Ethical Upbringings/Ṭarbiyyah of Children in Islam and the Duties of Parents

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Abstract:

The study aims to highlight the roles and responsibilities of Parents within the context of their children's upbringings. The human personality that Islam seeks to build is adorned with moral values. It wishes to make its adherents the scapegoats of high morality. Ethical and moral values are given more focus and importance in Islam. Family institutions play a vital role in building nations by transforming ethical and moral values to inhabitants. Parenting is one of the most difficult and demanding tasks in the world. Parents are responsible for shaping the child's behavior with positive moral values. Food is one of the most important necessities that is needed for the existence of the human body. Therefore, Islam provides complete and clear concept regarding lawful and unlawful things for human life. The papers address the questions: what does upbringing/Tarbiyah means? Whether parenting is easy task? What kind of moral and ethical aspects of training should be considered on priority base by the parents? The study concludes

that providing awareness in children at an early age is important and the family plays a vital role in this regard. The study will be helpful for the parents and families in recognizing their duties to make their children aware of ethics.

Key Word: *Ethics, Manners, Ṭarbiyyah, Role of Parents, the concept of Ḥalal & Ḥaram, Ḥalal food.*

Introduction:

Islam gives the concept of Ummah which is more human and preserve the dignity of the person. This concept or relation of Ummah is based on religion/ ideology which rejects all kinds of relations based on tribe, nation, language, history, or color as prescribed in the Quran:

"اِنَّ هٰذِهٖٓ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ اَنَا رَبُّكُمْ فَاعْبُدُوْنِ"

"Verily this community of yours is a single community, and I am your Lord; so worship Me"

Ethics in Islamic

The term ethics derived from Greek term ***(ethos)*** meaning to custom, norm, tradition, habit.

Ethics refers to the study of moral conduct. The Arabic term Iklāq (singular khulq) is used for ethics as mentioned in Qur'ān:

"اِنْ هٰذَآ اِلَّا خُلُقُ الْاَوَّلِيْنَ"[1]

"This has been happening all along"

[1] Al-Qur'ān, 26:137

Al-Ghazali explained into 2 forms: 1. Khalq(خَلق) refers to physical 2. *khulq or Iklāq* (خُلق), meaning the sign of soul's rooted actions rooted. He furthered highlighted the importance of Islamic ethics as to behavior of humane and to recognize what is write and what is wrong. He has the view that khulq is strongly related to Islamic ethical positions on righteous deeds towards others and towards God through knowing oneself, Allah Almighty, worldly ealities, and the reality of the Hereafter.[2]

There are many other Arabic terms that are synonymously used for ethics such as righteousness (بر), justice/ fairness (عدل), right or truth (حق), pious (تقوی), approved (معروف), goodness (خیر), equity (قسط), avoidance of evils (نہی عن المنکر). Ethics are important for the positive character of a Muslim and for the good conduct also. [3] and Allah Almighty commands Muslims not to do good things only and but He also directs them to forbid evils as mentioned in the Qur'ān:

"اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَ اِيْتَآئِ ذِی الْقُرْبٰی وَيَنْهٰی عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَالْبَغْیِ"[4]

"Surely Allah enjoins justice, kindness and the doing of good to kith and kin and forbids all that is shameful, evil and oppressive."

The term Morality from Latin *moralis* meaning "customs, character, manners". It refers to manners observed by a specific community.[5] Noble Character / Nobility The state or quality of being morally or spiritually good.

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[2] Imam Muḥammad Al-Ghazali, *Kīmiyā-i-Sa'ādat,* edited by Parvin Ghaemi, ed.6th (Ṭehran: Nashr-e Peiman, 2014), 11.

[3] Al-Ḥassan, et al., "Ethics and Ethical Theories from an Islamic Perspectives*."* *International Journal of Islamic Thought*, no. 4, (Dec 2013).

[4] Al-Qur'ān, 16:90

[5] J Grooten, and G. Jo Steenberger, eds. *New Encyclopedia of Philosophy, (*New: York,sn*)*, 136, 278

The nobility of Prophet Muhammad PBUH in Arab was due to his truthfulness and trustworthiness. He PBUH owned the title of honest and trustworthy (*Sadiq* & *Amin*) before receiving the divine revelation.[6]

"وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ"[7]

"And you are certainly on the most exalted standard of moral excellence." Humans are declared the most dignified and honored creature of Allah and as the trustees *(Khalifah)* of Allah Almighty on earth. Therefore, they must be trained and prepared to perform this role.[8]

Tarbiyah:

