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Andi Intan Cahyani, Muhammad Zakir Husain

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Qur'anic Model for Parenting in the 21st Century

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Abstract

Parenting is one of the responsibilities that nature places on humans. It is to see the growth and development of a newborn to become a responsible individual in society. The task transcends childbearing because one does not need to bear a child before discharging parental duties. However, modernity has drastically affected this noble assignment recently, which evolved a new system in every aspect of life. Parenting has, therefore, become a cumbersome task in the face of advancements in science and technology, among other modern developments. There is also the Child Rights Act, which runs contrary to Qur'anic provisions in most cases. Therefore, this research aims to appraise parenting in the 21st Century in light of Qur'anic teachings, taking templates from prophets and Qur'anic personalities. This research adopts a historical method to achieve its objectives. The findings revealed that modernity has adversely affected parenting, and many parents have abandoned parental responsibilities for many modern necessities, such as career development and progression. At the same time, some delegate it to another person. This research, therefore, highlighted various approaches to parenting in modern times as inferred from the Qur'anic teachings to guide parents in discharging their responsibilities.

Keywords: Child Upbringing; Modernity; Parenting; Prophets; 21st Century

الملخص

تربية الأبناء هي إحدى المسؤوليات التي أوكلتها الطبيعة للإنسان. وذلك لرؤية نمو وتطور الأطفال حديثي الولادة حتى يصبحوا أفرادًا مسؤولين في المجتمع. ويتعدى هذا الواجب إنجاب الأطفال، لأن الإنسان لا يحتاج إلى إنجاب طفل قبل القيام بواجباته كوالد. إلا أن الحداثة قد أثرت في الآونة الأخيرة بشكل كبير على هذه المهمة النبيلة، حيث ولدت أنظمة جديدة في كل جانب من جوانب الحياة. ولذلك أصبحت تربية الأطفال مهمة صعبة مع تقدم العلوم



والتكنولوجيا، فضلاً عن التطورات الحديثة الأخرى. وهناك أيضاً قانون حقوق الطفل، الذي يتعارض في كثير من الأحيان مع أحكام القرآن. ولذلك يهدف هذا البحث إلى دراسة أنماط التربية في القرن الحادي والعشرين استناداً إلى تعاليم القرآن الكريم، وذلك من خلال أخذ أمثلة من الأنبياء وشخصيات القرآن. ويستخدم هذا البحث الأساليب التاريخية لتحقيق أهدافه. تكشف نتائج الأبحاث أن الحداثة كان لها تأثير ضار على أساليب التربية، حيث أهمل العديد من الآباء مسؤولياتهم الأبوية من أجل تلبية العديد من الاحتياجات الحديثة، مثل التطوير الوظيفي والتقدم. وفي نفس الوقت هناك من يسلمها للآخرين. ولذلك فإن هذا البحث يسلط الضوء على مختلف أساليب التربية في العصر الحديث، مستنبطة من تعاليم القرآن الكريم لتوجيه الوالدين في القيام بمسؤولياتهم.

الكلمات المفتاحية: أنماط رعاية الطفل; الحداثة; أنماط التربية; النبي; القرن الحادي والعشرين

Abstrak

Mengasuh anak adalah salah satu tanggung jawab yang diberikan alam kepada manusia. Hal tersebut untuk melihat pertumbuhan dan perkembangan bayi baru lahir hingga menjadi individu yang bertanggung jawab dalam masyarakat. Tugas tersebut melampaui melahirkan anak karena seseorang tidak perlu melahirkan anak sebelum melaksanakan tugas sebagai orang tua. Namun modernitas akhir-akhir ini sangat mempengaruhi tugas mulia tersebut, yang melahirkan sistem baru dalam setiap aspek kehidupan. Oleh karena itu, mengasuh anak menjadi sebuah tugas yang berat seiring dengan kemajuan ilmu pengetahuan dan teknologi, serta perkembangan modern lainnya. Ada juga Undang-Undang Hak Anak, yang dalam banyak kasus bertentangan dengan ketentuan Al-Qur'an. Oleh karena itu, penelitian ini bertujuan untuk mengkaji pola asuh orang tua di abad ke-21 berdasarkan ajaran Al-Qur'an, dengan mengambil contoh dari para nabi dan tokoh-tokoh Al-Qur'an. Penelitian ini menggunakan metode sejarah untuk mencapai tujuannya. Temuan penelitian mengungkapkan bahwa modernitas telah memberikan dampak buruk terhadap pola asuh, dan banyak orang tua telah mengabaikan tanggung jawab sebagai orang tua demi memenuhi banyak kebutuhan modern, seperti pengembangan dan kemajuan karier. Pada saat yang sama, ada yang menyerahkannya kepada orang lain. Oleh karena itu, penelitian ini menyoroti berbagai pendekatan dalam mengasuh anak di zaman

modern sebagaimana disimpulkan dari ajaran Al-Qur'an untuk membimbing orang tua dalam melaksanakan tanggung jawab mereka.

Kata Kunci: Pola Asuhan Anak; Modernitas; Pola Asuh; Nabi; Abad 21

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A. Introduction

The process of nurturing children by providing them with the necessary protection and care that enable them to grow from dependent children to independent adults is known as parenting. The tasks include providing emotional, intellectual, and social support for them to grow as a balanced individual. One of the most significant challenges facing the world in the 21st Century is the responsibility of parenting. This is mainly because of the new challenges that the Century presents, which differ from the previous centuries. The 21st Century features the presence of science and technology as drivers; hence, to be a relevant global citizen, one needs a better understanding of the tools that command the world. The Century's themes have changed the world and offered various features transforming different spheres of existence, including religions, especially Islam. One of the most affected aspects is child upbringing or nurturing as conceptualized in Islam. This is due to the availability of different global efforts to improve children's living. The UNICEF¹ Coordinates these, and there are Child Rights Acts across countries. Also, Children's Parliament constitutes a major stumbling block in child rearing, especially in the Muslim world. Each views children as vulnerable and seeks to protect their interests and guarantee their freedom. They make it somewhat challenging to nurture children within a particular setting, outside the western societies. Therefore, this research assesses the task of parenting in the eyes of 21st-century challenges, offering the Qur'anic provisions as a model. It takes a cue from the history of some prophets as narrated in the Glorious Qur'an. This will go a long way in making the Qur'an relevant to the Century and as a unique book that offers solutions to every man's problem. It will also assist parents in the modern time to nurture their children within the context of Islam.

¹ United Nations International Children's Emergency Fund (UNICEF). It has dropped "International" and "Emergency" but retained UNICEF as the acronym. It is an agency of the United Nations responsible for programmes to aid education and the health of children and mothers in developing countries.

