



THE ROLE OF PARENTS IN CHILD REARING FROM ISLAMIC LAW PERSPECTIVE: A STUDY BASED ON THOPPUR AREA OF TRINCOMALEE DISTRICT IN SRI LANKA

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ABSTRACT

Every child in this world born is best while his or her birth. But whether they become good or bad persons in future depends on the way their parents raise them. Islam is the religion which provides guidance to all aspects of human being to form their life successfully in reality in this world and hereafter. In this way, Islam educates parents very obviously that how should they rear their children in a proper manner. It is absolutely truth that if the children have reared as the best personalities and become good citizens, the society and the country where do they live, as well as the globe could get benefits through their valuable contributions. In this context, the topic on the role of parents in Islamic child rearing evaluates that the parents have concerned in Islamic child rearing practices in the research area. Consequently, the aim of the study is to evaluate the role of parents in following the Islamic child rearing practices accurately in Thoppur area of Trincomalee district. In line with the topic the research is designed as quantitative method and 200 families out of total parents comprising of four Grama Niladhari divisions in Thoppur area were selected to achieve the objective of the study. Moreover, the data obtained from the structured questionnaire were analyzed; discussed and described using Microsoft Excel software and the literary publications related with theoretical concepts were also utilized as secondary data collected. According to the analysis carried out, the findings reveal that all parents in the research area have entirely not followed the Islamic guidelines in their child rearing. It is very imperative to mention that although they have fully embraced the important Sunnah guidelines of Islam, they have not practiced the all aspects of Islamic system of child rearing and there are significant differences between their child-rearing practices and Islamic child-rearing practices. Therefore, the study recommends making necessary awareness among the parents regarding Islamic child rearing.

Keywords: *Parents, Child Rearing, Islamic Guidance, Awareness, Thoppur Area*

1. INTRODUCTION

More than half a century, social and behavioral scientists have expressed a keen interest in child rearing values (Acevedo et al., 2015). Islam lays down that entire universe was created by Almighty Allah and is constantly governed by 'Him'. All creatures in this world obey Him and lead their lives in order. In the eyes of Almighty, the human race has a special place over other creatures. When referring to this Allah uses the word “*Khalifatullah* (Vicegerent of Allah on Earth)” in the scripture namely Al-Qur’an. Further It was revealed via Prophets that the primary objective of human beings’ creation was that they should live in the world as Almighty's representatives, and that Divine guidance should be followed in all aspects of life, and that those



who do this would be rewarded in the life-hereafter and may enjoy a life of harmony and prosperity in this world as well.

The family is a social organization formed by blood relationship. The community structure is formed in cooperation with such of families around us. It is extremely correct that the formation of healthy and knowledgeable children is what will adorn this community tomorrow. If children are to be better produced to the society, they must be properly preserved and maintained since their infancy to adolescence. The Holy Qur'an and Sunnah provide all the necessary guidelines to the parents in the matter of perfect child rearing. For instance, Allah the Almighty points out in Surah Luqman the advice given by Luqman (may Allah be pleased with him) to his son. *"My son, do not attribute any partners to Allah: attributing partners to Him is a terrible wrong"* (Luqman 31:13) *"Keep up the prayer, my son; command what is right; forbid what is wrong"* (Luqman 31:17). *"Bear anything that happens to you steadfastly"* (Luqman 31:17). In this way, the role of parents plays much important place in perfect child rearing and to make them useful personalities in the society where they live.

Child rearing is self-determination from the moment the child is born; It refers to preparing the child for the best way of life until he reaches the age of action (Marui, 1952). Child rearing can be done without even creating a family or civilization (Murovhi et al., 2018). Home environment and child rearing practices Social and economic parenting practices also play an important role in determining child development (Marui, 1952). The term child rearing practices refers to the material needs of children, education, love, care, friendship and the associated physical, social, emotional, spiritual and intellectual development (Prabavathy, 2011). The parental relationship is believed to be the most important aspect of a child's social world. These can have an impact on children's emotional and cognitive development (Clarke-Stewart et al., 2002). Being open with parents with children can lead to positive warmth and children's moral activities (OhKyung et al., 2002). Parental communication, warmth, and monitoring of children are also factors in reducing children's misbehavior problems (Gjersoe & Havard, 2017). Parental behavioral managements, cultures, and moral controls as well as parental beliefs are also factors that affect a child's future behavior (Marui, 1952). In this context, the study is conducted to evaluate the role of parents in following the Islamic child rearing practices accurately in Thoppur area of Trincomalee district.