The Arabic term *tarbiyah* is used for upbringing, which means "to increase" or "to grow"[9] education, ethics[10]. Technically it refers to the development of human being in all aspects physically and morally and instilling the passion for Justice, enjoying goods, truth, and righteousness.[11]

Family Unit in Islam:

The family is the constitute and stand alone as the social unit of the society, edged on one side by the individual and on the other by the universal ummah. Family unit is most important for the spiritual, psychological, and psychical

[6] Ḥisham Alṭalib, Abdul Hamid Abusulayman, and Omar Alṭalib, *Parent-Child Relations* (Washington: The international Institute of Islamic Thought, 2013), 77.
[7] Al-Qur'ān, 68:4
[8] Ḥisham Alṭalib, ibid, 67.
[9] Balilavi, *Miṣbah ul Lughat*, (Lahore: Maktabah Qudsia, sn), 852.
[10] Maulvi syed Aḥmad Dehlvi, *Farang Aṣifah*, vol.1.4 (Lahore: Sang Meel Publications, 2002), 1-600.
[11] Mufti Sanullah Maḥmood, *Rasool Allah ka Andaz e Ṭarbiat* (Karachi: Dar al-Ashat, 2005), 29

development of human beings.[12] Indeed, family life in Islam is about the obligations of parents to their children. The Quran emphasizes its significance in the cosmic order.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً

And of His Signs is that He has created mates for you from your own kind that you may find peace in them

Compassion (مودہ) & Mercy (رحمہ) are the foundations of the relationship of husband-wife. The wishes of the parents for a happy home and pious children will not be achieved without compassion and Mercy as prescribed in Quran:

"وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ -- "[13]

"Who are prone to pray: "Our Lord! Grant us that our spouses and our offspring be a joy to our eyes…"

Basic unit of family and building block of the society is established through the mode of *Nikāḥ*. The survival and protection of the family is considered as one of the main objectives of Sharia. Love, affection, and cooperation are the foundations of a happy marriage life that seeks permanence and continuity, as well as the lawful satisfaction of the spouses' passions. Marriage generates a wide range of human relationships, which serve as the foundation of the moral imperative. Therefore, Islam regards family as indispensable for the fulfillment of the divine purpose and there will be no

[12] Ḥisham Alṭalib, AbdulHamid Abusulayman, Omar Alṭalib, *Parent-Child Relations*, 68.
[13] Al-Qur'ān, 25:74

Tawheed without such fulfillment. And to adhere Tawheed is to follow the commandants of Allah Almighty.

The rights and duties are established in the Quran and prophetic traditions to protect the family from chaos and to make it stable.[14] Islam advocates balance and moderation between the individual and the collective which requires that the family should remain as a strong and stable unit so that the initial center of collective training can function effectively for the wider collective consciousness and well-being of the society.

Upbringing of Children: Islamic Context

Proper upbringing of the children is the base of Society. . Prophet Muhammad (PBUH) said

A person's morals and character are determined by his training and education, if manners and caution are taught from childhood, guarded and advised on a regular basis, the child will grow up to be a moral and virtuous person.

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ "كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ عَلَى الْفِطْرَةِ وَ أَبَوَاهُ بَعْدُ يُهَوِّدَانِهِ وَيُنَصِّرَ انِهِ وَيُمَجِّسَانِهِ فَإِنْ كَانَا مُسْلِمَيْنِ فَمُسْلِمٌ كُلُّ إِنْسَانٍ تَلِدُهُ أُمُّهُ يَلْكُزُهُ الشَّيْطَانُ فِي حِضْنَيْهِ إِلاَّ مَرْيَمَ وَ ابْنَهَا [15]"

[14] Musa Khan, and Rabia Akhtar, *Islam Main Haithiat-e-Niswan* (Lahore, Dua Publications, 2004), 27-29

[15] Muḥammad bin Ismail Bukharī, Al-Ṣaḥiḥ, eds. Muḥammad Zahir bin Naṣar, Baab Birr al-Walid w al-Ihsaan (Dar Ṭauq al-Nijat, 2009), Ḥadith: 3671

Abu Huraira reported Allah's Messenger (PBUH) as saying: The mother of every person gives him birth according to his true nature. It is subsequently his parents who make him a Jew or a Christian or a Magian. Had his parents been Muslim he would have also remained a Muslim. Every person to whom his mother gives birth (has two aspects of his life), when his mother gives birth Satan strikes him, but it was not the case with Mary and her son.
The above-mentioned tradition of Prophet PBUH makes it clear that humans are created pure, sinless, and have a natural proclivity for good.