B. Literature Review

1. Parenting in Islam

The task of parenting in Islam can be broadly divided into three main stages. The first is the formative stage, where Islam views the task of parenting to have started not from the birth of a child but at the selection of a spouse. Islam prescribes that both parties to marriage select the best partner, emphasizing religious consciousness. In other words, as a man observes religious consciousness in the woman he wants to marry, the same goes for the woman. The celebrated *ḥadīth* of the Prophet, reported by Abū Hurayrah and contained in the compilations of both Al-Bukhārī and Muslim, encourages men to select a spouse based on a high sense of religious consciousness.² Similarly, At-Tirmidhī also reported that the Prophet places religiosity and character as the yardsticks for accepting a man's proposal, especially by the parents who give approval to marriage.³ Al-Bānī rated The *ḥadīth* as fair (*hasan*).⁴

Many modern Qur'anic hermeneutics have advanced compatibility as the proper understanding *vis-à-vis* Qur'an 4:3 and the basis for choice-making in marriage. This can also be strengthened with the Qur'an 24:3 and 26, where the glorious book restricted marriage to people of the same status so that the birds of a feather could flock together without hitches. The morally bankrupt individuals are prohibited from marrying a decent person, and vice versa. Islam discourages crossbreeding when it comes to marriage because it recognizes the importance of having a righteous partner for the proper upbringing of children. As a result, it will be possible when the couples have the same moral standards and consciousness.

The second stage is the developing stage. It starts from birth until a child grows to become an adult. It covers infancy, toddler, preschool, and school ages, adolescence, otherwise known as teenage, until forty years or quadragenarian age. The task in the pre-adult ages is to nurture them with the necessary things for adulthood. The child needs care, protection, guidance, maintenance, tenderness, and mercy.⁵ The task of parenting at this stage is predicated on the critical areas of life that will make a child grow as a responsible and responsive individual, fulfilling his duties to his Lord, fellow men, and other creatures. As a child grows, therefore, he needs intellectual development to understand the universe, creedal development to

² Al-Bukhārī, Muhammad Isma'il, *Ṣaḥīḥ 'l-Bukhārī*, Bairut, Darul-Fikr, 2005, No. 5090, Muslim, Ibn Hajaj, *Ṣaḥīḥ Muslim*, Beirut, Darul-Fikr, 2000, No.1466.

³ At-Tirmidhi, No. 1084

⁴ Muhammad Nasrudeen Al-Bānī, *Muskatū 'l-Musabih*, Beirut, Maktabatul-Islamiyyah, 2011, Vol.2., No.3090, p.929

⁵ Oliver, Leaman, *The Quran: An Encyclopedia*, New York, the Taylor & Francis e-Library, 2006, 488

harbor the correct type of belief about Allah, devotional training to serve Allah in worship, behavioral development to possess the right attitude, and skill development to fend for himself and take full responsibilities of life.

Achieving these critical areas of development is premised on three central cardinals. These are *Ta'lim* (teaching), *Tadīb* (morals), and *Tarbiyyah* (training). The first gives the child the right to be educated and acquire knowledge relevant to making him upright. The knowledge acquisition starts with the parents, as mothers are described as a school.⁶ This underscores the submission of Al-Marsi while advocating for the choice of a pious and decent woman as a wife because she will take charge of nurturing the child.⁷

In most cases, knowledge acquisition may take the child to acquire from different people, either formally or informally. The second is moral upbringing, which is not taught in reality but acquired from the parents or whoever is in charge of a child's upbringing. A child raised by a generous parent will automatically live with the spirit of generosity without necessarily being told. The third is skill acquisition training and drilling, which provides physical fitness for the child to withstand the demands of life. Islam, therefore, calls for caution on who and where a child will receive each of the three fundamentals of child development.

The third stage is the developed stage when a child has attained adulthood. This is marked at forty, as could be taken from Qur'an 46:15, where the Glorious Book terminates the second stage of parenting. It is thought that a child has grown up and has developed all that is necessary, including physical, mental, spiritual, intellectual, and emotional needs, to navigate life independently, with little or no support from anyone. Explaining the verse, Sayyid Qutb submitted that age forty is the age of physical and intellectual maturity where a man must have been entirely responsible for his actions and alive to their implications.⁸ Despite these, Islam does not leave him alone but directs the parent to continue to offer advice, instructions, and guidance, among others. The task of parenting did not end, even after the parents' death; hence, bequests were made for the child.⁹ A bequest is an avenue to declare one's assets and liabilities and for the parent to leave instructions that will continue to endure as long as the child lives and is even expected to pass the same to his offspring.

⁶ Ahamd Mustafa, Al-Maraghi, *Tafsir Al-Maraghi*, Aleppo, Maktabatul-Mustafah, 2001, Vol.2, 168

⁷ Al-Marsi, Kamalud-Din Abdul-Ghani, *Min Qadayah At-Tarbiyyatu Ad-Diniyyah*, Cairo, Darul-Ma'rifah, 2004, p.102

⁸ Qutb, Sayyid, *Fi Zilal 'l-Qur'an*, Cairo, Maktabatu Wahabah, 2018, Vol.6, p. 262

⁹ Oliver, Leaman....488

2. Qur'anic Conception of Children

The glorious Qur'an considers children to be one of the greatest gifts of Allah to whoever He pleases. Childbearing is one of the primary purposes of marriage because it brings about the pro-creation and multiplicity of the human race. Children preserve their lineage from extinction and immortalize their parents by building on their legacies or family values. Also, through the children, one gives and receives unconditional love. This is one of the reasons that Prophets like Ibrahim (Q.25:74) and Zakariya (Q.3:38, 21:89), among others, prayed fervently to Allah to bless them with child(ren) to vicegerent them. The Glorious Book adopts four different nomenclatures to convey what a child is all about. These are *fitnah* (trial), as contained in Q.8:28, 64:15, and *ʿAduwun* (enemy), as could be taken from Q.64:14. Others are *Quratu ʿayuni* (the comfort of eyes) from Q.25:74 and *Zīnah* as in Q.18:46. It should be pointed out that in some of these places, Qur'an did not isolate child, but conjoin it with wife and money. This explains the interconnectedness between children, wives, and money, hence their importance in a family setting. Therefore, caution must be exercised in handling the three. This equally shows their relevance to the topic of this research as one that tends to investigate family matters.

