasting. The children of Prophet Muhammad's (s) companions were encouraged to practice fasting. However, because of the extreme simplicity, parents are becoming fearful and nervous about their kids fasting these days.

3.2.3 Providing instruction in the recitation and memorization of the Qur'an

Prophet (s) companion Sa'd bin Visas (r) states, "We teach our children verses from the holy book, just as we teach them about the battles of the prophet (s)." As one of the greatest and most well-known Islamic philosophers, Imam Ghazali emphasized the value of teaching children the lessons found in the holy book, the stories and ideas found in the Qur'an, the abundance of examples of good people, and the various religious disciplines. Children have the potential to understand the linguistic and spiritual parts of Islam because of Ibn Sina's remarks in his work "Kitab siyasad" regarding the dignity of teaching the holy Qur'an to them.¹²

3.3 INTELLECTUAL DEVELOPMENT OF CHILDREN

The meaning of intellectual growth of a kid is obtained through moral education, knowledge about cultural reforms and advances as well the tradition of the

¹¹ Abu Davood, sunanu Abi Davood, chapter swalath, page no 334

¹² Mus'ad Husain Muhammad, *Tarbīā al- 'āulād fil Islam*, (2019), p, 150.

holy religion, Islam. These elements give birth to youngsters who are intelligent, sensible, and enthusiastic for society.

3.3.1 Education

Obtaining an education for their children was a parental responsibility. For children's better future¹³, education provides the means to acquire the skills of speaking, reading, and writing. What matters most is that learning about the Qur'an gives kids a better opportunity to live moral lives. Therefore, they can understand the rules and recitation styles of Qur'an in early ages.

When teaching about the life of the prophet [s] and his companions, parents need to be very attentive. Additionally, youngsters need to be studying Islamic sharia, which include understanding stories, poetry, and other literary works, in order to become wonderful and educated adults.

In order to accept their children's good deeds and works, parents applaud and encourage them. Children must be interested in learning moral and spiritual knowledge. While choosing the best school to give their children an excellent education and to help them develop their skills, abilities, and ambitions, parents also have the right to help their children form strong friendships. Establishing a conducive environment for their subsequent discussions, organizing instructional resources, and formulating pertinent questions are all crucial. Regardless of gender, parents are required to respond to their inquisitive queries.

3.4 MENTAL PARENTING

The term mental parenting is defined as the inhabitation of good attitudes and characters. The purpose of this concept is to form the personality for children. After

¹³ 1 Muhammed bin Ahmed swalih, kitab al-tifli fi sharia al- Islamiyah, page no, 322,323.

accomplishing this tremendous concept, child would be able to accompany with people in a good manner, which is the prime goal of mental parenting.

3.4.1 Giving good name

A child who has insulted and cheated would be the sufferer if he has given himself a terrible reputation. Unless they are disgusted, ashamed, or want to distance themselves from the group. "You have been called in the last according to your name and your father's name," the prophet Muhammad [s] says. Therefore, you must select a respectable name.¹⁴ "You choose the name of messengers, most blessed and loved names for Allah are Abdullah & Abdulrahman,¹⁵" declared the prophet [s].

3.4.2 Equality and justice between children

In order to maintain their children's devotion, love, respect, and interaction, parents must take risks. Every parent's child has to experience justice, equality, cooperation, and a close bond. Equality encompasses a variety of topics in addition to money. Giving sweets requires taking equality into account; this viewpoint is consistent with Islamic teachings, which include appropriate parenting techniques. Parents that harbour bad traits such as jealousy, vengeance, hatred, or rage must reject and abandon their children in order to help them develop better morals and careers.¹⁶

3.4.3 Giving respect, love and mercy

Children are innocent and pure from birth, and it is vivid. When parents aren't interested in listening to their kids talk, kids get hostile and feel unwelcome and unworthy. Children's self-assurance and vitality will consequently begin to steadily decline? Giving children respect, love, affection, intimate relationships, and humour is

¹⁴ Abu Davood, sunanu Abi Davood, kithabuladab, page no 236

¹⁵ Imam Mohammed al Bukhari, sahih al Bukhari, kithabuladab, (Daru Ibnu khatir), page no 1229