Parenting: Is it an easy task?

The most demanding but also difficult task is parenting. They can make or break a family, society, and a civilization. Parenting is a continuous process which has a beginning but no end. Parenting must be regarded as a futuristic endeavor because parents are responsible for shaping society's high-quality cadres and the great world leaders of human civilization.[16] The history of Islamic Civilization flourished because the ethical and moral dimensions were kept in priority while upbring the children. Emotional and psychological development of the children were given more attention.[17] Lack of focus on good parenting is the key missing dimension in the numerous reform efforts in Muslim history.

Differentiation of Roles:

Islam is not only a religion of worship but also provides guidance regarding all spheres of life to its believers. Parents serve as good role models for the

[16] Ḥisham Alṭalib, AbdulHamid Abusulayman, Omar Alṭalib, *Parent-Child Relations*, 137
[17] Ibid

children because children observe, rely, imitate, and listen to their parents. To inculcate the best moral values in a child parents should observe these characteristics. Continuous sacrifice is the demand of good parenting. In parenting both the companions (father and mother) have a distinct but complementary role. To develop the child's personality, both parents must fulfil their roles. A mother cannot be a complete replacement for a father nor father can be vice versa. The mother lavishes the child with love, affection, cradles him while the father plays with him, lets him ride on his back. Hence, the mother provides a sense of love, tenderness, tolerance, and patience while the fathers provide the infant with strength and responsibility, which are beneficial stimuli. All these activities teach the child independence while also exposing the child to a controlled level of roughness, aggression, and risk-taking.[18]

For the character development of a child, the role of mother as educator is most important. The mother's lap is the first educational institution of a child. [19]Always in accordance with the biological and physiological relationship of mother to being a little towards total independence in mature life. They should be taught good manners and habits, as well as how to treat others. Despite creating men and women differently but have complementary functions. The women must perform responsibilities as mother housework and men being a father responsible for providing food and other necessities of life which demand for different physical, psychic, and emotional constitutions in them. Islam recognizes this distinction as

[18] Ibid

[19] Muḥammad bin Ṣāleh, *Iṣlah maashara main Aurat ka kirdar* (Muasasa al-Sheikh Muhammad bin Saleh al-'athaimeen al-Khairiah, sn), 20.

necessary for both sexes self-actualization. Discrimination and segregation are not synonymous with role differentiation.[20]

The role of both the spouses are equally subject to religious and social norms.[21]The functions of motherhood, home care, and child-rearing, as well as those of fatherhood, home protection, and overall responsibility, necessitate different physical, psychic, and emotional constitutions in men and women. Islam recognizes this distinction as necessary for the fulfilment of both sexes. Discrimination or segregation are not synonymous with role differentiation.

Parents as a role model

Children learn from their parents and carefully observe their every move and attempt to adapt accordingly. It is also the responsibility of parents to instill religious principles in their children through examples. A child possesses both positive and negative characteristics, parents are expected to assist in the development of the positive and weed out or remove the negative. As a result, it is critical for parents to be the best role models for their children in all aspects of life. It is a family where a child grows and learn from his/her birth and family members specially parents being the first teacher of a child, have strong influence on their children. Parents are the role models for children from whom a child learn the long life living and eating behavior[22].

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[20] Ammra Iḥsan, *Ikiswain Sadi aou Musliman Aurat* (Rawalpindi: Idarah Iffat, 2010), 34-35

[21] Amin Ahsan Islahi, *Islami Maasharah main Aurat ka Muqam* (Lahore: Faran Foundation, 1996), 83-85

[22] Savage J.S., Fisher J.O., and Birch L.L, "*Parental influence on eating behavior: Conception to adolescence*" (J. Law Med. Ethics, 2007), 22–34.

The primary responsibility of parents is to teach their child proper manners. True believers must always be focused on their reformation and be concerned about their children, supervising, and guiding them properly in all aspects of life and training them in such a way that Allah is within them. It is narrated in the Hadith of Prophet PBUH:

"مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ "[23]

Children are an Amanah from Allah Almighty, a gift and blessing entrusted to parents, and they are responsible for their upbringing as parents.

Muslim children are regarded as priceless gifts from Allah. A child's proper upbringing is the best gift his parents can give him. For parents children are both a gift and a responsibility. It is their duty to raise them to be hardworking, and God-fearing from whom the Ummah can get benefit. According to the Prophet Muhammad, (PBUH),

عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ " إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةِ أَشْيَاءَ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ "[24]

"Narrated Abu Hurairah: The Messenger of Allah (PBUH) as saying: When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him."

