



Islamic Perspective to the Responsibilities of Parents and Teachers towards Children's Education in the Modern Era

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Abstract

The word 'Islam' is originated from the word 'Silm' which means peace. If a logical and a reasonable person tries to study Islam neutrally, he will come to know that 'peace' is present in all the teachings of Islam. In pursuit of that peace a Muslim need to follow Islamic guidelines properly. As soon as he trends that path, he will start having peace. In this article it was tried to mention responsibilities of parents and teachers towards children's education in the light of Islam. These responsibilities stretch from the religious education to the physical education of the children. It is discussed thoroughly that what is the role of Muslim parents and the teachers in raising the children safe and sound and in line with the instructions of the holy Quran and the traditions and biography of the holy Prophet (May Allah be pleased with him).

Keywords: Islam, children education, religious education, social education, physical education.

INTRODUCTION

Islam pays serious attention towards raising children because they are going to be its representatives tomorrow. If they are moulded in righteous frame of Islam in their early years, performing Islamic teachings will be far easier for them in the rest of their lives. The crucial responsibility of teaching and raising children fell upon the shoulders of their parents first and then their teachers. To accomplish this responsibility Islam did not leave them in the lurch, rather guided them in every aspect of life keeping in view the children's psychology. The Quranic Verses and the Traditions of the holy Prophet (PBUH) are in abundance that address Muslim elders, parents, and teachers regarding raising of Muslim children. The aim of all is to make them realise its importance and sensitivity. The guidelines provided by Islam to fulfill the responsibility of raising children will be discussed in this article. Some of the Quranic verses and the Traditions of the holy Prophet (PBUH) are being mentioned here.

THE QURANIC VERSES

Allah the Al Wise says:

'And bid your family members to pray and be steadfast therein. We do not ask you for provisions, rather we will provide you (the provisions).'

It is commanded in this verse that you should enjoin your family members to pray. It means the responsibility of teaching, training, and raising is on the parents and on the teachers in a

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broader sense.

The Sublime says:

‘And make mention of Ismail in the book. He always kept his promises and was a Messenger and a Prophet. He would order his family members to pray and pay charity and he was well pleasing to his Lord.’²

One of the outstanding characteristics stated here of *Hazrat Ismail* (PBUH) was that he enjoined his family members to perform good deeds. It invites all biological and spiritual parents to raise their children accordingly.

The Al Merciful says:

‘O you who believe! guard yourselves and your family from a fire.’³

All believers are addressed that their duty is not only to save themselves from fire, but they are responsible to save their family members also.

THE TRADITIONS OF THE HOLY PROPHET (PBUH)

The holy Prophet (PBUH) said:

‘A man is like a shepherd for his family and he is responsible. A woman is like a shepherdess for her family and she is responsible. Behold! Each of you is like a shepherd and each is responsible for his flock.’⁴

The traditions clearly indicate that a man and a woman have responsibility to look after his/her family members.

The Messenger of Allah said:

‘A man disciplines his son/daughter is better than giving a saa (Arabic scale of measurement) in charity.’⁵

It manifests that disciplining of a child is better than paying optional charity.

Once He said:

‘Teach your children three things: Love of your Messenger (PBUH), Love of his family members and recitation of the holy Quran.’⁶

The holy Prophet (PBUH) is commanding head of a family in this tradition to teach his children three qualities. All of them strengthens their relation to their faith. Love of the Messengers is one of the basic beliefs of Islam. Love of the family members of the holy Prophet (PBUH) is essential because they supported Islam in its early time. The recitation of the holy Quran connects them to Allah the Al Beneficent and His teachings and enlightens their life path.

The Seal of the Prophets (PBUH) said:

‘No father gave his child a gift better than beautiful etiquettes.’⁷

This tradition plainly states that the good deeds and manners taught by the parents are the best gift to their children.

There are seven responsibilities of parents and teachers towards children:

1. Responsibility of Religious Education
2. Responsibility of Rational Education
3. Responsibility of Ethical Education
4. Responsibility of Physical Education
5. Responsibility of Psychological Education
6. Responsibility of Social Education

7. Responsibility of Sexuality Education

1. RESPONSIBILITY OF RELIGIOUS EDUCATION

As soon as a child starts understanding things, he/she should be taught basics of Islamic beliefs. When he reaches puberty, he should be accustomed to the pillar of Islam i.e. The Islamic Beliefs, The Five Times Prayers, The Mandatory Charity, The Fasting in the month of Ramadan and The Pilgrimage of The House of Allah. Similarly, he/she will be educated the fundamental rules of Shariah as he/she gets mentally mature.