2.LITERATURE REVIEW

Child rearing of Muslims is a problematic issue today. The lack of knowledge, experience and child rearing skills of parents are affected on it (Đurišić & Bunijevac, 2017). Most parents do not pursue any courses or lessons properly on child rearing at present. Nevertheless, their knowledge may be descended from past generations. These ancient generations were seen uninformed or practicing the culturally diverse child-rearing methods or blindly imitating the western cultures. In this context, some of parents make choices for their children because of cannot fulfill on their own, and still others outsource child rearing due to lack of explanation or time. Such type of problems can be identified by these parents during the important period in the life as child rearing. Therefore, the study is trying to identify on pertaining to the issues of parents who do not contribute in the upbringing of their children based on the guidance given by Islam.



2.1.OBJECTIVES OF THE STUDY

1. To identify the role of parents in the child rearing with the help of Islamic jurisprudence sources.
2. To find out whether Islamic child rearing practices are followed by the participants in the study area

3.RESEARCH METHODS

3.1.CHILD REARING FROM ISLAMIC LAW PERSPECTIVE

Islamic perspectives on child raising and education begin in the mother's womb (Akther, 2020). That's why today's medical world reinforces that the mother should feel better from the day she conceived. In addition, the environment in which she lives should be healthy. Maintaining a loving relationship between family members has positive effects on the fetus (Mizani et al., 2020). Scientific studies have shown that the unborn child is adversely affected by a pregnant mother's smoking, alcohol consumption, and drug intoxication. Islam urges that a man and a woman should be united through a proper matrimonial relationship. The Islamic religion rejects the union of a man and woman through unacceptable means, such as fornication, living together, and other methods that do not meet Shariah requirements, and such practices are completely prohibited (Dogarawa, 2009). This is due to the fact that Islam sees formal marriage as a social necessity for the continuity of human harmony, the preservation of heredity, and the formation of a family (Akther, 2020).

It is the responsibility of every head of the family to move family members including his or her children towards the success of this world and the world hereinafter (Rahman, 2019). Regarding this Almighty has mentioned as follows:

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded” (Al-Quran 66:6)

It is important to note that Islam places considerable emphasis on the rights of children and their rearing. A parent's duty is to ensure that their children receive a proper education and training from an early age (Rahman, 2019). Moreover, it is necessary to protect the descendants from going astray and to lead them on the path to Heaven. It is the responsibility of parents to encourage children to be gentle with other human beings and creatures, to adopt good conduct, and to grow up with reverence (Akther, 2020). Tabasum Akther (2020) says regarding the Child Rearing Practices and Islam Approach that “Islam provides guidelines for teaching morality, character development, spirituality, intellectual stimulation, and physical training. It makes recommendations on how to ethically, mentally, and socially mold the child's personality. Islam upholds life's fundamental value. In order to achieve honour, glory, nobility, and eminence in many spheres of life, it presides over the purpose of life or defines the Highest Good for man.”



3.2. Parental Obligations at Child-Birth

- ***Expressing of happiness upon child-Birth***

Greeting a Muslim brother once a child is born increases his happiness (Al-Azhar, 2005). It creates an atmosphere of love and mutuality between families. In Islam, greetings are directed at the birth of a child. As a result, it would be appropriate to recite the following *dua*.

“The child that Allah Most High has granted you, may grant you ‘barkah’ and grant you ‘taufiq’ to express ‘shukar’. May the child grow up to be pious and gain a long life with sound health”

That is why it is also the first social recognition that a parent receives after the birth of a child. Islam also recognizes that parents share sweets to celebrate the birth of a child (Gatrad & Sheikh, 2001).