[23] Abū Esa Muḥammad Bin Esa al-Tirmaẓī, Al-Sunan, *Baab fi abad ul Walid*, Hadith: 1952.
[24] Sulaymān ibn al-Aṣh'th Abū Dāwūd, Al-*Sunan, Kitab al Wasaya*, (Cairo: Muṣṭafa Muḥammad Press, n.d.) Hadith: *2880*.

Children should be taught the virtues of bravery, boldness, and courage. They should be shielded against the diseases of fear and terror, inferiority complexes, jealousy, and anger. Their self-esteem should be developed so that they can progress in life. They should receive physical training to protect themselves and others, as well as technical and military training based on the current situation.

There would be chaos in a society when there are no boundaries and the same is true with regard to a child. Therefore, children should be raised with the goal of making them beneficial for themselves and for their parents too. According to psychologists, a child's personality develops fully around the age of seven or eight. As a result, these fasting days are extremely important for his training. After about seven or eight years, his personality stabilizes, and the process of making him responsible and responsive begins. So, the Holy Prophet (PBUH) said,

"When the child turns seven years old, order him to pray; when he turns ten years old and does not pray, beat him, put him to bed, and separate him."

It is the duty of the parents to educate the family members so that they know, recognize, and obey Allah. One of the primary responsibilities of parents is to instill in their children the correct faith and rights of Allah. It must be followed by religious acts of worship designed to bring them closer to Allah. Moral training requires parents to instill in their children a love of Allah and His Messenger, as well as a love of religion and practice, monitor their habits and activities, and teach them the Qur'an. Give them an awareness of human feelings for example, if someone is in pain, he should be relieved of his pain, be compassionate and priorities your own needs over the needs of others. be postponed until completion.

It is also essential for moral training that his parents are aware of his friends and circle of friends. Because bad company can bring a child to the brink of death. Training is defined as follows: The name of training is to replace bad morals and habits and a wrong environment with good morals and habits and a righteous, pure environment. There are two kinds of training.

Internal training/upbringing

Internal training refers to the correction and reinforcement of their beliefs and morals. Parents should instill correct Islamic beliefs in their children, encourage them to adopt high morals and do good deeds, and set a good example.

Inculcating Faith/Beliefs

Mentally nurture them so that they have a strong and stable relationship with their Creator. In this case, it can be very beneficial to keep telling them about religion based on their age. This world the is a testing field, the sole purpose of human beings to be here in this worls is to worship Allah alone as Qur'an says:

"وَمَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ"[25]

"I created the jinn and humans for nothing else but that they may serve Me."

According to this purpose as prescribed in the above verse the basic duty of family/parents is to teach their children to worship Allah alone, love for

[25] Al-Qur'ān 51:56.

Allah and Messenger, trusteeship, perform duties as vicegerency, be thankful to Allah blessings, preserving the rights.

Hazrat Luqman, the righteous servant of Allah, was known as Hakeem, or a speaker of profound wisdom. His advice to His son in surah Luqman is summarized as: Hazrat Luqman advised his son not to associate anyone with Allah, also taught kindness to parents and obedience to Allah in all circumstances. He advised to establish prayer and forbade to walk on the earth in arrogant manner because Allah does not like those who are arrogant and boastful. Being a Muslim, parents should bring up their children to be Saleh and should make them to be afraid of Allah.

Parents become happy to see their children acting and behaving as required by Allah Almighty. Internal value systems such as faith, sense of self-respect, ability to self-control, honesty, and compassion are the most effective mechanisms for societal protection. The seed of virtue and righteousness should be planted in children from their early age.[26] It is critical for children's education that parents show proper respect and respect to their children. Advice and suggestions should be given in a very polite and kind way so that they feel important to their families and are trusted. In this way, they will be instilled with the spirit of moving forward and doing something. Using the direct and indirect mode of teaching, parents instill moral values in their children through punishment and reinforcement when necessary.

Love

[26] Ḥisham Alṭalib, Abdul Hamid Abusulayman, Omar Alṭalib, *Parent-Child Relations*, 72.