¹⁶ Muhammed Mahdi al Istanbul, usrathumuslimath, (1,1,1986), page no 94

therefore crucial to their physical health and vitality, as well as to their enjoyment and sense of bliss. A narrative illustrates the prophet's (s) good character and how he may use the best parenting technique. According to Aisha (r), the prophet (s) kissed Hassan and Hussain. Aqrah bin Haris Thameemiya, the man standing next to him, said, "I have ten sons, but I never kissed any of them." The prophet (s) then turned to face him and said, "Those who are not giving mercy, do not get the mercy."¹⁷

3.5 MOTHERHOOD IN ISLAM

It is obvious that mothers have a unique place in every person's social life. Ever from the beginning of human history, parents have been obligated to care for their offspring. The prophetic passage "Paradise is at the foot of the mother"¹⁸ highlights the exceptional honour bestowed upon mothers. The primary characters are women, who devote the most of their lives to raising their offspring. Consequently, one must comprehend the meaning of motherhood in Islam in a logical manner. It alludes to women's urgent personal need to provide for their children by showing them love and affection. Mothers must take a leading role in managing psychological disorders¹⁹ and inconsistencies that may impact their ability to parent in the future.

Consequently, "mothering" has emerged as the most essential role for the well-being of modern civilization, and "home and family are the most needed factors in the foundation of a society." Based on their selfless efforts to raise their children, their compassion, their service, their pregnancy, and their delivery²⁰, the Hadith demonstrates that women are the ones who deserve the most glory. It is clear that moms are more involved in their children's lives than fathers are.

¹⁷ Imam Mohammed al Bukhari, sahih al Bukhari, kithabuladab, (Daru Ibnu khaṭīr), p 9, vol, 8

¹⁸ Aliah Schleifer, "Mother Hood in Islam", (Islamic Texts Society USA, 1996), page no 88.

¹⁹ Dwairy, Marwan Adeeb, "Parental Inconsistency versus Parental Authoritarianism: Associations with Symptoms of Psychological Disorders", (Journal of Youth and Adolescence), 2008.

²⁰ Aliah Schleifer, "Mother Hood in Islam", (Islamic Texts Society USA, 1996).

3.6 FATHERHOOD IN ISLAM

Muslim fathers play a significant influence in their children's life. The Quran and Hadith provide a comprehensive framework for fathers' roles²¹. A Muslim father's duty is to safeguard his family and children in accordance with Islamic values (Hossain et al. 2005). It is the responsibility of fathers to provide their children's financial and educational needs. "A father gives his child nothing better than a good education," according to a hadith.

According to Hadith, "What a man spends on his family is a charity [Sadaqat], and a man will be rewarded even for the morsel that he raises to his wife's lips." Fathers have a responsibility to nurture their children to be good members of society. In addition, "A man will receive rewards for everything he spends on his wife, even if it's just putting a piece of food in her mouth." If any of you are blessed with riches by Allah, you should spend it first on your family and yourself. Nevertheless, a second Hadith fulfilled the preceding one when Muhammad stated that a miserly father is not one of us who has wealth but maintains his family away from his wealth.

3.7 ULTIMATE ROLE MODEL: PROPHET MUHAMMAD (S) AS A FATHER

The ultimate role model for all Muslims in all facets of life is Prophet Muhammad (S). Muhammad (s) treated his children and grandkids with love, charity, and compassion. His respectful demeanour around kids is well valued. Prophet (S) gave them complete care and support²². After serving as the prophet's (s) ten-year

²¹ Tarazi, Norma. "The Child in Islam", (American Trust Publications, 1995).

²² Gulen, M. Fethullah, "Prophet Muhammad; The Infinite Light", (Adam Publishers & Distributors, 1996), page no 241.

servant, Anas Bin Malik (r) claims, "I have never seen a man who was more compassionate to his family members than Muhammad (s)"²³.

Muhammad (s) ranked the welfare of the children as his top priority. Prophet (s) never refrained from showing kindness to youngsters, not even while they were praying alone or in groups. For example, when the Prophet (s) was praying in the mosque, his granddaughter would climb on his shoulders and back²⁴. When Prophet (s) was portraying, he would be careful to set her down and place her back on his shoulders when he straightened up.

²³ Ibid

²⁴ Gulen, M. Fethullah, "Prophet Muhammad; The Infinite Light", (Adam Publishers & Distributors, 1996), page no 243.