The Glorious Book perceives children as trials because nurturing them comes with many problems and challenges, which are difficult to discharge. It is a trial that requires every effort to succeed; hence, one becomes responsible for the good or bad consequences. Ibn Kathīr, while explaining the verse, hints that childbearing is a test or an examination that one may either pass, where one nurtures them to grow in recognition of Allah, or fail, where they are trained not to recognize Allah as their Creator.¹⁰ Also, Al-Ghazālī, in his explanation of the verses above, cited the Ḥadīth of the Prophet from Ibn Majah, where he (the Prophet) describes children as the source of the miserly and cowardly attitude of their parents.¹¹ The verse is even said to be revealed concerning some individual Muslims who were prevented from migrating with the Prophet to Madinah, because they did not want to leave their wives and children.¹² As an enemy, therefore, children may stand against righteousness, and getting them back may be nerve-racking.

The other two nomenclatures (*Quratu ʿayuni* and *Zīnah*) are interrelated and correlative. They describe children as pleasing gifts to the eyes and embellishments or objects of adornment for the parents. Imam Qurtubi, while explaining the *zīnah*,

¹⁰ Ibn Kathīr, Isma'il Ibn Umar, *Tafsir Ibn Kathīr*, Damascus, Darul-Kutubil-Ilmiyyah, 2011, Vol.2:98, Vol.2, p. 421

¹¹ Ibn Majah, *Sunnan Ibn Majah*, Darul Ihya' 'l-Kutubil-Arabiyyah, 2011, No.3666

¹² Al-Hakim, Muhammad Ibn Abdullah, *Al-Mustadrak Ala As-Sahihayn Li-Hakim*, Beirut, Darul-Kutubil-Ilmiyyah, 2010, p. 3814

believed that in the children lies the beauty, benefit, power, and security of life.¹³ The renditions of As-Shawkānī on *Quratu 'ayuni* also depict titillation.¹⁴ It describes children as a source of peace, rest, comfort, and happiness. Just as a child is a source of the problem, they are also a source of joy. It can be safely submitted that whoever navigates the difficulties of nurturing children successfully would have the course to be happy, hence the link between the first two and the last two names.

Various rights are highlighted in the Glorious Qur'an for the children, which their parents are expected to give to them. Some of those rights include the right to a good mother, the right to life Q. 6:151, 17:31, the right to protection, decent and God-fulfilling life Q.66:6, the right to be fed and clothed Q.2:233, the right to education, right to love and affection and right to inheritance Q.4:7 &11-12 among others. These are some of the rights that children are entitled to from their parents as they grow. When all these rights are fulfilled, an individual can be regarded as a successful parent and have the right to certain things in return from the children.

C. Research Method

This research adopts both historical and analytical research methods. These are considered appropriate because the research largely reviews literary sources relating to the selected prophets, like Ibrahim, Ya'qub, and Nuh. Luqman is the only one among the personalities chosen for this research who is not a prophet. A brief biographical note and anecdote of each of them were given. Also, their interactions with their children were analyzed to propel a better understanding of their lives. The review assisted in formulating a theoretical basis for the research's objective, which is to offer Qur'anic models for tackling the challenges of parenting and child upbringing in contemporary times. Data were, therefore, collected from the reviewed relevant literature. References were quoted from the Qur'an, authentic *hadith*, and other works of the scholars. The research also makes use of some secondary data gathered from observations of the writers, especially in their immediate environment and from the media. All these were, therefore, analyzed to highlight the barriers to successful parenting in the 21st century before identifying various Qur'anic principles that are cardinal to enhance the task of parenting in the age of globalization.

¹³ Al-Qurtubi, Muhammad Shamsud-Din, *Tafsir 'l-Qurtubi*, Cairo, Darul-Misiriyyah, 1999, Vol.10, p. 413

¹⁴ As-Shawkānī, Muhammad Ali, *Fatihū Qadir*, Damascus, Daru Ibn Kathir, 2000, Vol. 4, p.104

D. Results and Discussion

1. The Qur'anic Models

The glorious Qur'an contains narratives about prophets, messengers, and chosen individuals who lived exemplary lives with their families, especially the children. Husna and Zanariah identified about ten (10) of them. These include Prophet Ibrahim and his two children, Ya'qub and his children, Nuh and his son, Zakariyah and Yahya, Shuaib and his daughters, among others.¹⁵ Those that the Qur'an also mentioned but were not Prophets include Luqmān and his son, Maryam, the mother of Prophet Isa; Ummu Musa, Asiah, the wife of Firawn, wife of Nuh and Ummu Maryam.¹⁶ These are not mere stories or tales but for the Muslims to ponder and take their templates from there. There are also principles of child upbringing that the Qur'an did not attach to any individual but as general rules to guide Muslims in their journey of parenthood. The research, therefore, will consider the major ones among these stories, especially some that have a direct bearing on child upbringing and can serve as lessons to Muslims in modern times.

2. The Ibrahim Model

Prophet Ibrahim is one of the prominent figures in Islam and one of the models for Muslims in all ramifications, including socio-political, moral, economic, and creedal matters. This is attested to in Qur'an 60 verses 4 and 6, where the Qur'an places him and his people (family) as models to be emulated by whoever wishes to live a purposeful life. His public and private life, especially his family life related to this re, is a template for all Muslims (Q.60:4). His name is mentioned in about sixty-nine (69) places in the Qur'an. He was described as the founder of Islam that Prophet Muhammad revived; hence, Islam is often qualified as *Millatu-Ibrahim* (path of Ibrahim), as could be inferred from many verses of the Glorious Qur'an, including Q.2:130, 135,3:95 and 4:125, among others. He was given a scroll like Musa (87:19). He built *Ka'abah* (Q.2:127), and a chapter of the Qur'an (14) is named after him. He was not the only Prophet whose name is mentioned in *Ṣalāt*, apart from Prophet Muhammad, but also the only one for whom Allah uses the titles *Ḥanīf* and *Khalīl*. A scholar like Ibn Taymiyyah argues that the status of *Khalīl* is greater than *Habib*, which is the appellation given to Prophet Muhammad. It should be remembered that the Prophet is reported to have said that Allah made him His *Khalīl*, like Ibrahim.¹⁷ According to most exegetes, his father, Azara, was a kingpin in idol worshipping. At

¹⁵ Habeebullah, Husna and Nasrallahi, Zanariah, "Parenting Approaches based on Stories from Qur'an," *International Journal of Science and Technology*,29(2), 2015, retrieved from <https://www.researchgate.net/publication/344038577>, 2015

¹⁶ Habeebullahi, Husna and Nasrallahi, Zanariah,...