Every child is born with the ability to love, which is further developed by the parents. When parents show their children visible love, they foster emotional strength and keen intelligence. The capacity to love a parent has a significant impact on the development of the capacity to love their children. Parents should teach their children how to treat others without being selfish and self-centered.[27]

Courage

Controlling the emotions and be moderate in the time of angry is another dimension of moral upbringing as prescribed in the Hadith of Prophet PBUH:

قَالَ رَسُولُ اَللَّهِ صلى الله عليه وسلم لَيْسَ اَلشَّدِيدُ بِالصُّرَعَةِ, إِنَّمَا اَلشَّدِيدُ اَلَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ "[28] "اَلْغَضَبِ

"The strong man is not the good wrestler; but the strong man is he who controls himself when he is angry" [29]

Instead of giving examples of bravery from the animal kingdom[30], children should be taught true stories of courageous people from real life e.g., stories about the prophets' bravery. It is critical that they are taught to feel God's presence in their lives. Teach them to be courageous people who fear only their Creator.

Forgiveness

Forgiveness is the expression of love which is the most beautiful aspect of humanity. One of the characteristics of Allah is forgiveness and He is most

[27] Ibid
[28] Bukharī, *Al-Ṣaḥiḥ, Kitab al-Adab, Baab al-Ḥazari min-ul-Ghaḍab*, Hadith: 6114
[29] Ḥisham Alṭalib, Ibid.
[30] Ibid

merciful and kind to human beings. Prophet PBUH presented the best example of forgiveness throughout His life.

Honesty and Trustworthiness

Honesty and trustworthiness are essential components of human and Muslim character, as taught by the Prophet PBUH. Parents must model the moral qualities of honesty and trustworthiness for their children to learn these values from them. They must also provide positive examples whenever possible, while expressing disappointment with dishonesty.[31]

External training/upbringing

Externally, the child's clothing, food, drink, sitting and resting, friends and acquaintances, relations, and hobbies, knowledge of his educational data, and means of livelihood after puberty should all be considered during training. Monitoring and other issues are addressed, all these issues are addressed in the children's external training. Both outward and inward training are required.

Good Manners/ Ādāb

Islam presents the concept of good morals (ادب). The Holy Quran has preserved his advice for all time which contain descriptions of the golden rules of training. Prophet PBUH also advised:

اَكْرِمُوْا اَوْلَادَكُمْ وَ اَحْسِنُوْا اَدَبَهُمْ

According to Abu Hurairah, the Prophet said,

[31] Ibid

"Help your children in doing good deeds."

They are the future builders of the nation; if they are given proper training, it means that a proper foundation has been laid for a good and strong society, because a good plant can become a tree in the future. When childhood training is given the correct religious and moral training and reformation in childhood, he will continue to follow them even after he became an adult. Good manners related to eating and drinking, clothing, keeping the surroundings clean, tidy, and organized should be taught to children at an early age. [32]

Responsibility

The concepts of responsibility and accountability must be instilled in children to make them responsible citizens.

Education

Any nation's development is dependent on the education of its children. If the next generation is well-educated, it has the potential to outperform other nations in every moral, religious, and global arena. Those who are familiar with history understand that a lack of education plays a significant role in the degradation and destruction of nations, because nations that neglect the education of their next generation see the number of good and pious people in their midst gradually decline, and that nation suffers as a result. Or the group begins to die morally and religiously. As a result, self-improvement and training should never stop. knowledge of Islam, regardless of whether they are boys or girls. Muslims are responsible to God and society for the

[32] Ibid

education of their children because they have responsibilities to them.[33] Parents should set a good example for their children. The Prophet Muhammad (SAW) advised parents to be religious, honest, and disciplined themselves.

"Be careful of your duty to Allah, and be fair and just to the children,"

Peaceful atmosphere

Children should be brought up in a peaceful and safe home atmosphere. From childhood to the stage of adulthood parents should aid a child in his physical, emotional, and intellectual development. They are also in charge of assisting with school-related learning, teaching social skills and etiquette, and developing ethical social value systems. By demonstrating love, kindness and compassion, parents can teach their children to love, and help others.

Parents role in promoting Ḥalal Food Concept in Children:

Healthy food is helpful in improving the psychical well-being[34]. Today people are more concerned about what to eat and drink. Research showed that the estimated market for global Ḥalal products is projected to reach USD 500 billion in 2010[35]. Globalization takes human being into a new era by

[33] Naila Masood, The Role of Parents in Training their Children, *Al-Jumuah.com* last Accessed 1 November 2023, https://aljumuah.com/the-role-of-parents-in-training-their-children/

[34] Rachael Dixey, et al., "Obesity management for children: A qualitative exploration of the views of parents," *International Journal of Health Promotion and education* (2006): 131-137.