CHAPTER FOUR

COMPARISON OF PROPHETIC AND SECULAR PARENTING

4.1 INTRODUCTION

The reality is that every religion and culture have distinct perspectives on almost every issue. However, morality and values appear to be nearly universal in a wide range of faiths. Because there is only one authentic morality on the earth²⁵. People extend it in different ways, though. It is what binds people together despite the wide range of gods and beliefs. It activates the human and fraternal morals. This parallel can also be observed in the area of raising and observing a toddler. Every culture has an obligation to ensure that its members' children learn about their morals and beliefs and ensure they are upholding them. With their kids, even secularists and rationalists use the same approach.

However, secularist parenting offers parents the freedom to choose whether or not to follow a particular religion, such as Islam or Hinduism. It may be this that both delays and increases the likelihood of secular parenting.

4.2 SECULAR PARENTING

People assess and adapt to the changing times as they go through life. He'll discover that his own former fantasies were baseless as who he was then differed greatly from who he is now. For the sake of change, civilizations clashed and cultures questioned civilization. Even religious laws and orders have (nearly) changed to reflect the times or the dominant ideologies. Humanity discovered its own existence as a means of development and advancement. The way of life, the food, clothing,

²⁵ This phenomenon is known as “equi-morality”

transportation, communication, religious workshops, and even the human himself have all changed significantly from the past.

These days, women genuinely possess greater power and safety than men. The world claims that in order for them to soar into an eternity of freedom and happiness, they must be watched over and safeguarded. Thus, history repeats itself, the world adapts, and if things had continued as they were, the world would not have made half as much progress and there would have been no Mari Cury, James Austen, Edith Cowan²⁶, or anybody else.

A parenting style that is not predicated on religious theories or beliefs is known as secular parenting. Rather, it centres on instilling in them a secular worldview that is independent of any one religion. Secular parenting places a strong emphasis on reason, critical thinking, and respect for different viewpoints. Children raised by secular parents are frequently encouraged to examine and think critically about things. They encourage a way of thinking that entails evaluating the facts, taking into account opposing views, and coming to well-informed conclusions rather than just accepting information at face value.

Parenting in the secular sense usually places an emphasis on moral behaviour without reference to religious doctrine. It is possible for parents to impart values like empathy, kindness, honesty, and responsibility to their children by using generally understood and accepted concepts. Parents who are not religious help their kids establish a moral compass on their own. They might impart the knowledge that moral behaviour is inherently important for creating a fair and peaceful community and is

²⁶ Edith Dircksey Cowan, OBE was an Australian social reformer who worked for the rights and welfare of women and children

not dependent on the prospect of reward in the afterlife or the fear of divine retribution.

Children with secular parents are frequently exposed to a wide variety of scientific, cultural, and historical information²⁷. This involves valuing literature, the arts, and the sciences impartially, free from religious bias, enabling kids to grow up with a well-rounded worldview. Secular parenting promotes an accepting attitude toward education and helps people comprehend and embrace a range of viewpoints, ideologies, and ways of life. This aids kids in navigating a diverse world in terms of culture and religion.

They commemorate anniversaries and festivals independently of religious customs. This could entail establishing family customs and festivities that highlight relationships, shared values, and personal development. Comprehensive and scientifically grounded sexuality education is frequently endorsed by secular parenting. Without being constrained by religious dogmas, it entails candid conversations about human biology, relationships, consent, and safe practices. Secular parents frequently stress the value of individuality and self-determination. Youngsters are taught to investigate their own values and ideas, with the knowledge that such beliefs ought to be grounded in introspection and reason.

Engaging in secular and humanist communities that offer a nurturing atmosphere for families with like principles can be a component of secular parenting. Social justice, community service, and common interests are frequently the focal points of these groups. Respect for diversity in all its manifestations, including

²⁷ 1Robert Stuart, "Marxism and Anticlericalism: The PartiOuvrierFrancais and the War Against Religion", *Journal of Religious History*, vol. 22, no. 3, (1998), 287-303

religious diversity, is usually encouraged by secular parents. Youngsters are urged to comprehend and value the viewpoints of those with varying backgrounds and beliefs.

It's crucial to remember that the intricacies of secular parenting can differ greatly because it's a broad strategy that can be interpreted and modified according to the unique requirements and ideals of every family rather than being a strict ideology.