1.1 First Lesson of a Muslim Child

The holy Prophet (PBUH) asserted that the first lesson a Muslim child should learn is لا اله الا الله:

Abdullah bin Abbas (MABPWH) narrates that the Messenger of Allah (PBUH) said: ‘(When your children start speaking,) you must teach them these words: “There is no god but Allah.”⁸ The secret behind this lesson is to open his/her learning process with the name of Allah the Eternal who created him/her, and He is the one only Lord of the world. Additionally, it will engrave lifelong in his/her heart the belief of oneness of Allah

1.2 Directive of Worship at Seven

‘Command your children to offer prayer when they become seven years of their age, beat them on it (prayer) when they get ten years of age and separate them (male and female) in their beds (while sleeping).’⁹

The reason behind this order is to raise children with good habits and he/she should recognize their Lord the Al Mighty on the threshold of their sensible life.

1.3 Lesson of Lawful and Unlawful at Adolescence

The holy Prophet (May Allah be pleased with him) said:

‘Obey Allah and fear disobeying Him. Enjoin your children to obey His commands and avoid the prohibitions. It will be protection for them and you from the fire.’¹⁰

This Hadith tells that all Muslims are required to instruct their children in lawful and unlawful matters, so they act upon the lawful and refrain from the unlawful. It will not only help them to live their current lives well, but it will make their hereafter peaceful and protected from the punishment of the hell fire.

Furthermore, learning these points at adolescence will enroot within them love of their religion and love of its good deeds.

This is the age when he/she must apprehend the aforesaid three things:

‘Teach your children three things: Love of your Messenger (PBUH), Love of his family members and recitation of the holy Quran.’¹¹

It indicates that the children should commence studying the Biography of the holy Prophets (PBUT) and the lives of the companions of the Prophet (May Allah be pleased with them all.) Moreover, they should know how to recite the holy Quran and memories some of its verses.

2. RESPONSIBILITY OF RATIONAL EDUCATION

The rational education denotes to shape a child's thinking with all that is beneficial for

him/her from the perspective of Islamic Sharia, modern cultural sciences, and intellectual awareness until he/she becomes mature intellectually and culturally.

The rational education focuses on the following matters:

2.1 Seeking Knowledge

Undoubtedly, seeking knowledge is extremely important and essential in Islam, hence Islam holds parents and educators responsible in educating children. It is a well established fact that the first revelation of Islam was about the knowledge. The holy Quran reads:

‘Read in the name of your Lord who created.’¹²

Islam made seeking knowledge mandatory upon every Muslim whether male or female. The holy Messenger of Allah (PBUH) says:

‘Seeking knowledge is a duty of every Muslim.’¹³

2.2 Intellectual Awareness

Children need food intellectually as they need it physically. The provision of food of thoughts is duty of their parents and their educators. One of the major responsibilities that Islam has placed on the parents and the educators is to educate the children intellectually from the age of childhood until they reach adulthood and maturity. What is meant by intellectual awareness is the child's connection to Islam both worldly and religiously, to the Qur'an as the origin of system and legislation, to Islamic history and its glory, to the general Islamic culture in spirit and thought and to preach Islam with impulsion and enthusiasm. So, the parents and the educators should educate the children the following points when they begin understanding and recognizing things:

- a. The immortality of Islam and its validity for all times and places, due to its advantages of inclusion of all aspects of life, resolution of all new issues and continuity of rules.
- b. Our forefathers attained the glory, strength, and civilization that they reached through Islam and the application of the Qur'anic teachings.
- c. To reveal to the children the plans and tricks drawn by the enemies of Islam; especially their attempts to eliminate Islam from the surface of the world.¹⁴

2.3 Mental Health

Once the holy Prophet (PBUH) spoke to Hazrat Abdullah bin Amr bin Al Aas (r.a) and said: ‘O Abdullah! Was I not told that you observe fast all day and keep offering prayer all the night?’ Abdullah (r.a) said: I replied him: ‘Yes, O Allah's Prophet!’ He said: ‘Do not do that! Observe the fast for some days and leave it for some other days. Offer prayer and sleep both at night, because your body has right over you, your eyes have right over you and your spouse has right over you.’¹⁵

As the holy Prophet (PBUH) instructed his follower regarding his mental and physical health, it is responsibility of the parents and the educators to guide the children in this regard. They have to be most vigilant about their thoughts and activities. In this way their thoughts will be sound, their memory will be strong, and their mind will be clear.