The fatwa of the Permanent Committee for Iftaa reads, *“Distributing sweets on the occasion of the birth of a new baby is a custom, and the basic ruling regarding customs is that they are permissible. If a person practices it as a custom, not as an act of Sunnah or worship, then there is nothing wrong with that.”* (Islamwebnet, 2018).

- ***Reading out the Adhan and the Iqamah***

After the birth of the child, the child should say adhan in the right ear and the *iqamah* in the left ear (Gatrad & Sheikh, 2001). Haafiz Ibn Qayyim says the important of reciting *adhan* and *iqamah* in ear of child that “By saying the *Adhan* and the *Iqamah*, we are proclaiming the greatness and superiority of Allah” (Akther, 2020).

- ***The Tahkin: The softening of food and Shaving of the Hair***

After adhan, the sunnah of the Prophet (PBUH) is accomplished by chewing a date palm and softening it to the child or by offering sweet things like sugar, honey, etc., and the baby's muscles, nerves, dental palates, jaws and mouth areas are activated. As a result, the baby's mother is forced to suck milk from her mother's breast (HaninHamjah et al., 2022).

- ***Shaving of the Hair***

The shaving of the hair should occur on the seventh day of a baby's life (Gatrad & Sheikh, 2001). It has been found that shaving can improve the baby's ability to perceive visual stimuli, hear sounds, and smell things in the future.

- ***The Aqiah Ceremony: Sacrificial Ceremony***

Next, Aqiah is one of the duties parents have to perform for a child. Akika means "cut" in Arabic. In the practical sense of Shari'ah, it refers to the sacrifice of one goat in the name of God. This is on the seventh day of the birth of the child. This is in the name of the child if the child is a girl child and two sheep in the name of the male child. The main purpose of providing Kirkuk is to

thank Allah for the birth of the child. Parents, friends, and family gather during this time to say good to Allah and enjoy a celebration of food together.

Imam Bukhari has narrated in his al-sahis on the authority of salman bin ammar al-zabbi that the Holy prophet said *"with every new-born child, accompanies an aqiqah, so let blood flow on their account and remove that dirt of their bodies"*

Moreover, Prophet Mohammed (PBUH) says *"Every child is mortgaged against his aqiqah on the seventh day of his birth, an animal should be slaughtered, he should be named and head should be shaved."* (Thirmathi).

The majority of legal scholars agree that *aqiqah* is desirable. This is not mandatory. The *Maqсад* behind the cutting of two animals for a male child and one animal for the female child shows that men are superior to the female in physical strength and thereby the responsibility of fulfilling the social and family responsibilities of the male. This is what the following verse of the Qur'an refers to.

Men are in charge of wome¹ by [right of] what Allāh has given one over the other and what they spend [for maintenance] from their wealth. So righteous women are devoutly obedient, guarding in [the husband's] absence what Allāh would have them guard.² But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them [lightly]. But if they obey you [once more], seek no means against them. Indeed, Allāh is ever Exalted and Grand. (Al-Quran 4:34)

- **Tasmiyah: Naming**

The next most critical task is to give the child a suitable and well-meaning name. Through this, Islam has stressed distinguishing the child from others and calling him or her by name (Dhorat, 1996). Also, name meanings have a psychological impact on personality. The Prophet (PBUH) said the following about this.

The Holy Prophet has said: "It is the responsibility of every father to choose a good name for his child." (Wasail al-shiah, v2, p. 618)

"The children have three rights over their fathers. The first is that they are given good names. Secondly, they are provided good education; and lastly, they help them to select good spouses." (Wasail al-shiah, v104, p. 92)

That's why when naming children, we should choose names that have a good meaning and are easy and gentle. Further, in this regard, Imam Musa al-Kadhimi states.

"The first good that a father does to his child is that he selects a worthy name for him" (Wasail al-shiah, v15, p. 122)

When parents name their children, they should make sure that the name they choose is only a slave to Allah and not to any other bejana deities. The pre-Islamic Arabs loved names such as *"Abd*



Manat” and *“Uzza”* and gave names to their children. These have bad meanings and have bad meanings. This is against the tenets of faith in Islam.