4.3 PROPHETIC PARENTING

A parenting style that is influenced by the teachings and examples of prophets from different religious traditions—most notably Islam—is known as prophetic parenting. "Prophetic" in the context of Islam refers to the deeds and words of the Prophet Muhammad (peace be upon him), who is regarded as Islam's last and last messenger. His example served as the model for prophetic parenting, which aims to help Muslim parents install moral and ethical ideals in their children.

The basic principle of prophetic parenting is the need of parents acting as role models for their kids. It is suggested for parents to model the morals and qualities that they want their kids to inherit by modeling themselves after the Prophet Muhammad. It entails actively imparting moral and ethical principles to kids based on the Quran's teachings and the Prophet Muhammad's customs. These principles could include humility, kindness, patience, compassion, honesty, and respect for other people.

The goal of prophetic parenting is to make children adore God (Allah). This entails imparting to them the idea of Tawhid, or the unity of God, and cultivating in them an attitude of thankfulness and devotion via religious practices like fasting, prayer, and almsgiving. Prophetic parenting views punishment as essential, but it is tempered with empathy and understanding. In addition to correcting conduct, the objective is to foster a child's sense of right and wrong.

Secular and religious education are highly valued in parenting that is prophetic. Parents are urged to give their children a well-rounded education that incorporates a thorough comprehension of Islamic beliefs and values in addition to academic knowledge. Parents that practice prophetic parenting encourage their kids to develop a feeling of accountability and responsibility. This entails accepting accountability for their deeds, protecting their possessions, and making a constructive contribution to their communities.

Islamic parenting places a strong emphasis on the value of parents and children having efficient communication. It is advised that parents listen to their kids, provide counsel with discernment and tolerance, and have polite, honest conversations with them. Prophet Muhammad is renowned for having valued the development of close sibling relationships. Parents that practice prophetic parenting urge their kids to form healthy relationships with each other.

Respect for parents, elders, and other authoritative figures is instilled in children. This entails being considerate and kind to teachers, parents, and local authorities. Instilling in children a feeling of community and social duty is a common aspect of prophetic parenting. Children can be encouraged by their parents to take part in community service projects and other endeavours that advance society.

4.4 CHALLENGES OF SECULAR PARENTS

Raising a child is a process fraught with many difficulties and hardships. Being secular is far more difficult than it already is when you consider everything. Unless they are able to force their kids to attend these religious events, parents must be prepared and committed to provide their kids with an equal and secular perspective on all facets of belief. As a result, nearly all books on secular parenting have included

additional information for parents to read. Instead of discussing the benefits or uses of being secular, as every other research author about their subjects does, the mourners did so. The moral issue is the primary difficulty.

Many people adhere to the belief that morality and religion are inextricably linked. Morality is taught by religion, although morality can exist without religion. Religion is not a prerequisite for being a decent, moral, and courteous person. There are numerous approaches to raising kids morally. There are plenty of moral people in the world who do not practice any religion. Religions provide people with a moral code that they can live by.

These are the fundamentals of good and bad. For example, the Ten Commandments²⁸ are a set of guidelines provided by the Bible to Christians on how to distinguish between good and evil. The same variety of criteria are also provided by society. It provides laws that are judged to be beneficial. We do not cause a stir and we abide by the laws and regulations.

4.5 SIX TYPES OF SECULAR PARENTS

Six categories of secular parents are described by researcher Wendy Thomas Russell in her writings.

1. Back to religious beliefs

Some parents, mainly those who grew up in religious homes, feel that the advantages that come with being religious or having engaged in religious activities cause them to forget or lose their own belief that their children should not be forced to adopt a religious worldview. Raising children the way one was raised is dishonest, despite the

²⁸ Twinkl, 10 golden rules, basics of Christianity

undeniable risk-free, simple, and well-known degree of comfort that comes with it. The idea that no one, not even the parent, is illogical is something that cannot be taught to children with honesty.

2. The weakening of religion

This type is the exact opposite of first one. When religion is portrayed as something that should be avoided at all costs, parents not only take away their child's ability to decide for themselves what belief system is best for them, but they also neglect to teach their child that there are situations in which rational people should follow a religious path. Using this tactic to raise an anti-religious atheist may seem like the most "honest" way to proceed, and you may be correct, but you could end up raising a child that is prejudiced and bigoted instead than accepting and kind.

3. Relying on spiritual guidance

These parents, who are utterly nonreligious at home, enrol their kids in Hebrew and religious schools, believing that the kids will pick up all the knowledge they require there. One benefit of letting your kids access religious information is that you can be honest with yourself about it. Sadly, you lose all control over your child's education when you outsource. Furthermore, the youngster will probably become confused and find it difficult to grasp why their parents are providing one set of facts while the school is providing a plethora of them.