[35] Halal food markets a multi-billion dollar global opportunity, The Halal Journal, 2008

introducing new trends, modes and technologies in food industry and trade resultantly which a lot of confusion about what have to consume is created[36]. Research showed that as to multiple ingredients and complicated food process is involved[37], in food products, Ḥalal food is pure and can be consume because it is free from impurity[38]. Therefore, assuring to have *Ḥalal* food means to assure that the food is pure, good quality and permissibility[39].

The term Ḥalal is translated in different meaning as legal, valid, allowed, pure etc.[40] The Arabic term "Ḥalal" applies to all food, products which are lawful or permissible[41]. *Ḥalal* food contains purity, quality, and hygiene. Thus, it can be said that *Ḥalal* food is which should hygienically be prepared and processed. Yusuf al-Qaraḍawī characterized *Ḥalal* food which is permissible and lawful by Allah Almighty and not contain any restricted element[42]. The term haram refers to any kind of object act or conduct that is

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[36] WHO Initiative to Estimate the Global Burden of Foodborne Diseases 2007. Available at: http://www.who.int/foodsafety/publications/ foodborne disease/FERG_Nov07.pdf

[37] ISO International Organization for Standardization, 2015, Available at: http://www.iso.org/

[38] M.N., Riaz & M.M., Chaundry, and M. M, *Halal Food Production* (New York, Washington, D. C.: CRC Press LLC, 2004).

[39] M. Neio Demirci, M. Soon J, and Wallace, C.A "Positioning food safety in Halal assurance*," Food Control*, 2016).

[40] Khattak, et.al "Concept of Halal food and biotechnology," *Advance Journal of Food Science & Technology*, vol.3, no.5, (2011): 85-389

[41] Yusuf al- Qaraḍawī, *Definitions In The lawful and the Prohibited in Islam*, vol.2, no. 25 (Al- Falah Foundation for Translation, Publication and Distributions, 2001).

[42] Yusuf al-Qaraḍawī, *al-Ḥalal wa al-Ḥaram fil-Islām* 15th ed (Cairo: Al-Maktabah al-Islamī, 1994), 17.

forbidden in Qur'ān and Sunnah. In Islam, everything is pure and legal all foods unless it there is clear evidence of being it as illegal such as e.g., flesh of swine, alcohol, intoxicants etc. Anything which is impure and do not prepare using pure ingredients is not consider as *Ḥalal* in Islamic law. Humans are representative of Allal Almighty, and this earth was created for him to survive and search sustenance for his living. It is said in the Qur'ān:

﴿هُوَ الَّذِیْ خَلَقَ لَكُمْ مَّا فِی الْاَرْضِ جَمِیْعًا﴾[43]

"He it is who has created for you all that is on earth"[44].

According to this verse nothing in the earth is prohibited except those things which are mentioned as Haram either in the Holy Qur'ān or in Hadith of Prophet PBUH. Therefore, regarding the *Ḥalal* and Haram in food there is rule that nobody has right to declare what is *Ḥalal* and what is *Haram* as it is only Allah Almighty who has this right as mentioned in the Qur'ān:

﴿قُلْ مَنْ حَرَّمَ زِیْنَةَ اللّٰهِ الَّتِیْۤ اَخْرَجَ لِعِبَادِهٖ وَالطَّیِّبٰتِ مِنَ الرِّزْقِ﴾

"Who is there to forbid the beauty which God has brought forth for His creatures, and the good things from among the means of sustenance?"

﴿لَا تُحَرِّمُوْا طَیِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ﴾

[43] Al-Qur'ān, 2:29

[44] Muḥammad Asad, The Message of the Qur'ān, 2:29, Available at, http://www.muhammad-asad.com/Message-of-Quran.pdf

"Do not hold as unlawful the good things which Allah has made lawful to you"[45]

Islam guides towards what is good for human being and prohibits what is harmful for him so he would be thankful to Allah Almighty for this Blessing as Allah says in Surah al-Baqarah:

﴿ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَاشْكُرُوْا لِلّٰهِ ﴾[46]

"Partake of the good things which We have provided for you as sustenance and render thanks unto God."

Eating *Ḥalal* and *Ṭayyab* food gives benefit and pleasure to the human body, brain and ultimately, leads towards love of Allah[47]. Therefore, a Muslim should be careful regarding each food before its consumption. According to verses of Qur'ān one of the duties of Messenger Prophet Muhammad PBUH is to make and explain what is legal and what is illegal.

﴿يَاْمُرُهُمْ بِالْمَعْرُوْفِ وَيَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبٰتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ كَانَتْ عَلَيْهِمْ﴾[48]

"…the Prophet] who will enjoin upon them the doing of what is right and forbid them the doing of what is wrong, and make lawful to them the good

[45] Al-Qur'ān, 5:87.