Generally, if the Prophet (PBUH) wanted the names of their children to be given new names, they would have given them more names such as *Najih*: The Successful, or *Rashid*: The Righteous, etc. They have also shown keen interest in recommending names to children. Moreover, the Prophet (PBUH) used to go to a city or land or an unfamiliar place and when the name given to that place or place did not make good sense, he changed them and gave them a new name. For example: The Prophet (PBUH) once time in his lifetime, There was a piece of land which was called *Huzrah*: uneven and arid, which he changed to *khudrah*: verdurous and fertile (Dhorat, 1996).

- ***Khatnah: Circumcision***

Circumcision means Surgical removal of excess flesh found on the surface of the sexual organs. Circumcision has been done by all the messengers sent by God to the world. In addition to these It is also found to be one of the fundamentals of Islam.

Imam Ahmad has narrated in his musnad on the authority of Ammar bin Yasir that the prophet (PBUH) said, *“Natural human tendencies (instinctive behaviour) are the gargling of the mouth; cleaning of the nose; trimming of the moustache; making miswak; pairing of the nails; tugging at the their below the armpits; shaving the public areas and circumcision.”*

There are differing opinions among scholars of madhab regarding the status of Islamic jurisprudence on circumcision. According to Hanafi and some Hanbali scholars, circumcision is seen as sunnah: desirable. Thus, it is a prelude to men and women gaining pleasure during intercourse by performing circumcision. Shafi, Maliki and the majority of Hambli scholars consider circumcision to be fard: compulsory. They believe that there is strong evidence for this and the guidance of the Prophet (peace be upon him). According to Imam Abu Dawud and Ahmad, Athim bin Kulaib announced that on one occasion, *Kulaib* (Athim's Father) went to the Prophet and said, "I would like to accept Islam." Prophet Muhammad (PBUH) replied to that, "Shave your hair, which comes from a state of disbelief, and circumcise yourself." Harb has recorded in the Masail that narrated by Al-Zuhri "Propheet Mohammed (PBUH) said that A person who embraces Islam must be circumcised even if he is an adult." Allamah Khattibi says, "“Although a few Islamic legal scholars refer to circumcision as sunnah, the majority of scholars agree it is a *wajib*. "This is mandatory due to being one of the symbols of Islam.”

That is why it is emphasized in Islam to take up circumcision. It is necessary for parents to do this to their children.

- ***Breastfeeding and maintenance***

Pregnancy, childbirth and educating to the baby are the natural responsibilities of a mother. In particular, breastfeeding is the right of the child and is a prevalent practice in the society from ancient time. In Islam, a mother has insisted on Suckling continuously for two years from the birth of the baby (HaninHamjah et al., 2022).

Mothers (should) suckle their children for two full years, for one who wants to complete the (period of) suckling. It is the obligation of the one to whom the child belongs that he provides food and clothing for them (the mothers) with fairness. Nobody is obligated beyond his capacity. No mother shall be made to suffer on account of her child, nor the man to whom the child belongs, on account of his child. Likewise, responsibility (of suckling) lies on the (one who may become an) heir (of the child). Now, if they want to wean, with mutual consent and consultation, there is no sin on them. And if you want to get your children suckled (by a wet-nurse), there is no sin on you when you pay off what you are to give with fairness, and fear Allah, and be assured that Allah is watchful of what you do. (Al-Quran 2:233).

Breastfeeding is a mother's responsibility for her child, however, from the Islamic perspective, it is considered an act of worship. It should not be hated or ignored. Instead, a divorced mother has no obligation to feed her child. She can breastfeed if she wants or the husband can also feed through a wet nurse. If a woman wants to feed her child even after a divorce, the husband has to pay the maintenance cost of the child. Instead, the husband who wishes to feed through the wet-nurse should bear the cost in full. Therefore, based on the above verse, it is the husband's responsibility to feed his child (Dhorat, 1996).

Ilm: Education

It is the duty of every parent to impart knowledge to their child. Naturally babies learn some characteristics from the mother-father as soon as they are born in the womb of mother (Mizani et al., 2020). Even a child cannot speak, but it certainly learns with hearing and sight. This is why the prophet Muhammad (PBUH) said that first word to be taught to a child should be *Kalimah shahadah*.