4. Seeking out other organizations

A nonreligious parent may feel more comfortable forcing their children to attend alternative religious schools and study various subjects if they have had better experiences with religious leaders or individuals, or if they were raised religiously. It permits "spiritual guidance" without requiring adherence to established belief systems.

Additionally, whether or not it is better for your child depends on how the group assists you in exposing them to a variety of viewpoints.

5. Not caring about religion

The simplest and most seductive approach that many secular parents still employ is being silent about religious things. Many of them avoid the topic entirely, viewing it as something that is less important or interesting. Silence is obviously not the worst thing a parent can do. It is not ideal, though, for a variety of reasons. First of all, it is impossible to dispute the importance of religion in American culture while still calling it "uninteresting" or "irrational." Youngsters who don't understand the basics of religion may feel alone or ashamed. Second, your silence could provide the impression to your kids that unbelief is inherently bad or shameful. (The true disgrace is that!) The third, and perhaps most unsettling, reason is that denying children access to religious education can result in what is known as "religious hijacking" of children, which occurs when kids are unhappy with their spiritual guidance or answers. Welcome back home, and search elsewhere—in churches, temples, or mosques—for direction.

6. Moral and spiritual counselling at home

The best of these methods is what we refer to as this. Some nonreligious parents introduce their kids to religious concepts through literature, movies, local gatherings, and informal talks. The topics of human nature, the afterlife, and the "meaning of life" are all openly and honestly discussed. They work hard to help kids develop empathy and respect for everyone while letting them make their own decisions about religion.

4.6 MORALS OF PARENTS

The question here is how to raise moral children with religious morality. Following are some of the key elements of morality.²⁹

1. Be honest with them about the information they need to know; lying will just make you look bad.
2. Show courage and grant courage to survive all the waves that come their way.
3. Honor your word, no matter how difficult or expensive it may be. Breaking a commitment causes a rift in relationships and may even shatter the heart of the person who was impacted.
4. There is a mirror reflect effect: treat people how you would like to be treated, and you will receive back only what you have given.
5. Be able to forgive others, as holding them guilty would only result in adversaries and hatred.

4.7 ISLAMIC PARENTING SO GOOD, WHY?

It is evident that secular parenting is losing ground on fundamental principles and has numerous flaws in its ideology from a scientific, ethical, and philosophically. However, there are issues with Islamic parenting as well,³⁰ but solely because the followers do not think in exactly the same way as Islam does.

A secular is diminishing the value of families and emotions, since the Islamic foundation is all about being social assistance for the household. In the Qur'an, Allah says: "O you who have faith, guard yourselves and your loved ones against a fire whose fuel individuals and stones, over whom angels with stern and severe

²⁹ 7 Wendy Thomas Russell, "Relax, It's Just God", (Brown Paper Press, March 31st 2015), 50-65.

³⁰ Junaid Ahmad, "Parenting In Islam" (December 22, 2018).

appointments watch”³¹. Every one of you is a guardian and accountable for his or her ward, the prophet (PBUH) declared. Both the ruler and the man are guardians of the people in their household; also, the woman is a guardian and is in charge of her husband's home.

Every one of you is a guardian and accountable for his or her ward, the prophet (PBUH) declared. Both the ruler and the man are guardians of the people in their household; also, the woman is a guardian and is in charge of her husband's home. These are broad, Islamic expressions emphasizing the idea that Islamic parenting prioritizes values over other parenting styles.

1. Islam sorts and teaches every moment from birth to death and draws explanations on how to make everything move on right way. Islam teaches everything you have to do with your children in every aspect and structure of parenting when secularist leaves it for parent’s ideas even teaching how to hold a baby in your hand.

2. Family management in secular style does not promote the importance for a family but rather it advocates the individual freedom well-being. A better society descends to a better family. A child who has full-fledged freedom to act as he like does not obey his parents like the religious child do. On the other hand, Islamic perspectives order a person to fulfil all duties that has supposed to build up a good family and home.