¹⁷ Ibn Taymiyyah, Taqiyud-Din Al-Harani, *Al-Ubudiyyah*, Beirut, Maktabatul-Islamiyyah, 109

his birth, it is said that strange stars appeared, which the astrologers interpreted as the dawn of a baby that would end the kingship, lordship, and mightiness of Namrud. Having induced monotheism from celestial phenomena as stated in Q.6:74-87, he grew up making serial attempts to turn his people, including his father, away from idol worshipping by devising different techniques such as destruction of the idols, pretending to be sick when they were to go for worship and ensuing debates among others. Ibrahim's popularity as a unique individual got to the hearing of the King, Namrud, who engaged him in a debate but was defeated (Q.2:258). Ibrahim established a new world order (Islam) with the debate's success.

Therefore, from birth, Ibrahim has shown the trait of an individual who came with a different order. The nature of Ibrahim's handling of his family affairs shows that he intends to keep his legacies after his demise. His children are nurtured along that line. This makes many of his children attain the lofty position of Prophethood; hence, he is known as the Prophets' father.¹⁸ It should also be mentioned that many *hajj* rites commemorate what transpired within his family. He was narrated to have faced many challenges over childbearing but was eventually answered by God, who gave him two male children from his two wives, Sarah and Hajarah. These are Isma'il and Ishaq, the progenitors of Arabs and Jews, respectively.

a. Setting the Family Agenda

One template that makes Prophet Ibrahim a Qur'anic model for parenting is setting the agenda for the family, which is focused on making Islam the family's religion and setting the correct type of *‘aqīdah* (creed) about Allah for them. The Glorious Book in Chapter 2, verses 132 and 133, reads:

“And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” (Q.2:132)

This is quite important for Ibrahim to do because he was a monotheistic pathfinder for his progeny. Such was never handed over to him by his father, but he grew up to see his father and the community at large worshipping idols. He, therefore, saw the need to protect and preserve the unique path of monotheism that he had founded and to indicate that he successfully delivered the message of Allah to his people in general and his family in particular. Explaining this, Al-Qurtubi¹⁹ stresses that a repetition of this from parent to children from time to time is necessary so that it will keep ringing in their heads and the journey of life, prosperity, or adversity will not derail them from the path of Islam. This underscores the Qur'anic joining of Ya'qub in the verse. It marks the successful mission of Ibrahim when one of his

¹⁸ Al-Qurtubi, ... Vol.16, 57

¹⁹ Ibn Abi Shaybah, Abdullahi Abu Bakr, *Al-Musannaf Ibn Abi Shaybah*, Riyadh, Maktabatur-Rushd, 2000, Vol.6, 238:31031

progenies, Ya'qub, a grandson, also did the same for his children. The details of this will be explained in the relevant section of this research.

Before this, Ibrahim is noted in the Glorious Book to have supplicated for his children, as could be inferred from Q.2 verses 124 and 129. In chapter 2, verses 125 and 127, the Qur'an depicts Ibrahim as a father who always carried his children along in every matter. So, as he prayed, he realized the need to set the family agenda. This then becomes institutionalized with records showing how some *Salaf* practiced the same. Ibn Sirīn, for instance, is recorded by Ibn Abi-Shaybah and Ad-Dārimī, among others, to have carried out the same with his children, citing the instance of Ibrahim from the glorious Qur'an as an example.²⁰

b. Family Consultation

Another important model from the life of Ibrahim and his family is an internal family discourse that will drive mutual understanding, cooperation, and cohesion. This is quite important to avoid deviance or recalcitrance from any member. The story of how Ibrahim was blessed with a child was unique. As a Prophet of Allah who has sowed the seed of *Tawhīd* (monotheism), he was disturbed and afraid that dying without having a child to keep his legacies would be disastrous. This led him to a covenant with Allah that if he were so blessed, the child would be offered as a sacrifice to Allah.²¹ Having been obliged with a child by Allah, he dreamt of offering him as a sacrifice to Allah. Qur'an narrates:

"Moreover, when he reached with him [the age of] exertion, he said, "O my son, indeed I have seen in a dream that I [must]sacrifice you, so see what you think." He said, "O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast."(Q.37:102)

The call was made when the son had grown up, when the father, Ibrahim, would be joyous that his prayers had been answered and his mission would transcend his existence because there was someone who could keep the legacy for him. Ibrahim, however, remained undaunted. He submitted to the will of Allah and made up his mind to implement the instruction. The glorious Qur'an then states how he consulted the son to be offered as a sacrifice and how the son submitted himself to his father.

As a father, Ibrahim never hesitated to discuss what would adversely affect his life with his son. It is, therefore, a model that, for successful parenting, it is important to see the children as a stakeholder in family matters and must be consulted before a

²⁰ Ad-Darimi, Abdullahi At-Tamimi, *Sunnan 'd-Darimi*, Makkah, Darul-Mughni, 2000

No.3226; Ibn Abi Shaybah, 2000, 238:31031

²¹ Al-Qurtubi,... Vo.15:102, and Ar-Razi, Fakhrud-Din, (1999). *Mafatihul 'l-Ghayb*, Beriut, Darul-Fikr, 1998, 26:346

decision is taken. There is also the son's mother, whom the Qur'an is silent about her role vis-à-vis the incident. What could be concluded is that she never objected to or opposed the decision of her husband and son. If she did, the Qur'an would have recorded that. Her acceptance of the decision may not be unconnected to Ibrahim's pragmatism and all-inclusiveness in running the family affairs. Ibn Kathīr's renditions of the circumstances that led to taking Hajarah as a second wife and how he left her with Ismā'il in Makkah are enough to suggest how open Ibrahim was to his wives in terms of consultation, discussion, and open policy.²²

c. Joint Effort

Another basic model for parenting, as could be taken from the life of Ibrahim, is a joint effort with his children to achieve a set goal. The template for this is taken from the Qur'an when the foundation laying of Ka'ba was to start. Allah says:

“Furthermore, (remember) when Ibrahim and his (son) Ismail were raising the foundation of the house (Ka'ba), saying: "Our Lord accept (this service) from us. Verily, you are the All-Hearer and the All-Knower” (Q.2:127).

Ibn Kathīr narrates that as Ibrahim built the house, Ismail looked around for stones to supply his father with the construction work. This was how both of them completed the construction of Ka'ba.²³ As parents, therefore, it is essential to always carry the children along to learn collaboration in life matters. It also enables them to learn from their parent through samples from observations they must have made while working together with their parent.