The Prophet (PBUH) said, "Every child is born with a true faith of Islam (i.e., to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?" [Sahih Bukhari 1385]

The Prophet Zakariyya, in his old age, he prayed to the Lord for a child (Yahya). In this period, the Lord made the child knowledgeable and wise at an early age, as well as giving him a soft heart. he is pious and dutiful towards his parents, and not haughty and rebellious.

It is crucial that parents to provide their children with the knowledge they need to prosper in both this life and the life to come (Mizani et al., 2020). Children can only be given a life of light via this.

The Prophet Muhammad (PBUH) is reported that "One who is made the gurdian of more or less children, will be questioned by Allah on the day of judgement whether his subordinates followed of Islam, or he ruined them?." (Hidaya



4. RESULTS AND DISCUSSION

4.1. Socio-Demographic Details of the Respondents

Gender

Based Statistics of the Informants The gender representation of the informants is 90 males and 110 females. It is noteworthy that in the Toppur area, women outnumber men in the total population. (Males - 3898, Females - 3935) The proportion of females among the current informants is slightly higher.

Age

Reporting of Information Providers, the majority of informants are between the ages of 41 and 50 years. These make up 39%. Among them, 36% are between the ages of 31 and 40. Most of the informants are between the ages of two and they make up 75% of the total.

Age	Amount	Percentage
20 – 30	24	12%
31 – 40	72	36%
41 – 50	78	39%
51 – 60	20	10%
60 Above	06	3%
Total	200	100%

Source: Quantitative Questionnaire- 2020

Educational Qualifications

Most of the informants are 124 out of the total number of school leavers and 62% of the total informants. Of the 22 informants, 11% make up 11% of the total informants. Of the 30 people with higher education, 15% are total informants. Religious Education 8 They make up 4% of the total informants. University education 10 students make up 05% of the total informants. Vocational Qualification 06 They make up 03% of the total informants. 73% are non-formal and only have a school education.

Profile of Professionals

According to informants, 60% of the parents in the business and a significant number of civil servants are found in the way each family earns a living when looking professionally. Unemployment rate of 1% is widowed and earns livelihood with the help of relatives.

Table: 5.2 Occupations of Participants

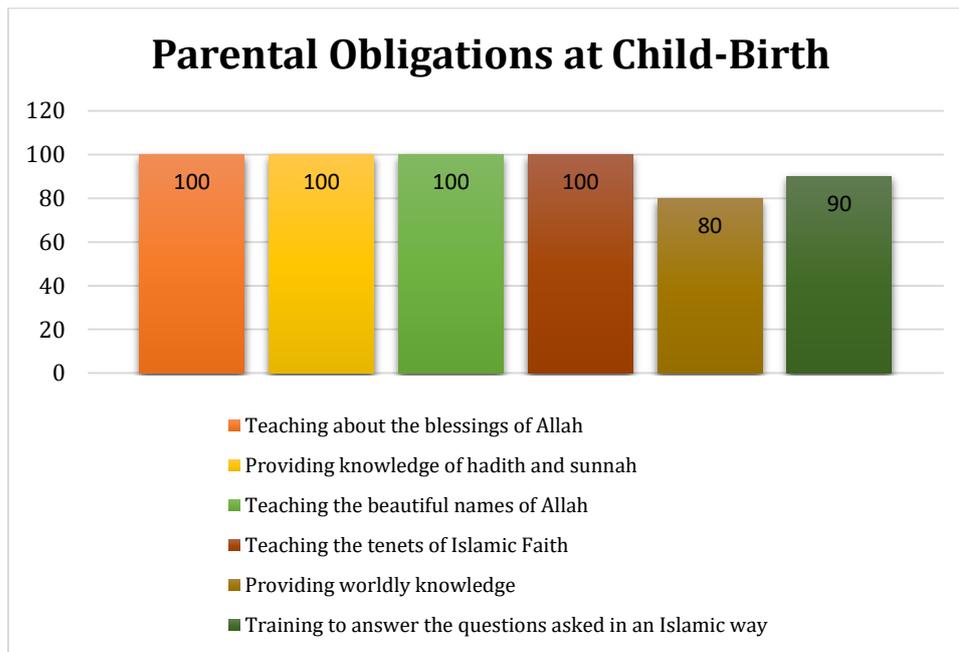
Occupation	Frequency	Percentage
Agriculture	7	3.5%
Self Employment	15	7.5%
Government Servant	56	28%
Businessman	120	60%
Unemployment	2	1%
Total	200	100%