3. Islam gives great priority for parents and says “those who raise their child in good way are in heaven”. There is a story: a Sahabi came to prophet (s) and asked to whom i have to behave the best. Prophet (S) said “you mother” he kept saying it for three

³¹ Quran 66:6

times when the Sahabi asked same question. So, basically parenting is a one of great priority in Islam.³²

4. Islam lists out the rights of children. A Saḥābī came to prophet (s) and said his son is not doing his duties then prophet (s) asked the son why? He said father didn't do his duty. He named me with a bad name so, prophet (s) ordered father to do his duty first. This indicates the importance of better parenting.

³² NahlehGharaviNaeeni, "What is Women's Studies in Islam?", *Procedia - Social and Behavioral Sciences*, 46, (2012), 1790-1794

CONCLUSION

This study is meant to have the glimpse on the prophetic and secular perspective in parenting. It is clear, not rhetorical that the Islamic and secular parenting styles have their own merits and demerits. After referring and defining the ways and methods which are implemented in the child rearing from both perspectives, the research tended to generate more glory for the prophetic aspects

Islam has advocated and supported the parenting methods for the well-being, intellectual and physical development of children. For the sake of better future of children, Islamic teachings and instructions will assist the parents.

Regarding to the parenting responsibility, all stages of child is very important and deserves special care and attention. From giving birth to until the children get matured parents should keep an eye upon them and they should be accompanied by the generous amount of mental support, love, compassion, affection and harmless advices. Islam suggests the disciplines to the parents in all growing phases of children.

BIBLIOGRAPHY

- Alshugari, Munira Leovic Ezzeldin and Noha. 2008. positive parenting in the Muslim home core books publication.
- Beshir, Ekram and Mohamed Rida. 2004. parenting skills. USA: Amana publication.
- Bornstein, MH. 2016. Determinants of parenting, in parenting: a dynamic perspective. New Jersey: John Wiley & Sons.
- Dr PP, Vijayan (international trainer and success coach). 2014. parenting. mind care books.
- Fadil, Nadia. 2015. "Recalling the 'Islam of the parents' liberal and secular Muslims redefining the contours of religious authenticity." Global Studies in Culture and Power.
- Hossain, Lail. 2019. PRINCIPLES OF ISLAMIC PARENTING. Accessed 2021. <https://withaspin.com/2019/12/22/principles-of-islamic-parenting>.
- Ismail. 2017. MAINTAINING THE FAMILY RELATIONSHIPS IN ISLAM. August 16. Accessed 2021. <https://archive.siasat.com/news/maintaining-familyrelationships-islam-1223896>.
- Linda, Jackson. 2013. The art of parenting. new Delhi: Epitom books.
- Majdi, Maud. 2017. Islamic style of parenting. Darul Islam.
- McKerracher, Be-Asia. 2014. Secular Parenting in a Religious World: Practical Advice for Free-Thinking Parents. Seattle: Be-Asia McKerracher.
- Michela Franceschelli, Margaret O'Brien. 2014. "'Islamic Capital' and Family Life: The Role of Islam in Parenting." Sociology.

- Muhammad Asrorun Niam Sholeh, Nopriadi Saputra, Adler Haymans Manurung. 2021. "The Influential Factor of Family Resilience: Awareness of Islamic Law on Family." *Psychology and Education Journal*.
- Muraleedharan. 2016. *Makkalude padanathin manashasthra vazhikal*. public book gallery.
- Naish, Abdulla. n.d. *child education in Islam*.
- Polonchek, Maria. 2017. *In Good Faith: Secular Parenting in a Religious World*. San Francisco: Rowman & Littlefield.
- Psychology, Department of Science and human Resource. n.d. "Psychology of Parenting Method." Indira Ghandhi Open University. BPC.
- Rahmawati, Sri W. 2015. *HOLISTIC PARENTING: CONTRIBUTE ISLAMIC PARENTING TO DEVELOP SELF EFFICACY*. Jakarta, Indonesia: 1st Al Azhar Islamic Seminar on Islamic Psychology.
- Sadat Hosseini AS, Khosropanah AH. 2016. *Methodology of parenting studies based on Islamic documents*.
- Sadeed, Muhammed Nur. 2013. *Prophetic Education for Children*. Darul Wafa.
- Schleifer, Aliah. 2001. *Motherhood in Islam*. Fons Vitae.
- Zuckerman, By Phil. 2015. *Op-Ed: How secular family values stack up*. Accessed 2021. <https://www.latimes.com/nation/la-oe-0115-zuckermansecular-parenting-20150115-story.html>.