[46] Al-Qur'ān, 2:172

[47] Dr. Musferah Mehfooz, and Dr. Abdul Razzaq Azad "Feed for Ḥalāl Food: Sharīᶜah Perspective", *Al-Aijaz Research Journal of Islamic Studies & Humanities* (Al-Khadim Foundation,2020), ISSN: 2707-1200.

[48] Al-Qur'ān, 7:157

things of life and forbid them the bad things, and lift from them their burdens and the shackles that were upon them …"

In another place when Prophet PBUH was asked about what is lawful and unlawful, he replied:

﴿الْحَلاَلُ مَا أَحَلَّ اللَّهُ فِي كِتَابِهِ وَالْحَرَامُ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ وَمَا سَكَتَ عَنْهُ فَهُوَ مِمَّا عَفَا عَنْهُ﴾[49]

'What is lawful is that which Allah has permitted, in His Book and what is unlawful is that which Allah has forbidden in His Book. What He remained silent about is what is pardoned.'"

Thus, Qur'ān and Sunnah directed the human being towards all those pure and legal things which are beneficial and source of energy for health.

Family is the best place of learning for a child. Children are the blessings, and this Blessing should be greeted to pay gratitude to Allah. Parents and children are closest people to each other and key players of family.

Every intelligent person understands that Allah has created this entire system and everything in it for a specific purpose, and that by defining a scope for everything and every being in it, everyone has some responsibility. It has been installed to ensure that the universe's system functions optimally. As a result, Allah has perfect power desired that the most important being in this universe, the human being, be given the status of *Ashraf al-Mukhaluqat* and made special for the establishment of his *Tawheed wa Tifrid* and pure

[49] Abu ʿEsa Muḥammad bin ʿEsa alTarmaẓī, Al-Sunan, Sunan Al-Tirmaẓī, Hadith, 1726; Muḥammad bin Yazeed abn e Majah, Sunan Ibn e Majah (Dār al- Aḥya al-Kutub al-ʿIlmiyyah, Faiṣal ʿEsa al-Babī al-Ḥalbī), Hadith 3327

worship. It is a great honor and a significant responsibility bestowed upon humans in a universe vaster than human imagination. As a result, in order to fulfil this significant responsibility as Allah says:

﴿يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا﴾[50]

"Believers, guard yourselves and your kindred against a Fire"

With regard to the verse Hazrat Ali RA said:

"علموهم وأدِّبوهم"

Give them (your children) education and ethics.

﴿ألا كُلُّكُم راعٍ و كُلُّكُم مَسؤولٌ عَن رَعِيَّتِه؛ فَالأَميرُ الَّذي عَلَى النّاسِ راعٍ و هُوَ مَسؤولٌ عَن رَعِيَّتِهِ، وَالرَّجُلُ راعٍ عَلى أَهلِ بَيتِهِ و هُوَ مَسؤولٌ عَنهُم، وَ المرأةُ راعِيةٌ عَلى بَيتِ بَعلِها و وُلدِهِ و هِيَ مَسؤولَةٌ عَنهُم، وَ العَبدُ راعٍ عَلى مالِ سَيِّدِهِ و هُو مَسؤولٌ عَنهُ، ألا فَكُلُّكُم راعٍ و كُلُّكُم مَسؤولٌ عَن رَعِيَّتِهِ﴾[51]

"All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house, and he is responsible. A woman is the shepherd of the house of her husband, and she is responsible. Each of you is a shepherd and each is responsible for his flock"

It is the family who has vital role in growth of children and to instill the concept and importance of Ḥalal food from early childhood to adulthood.[52]

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[50] Al-Qurẖān, 6:66.

[51] Bukhārī, *al-Ṣaḥiḥ*, Hadith no. 893.

[52] Aiedah Abdul Khalek, Sharifah Hayaati Syed Ismail, and Hairunnisa Mohamad Ibrahim, " A Study on the Factors Influencing Young Muslims' Behavioral Intertion in Consuming Halal Food in Malasia," *Jurnal Syariah*, vol.23,no.1, (2015): 79-102

French S.A. find out that the family environment is most important factors which have strong impact on eating habits of children[53] and mostly children adopt their parent's food[54].

Therefore parents should raise their children in a balanced way and should play their effective role in providing children the Ḥalal food choices[55]. Hence, family being the most influential factor which effect the eating and nutrition habits of children, the parents are the role model who educate the children about Ḥalal food from very early childhood. Research showed the positive role of family regarding the awareness about Ḥalal and haram to children and the parents have more powerful and strongest influences in this regard.