Source: Quantitative Questionnaire- 2020

4.2. The Role of Participants in Child Rearing

Parental Obligations at Child-Birth

Chart 5.4 Percentage of parental involvement in child rearing



Sources: Quantitative Questionnaire – 2022 (200 Participants, 100%)

4.3. Welcome a new baby

The practice of making sweets after the baby is born is seen. Seeing relatives and neighbors announcing the birth of their child, along with lead fruit and small sweets; Is provided. These are given to more people if it is the first child. This procedure is 100% practiced by parents.

4.4. Giving Aqīqah

The practice of giving *aqīqah* is highly followed in this area. Among the informants, elderly parents (50-60) stated that they did not give *aqīqah* to their children in the early days and later fulfilled it after learning of such Islamic practice. 90% of such informants are human beings who gave *aqīqah* to their child; The other 10% are not provided by human *aqīqah*. They also replied that the reason was that a sufficient income was not found in the circumstances of the birth of the child. It is noteworthy that the parents between the ages of 20-50 have fully completed the giving of *aqīqah* to the goats. And the parents who did not fulfill *aqīqah* showed no interest in fulfilling it again. Although this procedure is not fully accomplished, 180 out of 200 parents; Have implemented.

4.5. Naming

Parents in the area put their children's names within a month's interval. These days people use it to search for beautiful names. This procedure is seen as a procedure that should be performed on the seventh day after the baby is born. But some of this; Are also ignorant. Most



people are aware of this practice and do not practice it on the seventh day. All the names of the children of the people of this area are found to be Islamic names. So, these people fully follow this circumcision practice.

4.6. Veiling

The people of the area do not fully follow this Islamic practice. But the knowledge related to this is found in them. 90% of people follow this simple procedure. The other 10% did not implement it. To carry this out; They have the reason that they do not have enough funds and the interest in doing this among them is limited to the first child. Parents are more interested in this procedure for the first child. And for some as a baby gets older, he or she will outgrow this. Even those below the poverty line do not fully comply. In addition, the following diagram illustrates the details of those who have undergone hair removal procedures in the area.

4.7. Circumcision (Khatna)

Of those in the area, 64 are seventh-day-olds; They are seen as followers of the VirudhatSenam (compulsory Sunnah) practice. But in these cases, the procedure is delayed until the age of the child (5 - 10) except on the seventh day Powers are found to be 36% in the intervening period. Most of them are unaware that they have to complete the seventh day and it costs them a lot to do this. They also say that it will take some time to add the money. Because this is the beautiful circumcision of the Prophet. But this is misunderstood and practiced by parents; Parents call this circumcision ritual Sunnatkalyanam and treat the bride and groom with sodinai and dance and sing. These ceremonies will be held in their homes until the seventh day. It is for this reason that this circumcision practice is prevented from being performed on the seventh day.

4.8. Breastfeeding and maintenance

The people of this area are more concerned about the health of the child. 100% of their children are fully two years old; Breastfeeding. They also know that according to the Islamic system, one must be fully breastfed for two years

5. CONCLUSION

The study concluded that not all parents in the study area followed Islamic guidelines for child rearing to the fullest extent. Most of Islam's significant Sunnah guidelines are fully implemented, except for a few. It is noteworthy, however, that they did not follow Islam's method and discovered that there were significant differences between their child-rearing practices and those of the local environment. Various misconducts were found among the participants' children. The study found that while the idea of raising children in an Islamic way was common among parents, not all parents were as involved in implementing it as others. This study suggests that parents should seek Islamic child rearing counsel on child care. They should also be more vigilant about their children's daily behaviors, psychological activities, and leisure time. This study emphasizes the importance of raising children according to the practices outlined in the Qur'an, Sunnah, and Islamic psychology, which are the guiding principles of Islam.

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