3. The Ya'qub Model

Ya'qub is the second prominent personality whose family life vis-à-vis parenting Qur'an encapsulates as a model for the believers. He was one of Ibrahim's progenies through Ishaq and the father of the Israelites. His name is mentioned in about sixteen places in the Qur'an, sometimes with his father and at another time with his grandfather-Ibrahim. He had many children, some of whom were also Prophets of God. Historians listed about twelve (12) of them. They include Yusuf and his brothers as contained in *Sūrat Yūsuf*. The Qur'an 2:132 above depicts how he immortalized his grandfather's legacy by gathering his children to set Islam as their family agenda. Qur'an 2:133 indicates that the meeting heralds his departure from this world. Therefore, it presupposes the successful passage of Ibrahim's message to his son and grandson.

²² Ibn Kathīr, Isma'il ibn Umar, *Qasas 'l-Anbiya'*, Kwait, Darul-Furqan, 2005, p.200

²³ Ibn Kathir, ...207

a. Parental Guide and Control

Apart from the moment of his death referenced above, the Qur'an narrates how his children were free to him. The whole story of Prophet Yusuf, one of his sons and brothers, both half and full, depicts the rapport between him and his children. It will be recalled that Prophet Yusuf dreamed about stars, and his father was the first to disclose it to him. He confided in his father, whom he believed could interpret and provide guidance. Qur'an reads:

"[Of these stories mention] when Joseph said to his father, "O my father, indeed I have seen [in a dream] eleven stars and the sun and the moon; I saw them prostrating to me. "He said, "O my son, do not relate your vision to your brothers, or they will contrive against you a plan. Indeed, Satan, to man, is a manifest enemy. Moreover, thus will your Lord choose you and teach you the interpretation of narratives [i.e., events or dreams] and complete His favor upon you and the family of Jacob, as He completed it upon your fathers before Abraham and Isaac. Indeed, your Lord is Knowing and Wise" (Q.12:4-6).

As inferred from the above verses, the content of his renditions to Prophet Yusuf includes keeping the dream secret from his brother and his people's generality to prevent human interference. The father understands the possibility because, being a prophet of Allah, he hopes that all his children also know that God will bring forth one of them as Prophet. Knowing this, therefore, may bring about jealousy because Yusuf was the second to the last born. The second is that he disclosed to his father, Ya'qub, that he had been bestowed with the knowledge of dream interpretation. Moreover, the third is that Allah has made him a Prophet that will inherit his forefathers. With this, Ya'qub has provided the psychological requisites for Yusuf to navigate the world out of his brothers' envy and beyond.

Another instance of good rapport between Ya'qub and his children is when his children approached him for permission to play away with Yusuf and his approval to that effect. Had he not given them the freedom, they would not have had confidence in their father's approval of their request, not to talk about seeking it. Also, despite his knowledge of his children's interior motives against Yusuf, the father allowed them to go with him while putting his trust in Allah. The basic model here, therefore, is that parents should allow free access to their children to be more open and reveal their inner secrets to their parents. Also, the children should be allowed freehand to operate in some instances to learn independently and from their observations and experiences.

b. Counselling

The life of Ya'qub, as contained in the Glorious Qur'an, reflects what should transpire between the parents and their children regarding making life decisions. When they wanted to come to Egypt for foodstuffs, he advised or canceled his children not to enter the town from the same point. However, through different points for different purposes, given the nature of the situation in Egypt. Allah says:

Explaining these verses, Ibn Kathīr identifies two possible reasons for the directives. These include protection from evil eyes and enabling them to meet their brother, Yusuf, from one of the entrances. Ibn Kathīr also states that the instruction is just a mere precaution that obviously cannot prevent the decree of Allah. Thus, the two reasons for Ya‘qub’s advice came to fruition as they entered the community without a hitch and met their brother.

A leaf can be borrowed from this narrative to guide a parent in making career choices for their children. Some families raise children in one profession or training, turning it into family heritage, especially in contemporary times, where we have a family of lawyers and medical doctors, among others. A leaf can be borrowed from the instruction of Prophet Ya‘qub to his children by directing them to engage in a different profession. People of different disciplines can improve opportunities by breaking new ground and enriching the family.

4. Luqmān Model

Luqmān is one of the prominent personalities that the Qur'an mentions. A complete chapter is dedicated to him. He is often called *Luqmān, ul-Hakim* (Luqmān, the wise). He was blessed with wisdom with which he adjudicates among his people. He was also described as a pious servant of Allah. An Abyssinian enslaved Black who worked as a carpenter and a shepherd.²⁴ Some scholars also argued that he was a Sudani. Al-Ansari collects different genealogies of Luqmān, while some other scholars traced him to Prophet Ayub. Some also hold that he lived with Prophet Dawud, who also took knowledge and wisdom from him.²⁵ The status of Luqmān, as to whether or not he was a Prophet of Allah, is polemical among scholars. However, the most preponderance submission is that he was just a saint of Allah with much benevolence from Him. Ikrimah is one of the early scholars who regarded Luqmān as a Prophet of Allah.²⁶ Ibn Kathīr, however, quotes Ibn Qatadah, saying Allah gave Luqmān the option to choose between wisdom and Prophethood. He chose wisdom; hence, Allah gave him uncommon wisdom right from his sleep (Ibn Kathīr).

a. Luqmānic Admonitions

The glorious Qur'an presents Luqmān, the Wise, as a father figure worthy of emulation. He was blessed with wisdom and looked at his son's future with tenderness and compassion. Therefore, he sees the need to prepare himself for life's challenges. Thus, his admonitions to his son are requisites to navigating a praiseworthy life, both in spiritual and moral senses. Allah says:

²⁴ Ibn Kathir...147

²⁵ Ibn Kathir...147

²⁶ Ibn Kathir...334

“Moreover, We had certainly given Luqmān wisdom [and said], "Be grateful to Allah." And whoever is grateful is grateful for [the benefit of] himself. Furthermore, whoever denies [His favor], Allah is Free of need and Praiseworthy. And [mention, O Muhammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice. "And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and your parents; to Me is the [final] destination.”