Childhood is counted as a special and golden time where the moral, physical, psychological, social foundation of a child are built and formed. From birth till the age of six, a child has a strong power to receive stimuli from his/her environment. Research finds that eight types of child development (Moral, spiritual, cognitive, physical, Social, emotional, language, speech) must be done in early childhood. [56]

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[53] French S.A., Story M., and Jeffery R.W, "Environmental influences on eating and physical activity," *Public Health*, vol.3 (2001): 309–335.

[54] Jianlin Xu, *The Roles of Families and School Members in influencing children's Eating Behaviours in China: A Narrative Review* (Children, Basel,2022).

[55] Karen Weber Cullen, et al., "Social environmental influences on children's diets: results from focus groups with African, Euro and Mexican-American children and their parents," *Health Education Research*, vol.15, no.5 (2000): 581-590.

[56] Wahju Dyah Laksmi Wardhani et al., "*Fostering Halal and Thoyyibah Food in Early Childhood Education",* (Mataram: University of Muhammadiyah, 2018), 231-238.

Study revealed that in Muslim communities the children are well aware about the *Ḥalal* food which indicates that children can be introduced since early childhood about the food consumption habit concept as learning at this age has long life effects about eating habit.

. Besides other developmental stages, the foremost duty of Parents is to make them aware about what is lawful and what is unlawful. There is the need for time when there the food industry become more developed and discovered a lot of new food products in order to introduce more delicious food tastes. Pure, clean and Hygienic food has valuable effect on the behavour of a child in developing activeness in children and make them more concentrated so they should learn about the eating habits and relationship between good food and health. For this purpose, family must direct the children about the origin of the food, whether is prepared from Ḥalal Ingredient.

It is necessary for the parents to let the children know about *Ḥalal* meat and knowledge about what kind of meat is not *Ḥalal*. The meat is not *Ḥalal* which is not done by saying the name of Allah as mentioned in the Qur'ān:

﴿وَلَا تَأْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّه لَفِسْقٌ﴾[57]

"Do not eat of (the animal) over which the name of Allah has not been pronounced (at the time of its slaughtering), for that is a transgression."

There is need of time that Parent should realize their duty being a Muslim know the *Ḥalal* food challenges and issues in current era and make their children familiar with the concept of legal or illegal (حلال و حرام) which will

[57] Al-Qur'ān, 6:121.

surely keep them on right path as required by Allah Almighty. Moreover, children must be informed about the preparation, preservation and *Ḥalal* label method of food products. For this purpose, parents can conduct several activities to make them aware about *Ḥalal* and Haram such as make them sense of shopping, variety of *Ḥalal* and *ṭayyab* food Children, recognizing food types, food processing knowledge, atc.

It is the responsibility of the parents to provide a clean environment for their children, to feed them halal food, to teach them good manners and morals, and to provide them with religious and secular education. While today's parents are not only neglectful of their children's religious education and training due to their hectic schedules, but they are also unable to protect their faith. This is why today's youth are disinterested in religion.

For the care and *ṭarbiyah* of children there is a need of hour that parents should spare more time as this is no longer the case because our society has evolved to the point where both parents must work for a family to meet its needs. Parents' lack of concern and time reflects poorly on society.

Conclusion:

Islam is a complete code of life and provide guidance regarding all spheres of life. The laws of Islam are straightforward, potential, relevant to human nature and universal for all ages and for all human beings. Parents must take care of certain things that will aid in the moral development of their children. They should provide religious education to their children because our religion has guided us in every aspect of our lives and our prophet Muhammad (SAW) is the role model for the entire world who has made us aware of our responsibilities to our society and to humanity. They should cultivate friendly relationships with their children so that they will not be

afraid to share their problems with their parents and will receive better life advice. It is the responsibility of parents to determine whether their children are in the company of good or bad friends' Islamic dietary laws are obtained from Qur'ān and Sunnah. *Ḥalal* food refers to pure and safe food which is helpful in the development of human body. *Ḥalal* foods are explicitly explained in the Qur'ān and Muslims are directed to follow these directions in their life and also it is duty of Family and Parent to instill this concept in their children. Family plays vital and active role in promoting the concept of *Ḥalal* food, skills in recognizing *Ḥalal* and *ṭayyab* and shaping the eating habit of children. The study will extend the existing knowledge about the concept of *Ḥalal* food and make the family and parents realize their role to give knowledge of *Ḥalal* food in their children young in early childhood.