“Nevertheless, if they endeavor to make you associate with Me that of which you do not know, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then, your return to me will be, and I will inform you about what you used to do. [And Luqmān said], "O my son, indeed if it [i.e., a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted. 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] resolve. Furthermore, do not turn your cheek [in contempt] toward people, and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And be moderate in your pace and lower your voice; certainly, the most disagreeable of sounds is the voice of donkeys.”(Q.31:12-19)

A scholar like Oloyede identified twelve (12) basic subheads from his admonition, each constituting a significant discourse in the Qur'an.²⁷ Al-Ansari, however, grouped them under five significant subtopics.²⁸ The first is *tawhīd* (Oneness of Allah), with particular reference to *Rububiyyah* (Lordship), *Uluhiyyah* or *Ubudiyyah* (worship) and to shun *Shirk* (associating partners with Allah), which is the opposite of *tawhīd*. He emphasized that the greatest crime that can be committed against Allah by anyone is *Shirk*. The second one is kindness to parents. This is often mentioned in the Glorious Qur'an, sometimes together with *Shirk*. This is the case in Qur'an 17:23. The verse, therefore, places the parents on a higher pedestal in terms of kindness, only to be checked in matters of *Shirk* (Q.31:15). The third is creating a sense of awareness in oneself about Allah and that He is All-Knowing. It follows, therefore, to know that nothing is hidden or can be hidden from Him and that He takes

²⁷ Is-haq, Oloyede, "An Islamic perspective of Youth Development, African Culture," in P.A. Dopamu (ed), *Modern Science and Religious Thought, African Centre Religions and the sciences*, University of Ilorin, 670

²⁸ Al-Ansari, Abdul Rahman, *Mu'alim Usul 't-Tarbiyyatul-Islami*. Madinah, Islamic University of Madinah, 2010, 437

to record and cognizance every action of an individual or a society. It, therefore, creates a sense of accountability in one mindful of this. The fourth code covers steadfastness in *Salat*, enjoining the rights and forbidding the wrong. The fifth and last one is humility in dealing with fellow beings of whatever status. This covers endurance, perseverance, and moderation in walking and talking.

Al-Ansari argues further that these teachings of Luqmān form an integral part of educational training required for every student at all levels. He identifies three main items in his categorization, including the central discourse in educational training. These are *‘aqīdah* (tenet), *‘Ibādah* (worship), and social etiquette.²⁹ Also, Oloyede discusses the Luqmānic admonitions in the light of United Nations Organization (UNO) models of Youth development and concludes that there is a level of similarities between the two, except in the area of details.³⁰ Also, the Luqmānic admonitions combined spirituality with character formation, while the UNO de-emphasized the former. The Luqmānic model is an essential template for parents in modern times like this.

5. Nuh Model

Prophet Nuh is one of the significant characters in the Qur’an whose personality has attracted diverse comments. He is directly mentioned in more than forty places in the Qur’an, while a chapter (71) is named after him. He was the first to be sent as a messenger to preach to his people against idolatry and to accept Allah as their God, but they refused. He was one of *Ulu’l-Azim* (possessor of resolute) and was given the title *Rasulullah* (messenger of Allah). His people worshipped *Waddan*, *Suwa’an*, *Yaghutha*, *Ya’auqa*, and *Nasran* as gods. The idols represent power, mutability, beauty, brute strength, swiftness, sharp sight, insight, and the like.³¹ According to Qur’an chapter twenty-nine (29) verse fourteen (14), he was said to have spent nine-hundred and fifty (950) years preaching to his people, but very few of them heeded his calls.³² Scholars have suggested different ages as the number of years he spent before and after his preaching, but these are not the focus of this research; hence, we decline comments on them. He devised various methods of *da‘wah* (preaching). These include the public and private methods while using plain and rhetorical approaches, which he used to appeal to people's senses. All these are contained in the Qur’an chapter 71, named after him.

²⁹ Al-Ansari, ...439

³⁰ Is-haq, Oloyede,...669

³¹ Al-Azhari, Muhammad Mustapha (trans). *Stories of the Prophets*, London, Darussalam Publishing, 2005, p. 21

³² Oliver, Leaman....463

After years of rigorous efforts on his people to abandon idol worshipping and their persistence in it, to the extent of even recruiting their children and torturing his people, he was directed to inform them of Allah's punishment, but to construct an ark that would convey those who believed in him and perhaps, those that will be excluded from the punishment. He spent years building the Ark while his people were joking about him. Allah finally sent down heavy rain called *Tufan*, and many of his people, including his children, drowned.

There are two major enemies of Prophet Nuh in his call from within his immediate family. These are his wife and one of his four sons. They are Sham, Ham, Yafith, and Yam. Qur'an sixty-six (66) verse ten (10) presents his wife as a notorious and deviant woman. She was designated in the Qur'an as a lesson for women folk in Islam. Al-Qurtubi reports that Nuh's wife collaborated with people to scuttle his efforts over getting them off idol worshipping. She led the campaign against her husband, telling people he was mad and revealing all his secrets to people.³³ This ended her up among the dwellers of hell.

The story of the son, whom Ibn Kathīr identifies as Yam, is more pathetic. Some other scholars identified the son as Kan'an.³⁴ It can only be Yam because Kan'an was a grandson of Nuh from Ham. He (Kan'an) was said to be cursed in Biblical narratives, and he was the ancestor of the black race.³⁵ He (Yam) maintained a different page from his father but aligned with his mother against his father's mission. There was no manifestation of this until he refused to join the Ark with his father, who called him but refused to join him. Having been instructed to construct an ark, which he did, he was commanded to pick both genders into it, for a heavy downpour would soon submerge every part of the earth. Ibn Kathīr writes that the son of Nuh hid *kufir* tendencies in him for his father pretending to be a Muslim. He (father) did not even know that he was not with him until he saw him among the wrongdoers who refused to board the Ark with him.³⁶ Qur'an says:

"...And Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers." [But] he said, "I will take refuge on a mountain to protect me from the water." [Noah] said, "There is no protector today from the decree of Allah, except for whom He gives mercy." And the waves came between them, and he was among the drowned. And it was said, "O earth, swallow your water, and O sky, withhold [your rain]." And the water subsided, and the matter was accomplished, and it [i.e., the ship] came to rest on the [mountain of] Judiyy. And it was said, "Away with

³³ Al-Qurtubi.... vol.10, 202

³⁴ Ibn KathirVol.4, 323; Al-Qurtubivol.9, 38

³⁵ Genesis 9:25

³⁶ Ibn Kathirvol. 4., 323

the wrongdoing people. "And Noah called to his Lord and said, "My Lord, indeed my son is of my family; and indeed, Your promise is true; and You are the most just judges! "He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you do not know. Indeed, I advise you, lest you be among the ignorant." [Noah] said, "My Lord, I seek refuge in You from asking that I do not know of. And unless You forgive me and have mercy upon me, I will be among the losers." (Q.11:42-47)

Explaining these verses, Al-Qurtubi submits that Nuh did not know that he was a *Kafir*, hence his call on him not to be one of the *Kuffar*, before the drowning or before the gushing out of the water from the fountains.³⁷ He disdainfully answered his father that he was assured of safety. The father then prayed to Allah, hoping for salvation because he felt the pain of fatherhood for losing a son. He prayed: Oh Allah, my son is a bonafide member of my family (Q.11:45). He thought he was a Muslim, not knowing he was not. Allah revealed his secret: he was not with you in religion.³⁸ This shows that the household is not only of blood link or birth but also encompasses religions.

The lesson for the parents in modern times lies in the pragmatism of Prophet Nuh in managing the insubordination of the mother in a manner that does not have effects on all of her children but one. Another lesson is his coolness, calmness, and reliance on Allah to get the best out of the son. He did not curse him the way he cursed his people but prayed fervently to Allah for a change in his son's life. In fact, on the sick bed when he was about to die, he equally bequeathed his children, as reported by Imam Ahmad and Al-Bukhārī in his *Adab Al-Mufrad*.³⁹ He instructed them to uphold the principles of *Tawhīd* (Oneness of Allah) and glorify Allah (*Tasbih*). He asked them to shun both Shirk and arrogance. At-Tabaranī mentions Stinginess instead of arrogance.⁴⁰

6. 21st Century and Task of Parenting

The Twenty-first (21st) century is a buildup time from the Christian era, in which the counting started after the death of Jesus Christ. It is also described as modern time or contemporary time. Some other writers adopted the terms like modernization or globalization to describe the present time. It has the characteristics of globalization because the world has been reduced to a global village where every

³⁷ Al-Qurtubivol.9, 38

³⁸ Al-Qurtubi 45

³⁹ Imam Ahmad, Ibn Hanbali, *Musnad Imam Ahmad*, Beirut, Darul-Fikr, 2000, No.6583, Al-Bukhari, No. 192; Imam Ahmad, No. 150

⁴⁰ At-Tabarani, Sulayman Ahmad, *Al-Mu'jam 'l-Kubura*, Cairo, Maktabat Ibn Taymiyyah, 1998, No.1, Vol.13, 7.

part is linked, regardless of the distance. This has enabled international competition, cooperation, Information growth, and connectivity. Technological advancements drive each of these through the availability of internet services. It brought about contacts of all sorts with effects on socio-political, economic, and traditional ways of doing things. It has necessitated various changes.

There have been many challenges facing Muslims across the globe as brought to bear by the new world order. Faisal identifies some of those challenges in modern times to include Western education, which brings about freedom of thought, religious integration, which brings about compromise of ideologies, Muslim identity crisis, peer pressure, deceptions and diversions from Islamic values, subversive ideology through the Asian scholars who tend to interpolate Islamic teachings and secularism.⁴¹ Mustapha Tahī adds neo-colonization, Christian Evangelism, Orientalism, nationalism and regionalism, and socio-political struggles.⁴² These characterize the world today, and Muslims are greatly affected by these global trends.

These have affected every aspect of life, including childbearing, rearing, and parenting. The introduction of various laws geared toward protecting the child's interest has gone a long way in contravening some fundamental principles of parenting in Islam. An instance is a Nigerian case where the Child Rights Act 2003 contains rules prohibiting *Shari'ah* provisions and can affect Islamic parentage. Scholars and Muslim activists have identified four major areas where the Acts run contrary to *Shari'ah's* provisions regarding child upbringing or parenting in Islam. These areas are part 3 of the Acts, prohibiting child marriage and betrothals. This goes against the practice in Maliki School, where a female child can be married or betrothed by her father with or without her consent.⁴³ The same goes for part 8, which covers child adoption and custody of a child born out of wedlock. It states that the adoptive parent's right over the child is unlimited, whereas, in Islam, at least the child cannot bear the adoptive father's name, as enshrined in Q.33:3-4. Also, part 9 throws open the right of guardianship or custody of the child to either of the two parents in the event of divorce, whereas in Islam, the mother should have custody of a child.⁴⁴ Lastly, the issue of punishment is contained in part 20 of the Act. This contravenes Islamic provision, which allows the caning of a child should they refuse to observe Salat or any righteous deeds (not until the child reaches the age of 10).⁴⁵

⁴¹ Shaikh Abdullahi El-Faisal, *Challenges facing the Ummah*, an mp3 lecture, retrieved <http://www.authenticatawheed.com/>.

⁴² Mustapha Tahī, *Muslim Educational Training*, Kuwait, Darul-Wathaeq, 1992, p. 8

⁴³ Imam Malik, *Al-Muwatta*, Cairo, Darul-Ma'rifah, No.1918

⁴⁴ Wahabah, Zuhayli, *Al-Fiqh 'l-Islami Wa Adilatuhu*, Damascus, Darul-Fikr, 2010, Vol.10, 46.

⁴⁵ Abu Dawud, Sulayman As-Sijistani. *Sunnan Abi-Dawud*, Beirut, Maktabatul-Asriyyah,

Outside the CRA is unlimited access to the internet and Information and Communication Technology (ICT), which has exposed children to a global village, most of which features immoralities and various threats posed by modernism. Some include Deception and Cybercrime, theft, pornography, gambling, drug abuse, and inclination toward different groups, especially the deviant ones like cultists, Al-Qaeda, and Islamic State (IS). The case of Faruq Umar Abdul Muttalab, who joined an Islamic online community where Al-Qaeda recruited people for their devilish acts.⁴⁶ Free internet access has led many Muslim children out of Islam. Examples are bound in the cases of Rahman Abbas, popularly known as Hushpuppi, a popular internet fraudster of international reputation. Others are Naira Marley - Azeez Fashola, Bobrisky - Idris Okunleye, Mompha - Mustapha Ismail, and the most recent one, Habeeb Okikiola – Zazuze (Portable). Parenting in a time like this has become a big task that requires much pragmatism and uprightness from the parents.

7. Features of Parenting in the 21st Century

- a. Delegated responsibility: One of the essential characteristics of parenting in modern times is the delegation of parental responsibilities to either the school management (boarding house), teachers, or caregivers in a manner that there will be limited interactions between the parents and their children at the growing period. The zeal is to foot the bills while taking the feedback from the delegate(s). This has removed emotional bonds and the ability to instill moral and family values in children. Jobs and careers are most times responsible for this. In the time before, a father goes out to fend for the family while the mother is at home with the children. There were few demands from society; hence, parenting was considered critical. The trend changed in modern times because both parents needed to work to foot various bills and to keep the family on a sustainable path. Another factor for parental delegation is women's rights syndrome in modern times. Women have come to push for equality with their male counterparts and desire freedom. One of the accompanying effects of this is the neglect of parental duties by women whose natural assignment is child nurturing. They pursue the same careers as men, keeping them outside the home. This makes parents face tight schedules, duties, and responsibilities related to career development and growth, while striking a balance between the two becomes cumbersome. The only alternative, therefore, is to delegate the care of their children to a third party. Ordinarily, this may come under the principle of *Al-Hadanah* (Child custody), but there is a clear mark of differences between the two. For instance, child custody in Islam is primarily limited to relatives. In the absence of any relative, either close

1999, No.494 and 495

⁴⁶BBC Profile: Umar Farouk Abdulmutallab, retrieved from <https://www.bbc.com/news/world-us-canada-11545509>

or distant, the government must take it up.⁴⁷ The person to be charged with custody must prove integrity. All these have little or no consideration when parents delegate their responsibility. Some parents do not even care about handing over their children to non-Muslims. Many seek boarding for their children in Christian schools.

- b. **Wrong assumption of the age of maturity:** There is a wide range of assumptions on the maturity of children in modern times. It is noted that the growth rate is higher and faster. This, however does not mean the body determines the intellectual maturity of a child. In modern times, the wrong assumption of maturity vis-à-vis a child's age is responsible for skipping primary and post-primary school classes. Those at higher learning institutions, especially universities, are given free hands to operate and make significant decisions. Parents do not care about who their friends are, who they want to marry, or what they are battling secretly. It is one of the reasons why many children seek counseling from friends or strangers with whom they have confidence. As submitted in this research, Islam pegs the age of intellectual maturity a child can unilaterally decide for himself at forty (40) (Q:٤٦:15). He needs to be appropriately guided by his parents at ages before forty.
- c. **Child inquisitiveness:** One of the fundamental challenges of parenting in modern times is children's rapid growth in mental capacity, which charged up their curiosity and inquisitiveness to find answers to many questions bordering on modernity. It should not be forgotten that critical thinking is one of the main themes of the 21st Century. Also, technology and the internet have removed the barrier of how long children can go in terms of exposition to new ways of doing things. This requires that parents get acquainted with 21st-century demands to be ahead of their children. The recent case of the Chrisland school girl in Nigeria, where a girl of ten (10) years sexually harassed her teachers and colleagues, is a better example of how access to technology can ruin the lives of young people who are left alone without being checkmated at all times.⁴⁸

8. Approach to Parenting in Modern Times

- a. **Attention:** One of the basic approaches to parenting in the 21st Century, arising from the models as could be inferred from the lives of the Prophets above, is giving much attention to the children by dedicating time to interact and communicate with them. As identified above, one of the significant problems of parenting in modern times is busy schedules drifting away their attention from

⁴⁷ Zuhayli, 46

⁴⁸ <https://Bbcgossip.Com/https://bbcgossip.com/entertainment/watch-leaked-videos-of-child-chrisland-school-girl-viral-on-twitter-and-reddit> retrieved 2022

parental responsibilities. Dedicating much attention will enhance communication and dialogue between the parents and the children. This is in tandem with what the Prophets highlighted above practicalities with their children.

- b. **Acceptance:** This can be taken from the two prophets discussed above. Prophet Ya'qub and Nuh typified accepting back a child after an act of recalcitrance from their children. This allows Ya'qub to rebuild his children and get the best out of them despite the enormity of their evil plots against their brother, Yusuf.
- c. **Appreciation:** This may be through verbal or action, which shows that a child is appreciated for what he or she did. This is typified by Ya'qub when Yusuf reported his dream to him, and he appreciated his children at various stages of their actions; hence, he always approved their requests. The same goes for Luqmān, the wise, and his son. Also, when Ismail was submitted to Ibrahim, who wanted to offer him a sacrifice, The stories above contained a lot of appreciable instances between the parents and children. The essence of appreciating children is to give them a sense of belonging and to encourage them to do more praiseworthy things.
- d. **Affection and love:** This is reflected in almost all the stories of the discussed Prophets. As parents, they all displayed exceptional love and affection for their children. The account of love spurred Nuh to call on his son at the point of drowning and even pray to Allah, as pointed out above. Showing love and affection is central to successful parenting in modern times. It builds confidence in children and ignites connectedness, even in the absence of either of them.
- e. **Counselling and Advice:** This is one of the essential ingredients of parenting in modern times. Parents need to counsel and advise their children on what they do. They should not assume what the children can do but provide the necessary guide to keep them on the right track. This is exemplified by many Prophets, especially Ibrahim, Ya'qub, and Luqmān, . Each of these Prophets set the family agenda by giving clear words of instructions to them. Age or maturity should not prevent the parent from rendering this golden service to their children at any age as long as they live. This should be exercised in giving approval or denying what the children requested. Both should be accompanied by counseling to build their confidence and trust in terms of denial and guide them in approval.
- f. **Remoulding:** This is necessary in case of recalcitrance or waywardness of the children. The instance can be taken from Nuh and Ya'qub how the duo managed their recalcitrant and deviant children so that things did not fall apart. It requires patience, perseverance, and prayer in getting a wayward child back on the right path.
- g. **Foresightedness:** Parenting in modern times requires that one moves ahead of the children in terms of 21st-century drivers. The mastery of ICT and the internet world enables the parent to checkmate the activities of their children, especially at home while handling those gadgets and while surfing the internet.

- h. Religious teaching and training: Parents should ensure their children's religious education to instill in them religious values such as patience, perseverance, contentment, satisfaction, sincerity, and reliance on Allah, among other Islamic etiquette. Religious teaching is what all the Prophet emphasized for their children. It, therefore, forms an integral aspect of child upbringing across ages and centuries. Most parents today emphasize Western education over and above Islamic education. Both are essential to bring about a balanced child that fulfills the purposes of creation and man's needs to live an exemplary life.

E. Conclusion

This research investigates the disposition of the Qur'an towards parenting. It shows that from the Qur'anic outlook, there are notable differences in how parenting is viewed in recent times and the Quranic position. The research conceives parenting as contained in narratives about different prophets, messengers, and chosen individuals who lived exemplary lives with their families, especially the children. The research also elucidates how the Qur'an discusses parenting and related matters. Moreover, the research shows how Islamic teaching requires considering values geared toward protecting the child's interest. The research also covers the 21st-century outlook on parenting and how, in modern times, childbearing and rearing have become big task that requires much pragmatism from the parents. The research proves that Qur'anic models encompass universal values and asserts the need to focus on giving much attention to the children, appreciating them with words and actions. They should also be counseled, advised and ensure that morals and religious values are instilled in them. It is also important to accept back a child after an act of recalcitrance.

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