3. RESPONSIBILITY OF ETHICAL EDUCATION

By ethical education, we mean the sum of ethical principles, behavioral and emotional virtues

that a child must receive and get used to with the development of his/her mind and body until a young person is brought into the midst of the real life struggle. There is no doubt that the moral and behavioral virtues are the fruits of solid faith and true religious formation. This is again the responsibility of the parents and educators to impart ethical and moral education to the children. The holy Prophet (PBUH) says:

'Be kind to your children and polish their manners.'¹⁶

Therefore, the parents and the educators are accountable to provide their children suitable environment for ethical growth.

4. RESPONSIBILITY OF PHYSICAL EDUCATION

The responsibility of physical education represents training children in all those things which are concerned to their bodies. This is a heavy responsibility because it will result in the children's body growth, their physical integrity, and their good health. This obligation starts right when the baby develops in the womb of the mother. Allah the Al-Wise says:

'The father (of a child) shall bear the cost of their (mothers') food.'¹⁷

Obviously, the father will bear the cost and provide food items to the mother of the child, but after that it is the duty of the mother to have food and other eatable things in proper time and amount for good nutrition of both mother and the child.

The parents and the educators will share the role when it comes to formation of the children's' physical personalities. They will need to help them in the following traits:

4.1 The healthy rules of eating, drinking, and sleeping

The Prophet Muhammad (s.a.w) said:

'Non of you drink (anything) all at once like the camel, rather drink two or three times, saying Allah's name when you begin and praising Him when you finish.'¹⁸

4.2 Defending themselves and not causing harm to others uselessly

The tradition of the holy Messenger (PBUH) goes:

'Try not to harm someone nor to be harmed by someone'¹⁹

4.3 Making them accustomed to sports and equestrian games

Allah the Exalted says:

'Be ready to meet them (your enemies) whatever you can afford of armed force and horses tied at the frontier.'²⁰

The seal of the Prophets (PBUT) says:

'Everything, which is not worship of Allah, is useless and futile, except four qualities; walk of a man between two targets (for archery), taming his horse, playing with his family, and learning swimming.'²¹

4.4 Getting them habitual of sternness and not to comfort

Hazrat Muaz bin Jabal (r.a) narrates from the holy Prophet (s.a.w):

'Stay away from luxury because the servants of Allah are not habitual of luxuries.'²²

4.5 Familiarizing them with the hard life and avoiding indolence

The Last Prophet of Allah (PBUH) said:

'Be eager for what benefits you and seek Allah's help and never give up.'²³

4.6 Avoiding pandemics and transferable diseases

The Chosen Prophet of Allah (s.a.w) ordered:

'Flee from a leper as you flee from a lion.'²⁴

4.7 Treating the diseases with medication

Treating any disease with medication is one of the lessons the holy Prophet (s.a.w) taught his followers. *Hazrat Usama bin Sharik* (r.a) narrates I was in the company of the holy Messenger of Allah (PBUH) and the Arab villagers came and asked: 'O Prophet of Allah! Should we use medical treatment?' He said: 'Yes, O servants of Allah! Make use of medical treatment, as Allah did not create any disease without its remedy except one disease.' They asked: 'Which one is that?' He replied: 'Old age.'²⁵

5. RESPONSIBILITY OF PSYCHOLOGICAL EDUCATION

The psychological education represents child's training of controlling intense feelings like anger, fear, jealousy, sense of weakness and handling excessiveness when he starts comprehending life's complexities. Likewise, it trains the child in managing limitless emotions of love and hatred. This is yet again responsibility of the parents and the teachers together to train the child and educate him/her carefully in shaping upcoming qualities:

5.1 Excessive Shyness

It is a ground reality that a child has feelings of shyness which he expresses at the age of one year. Besides, genetics play its role in heightening shyness in children, and it cannot be denied that the environment has a great impact in increasing or modifying shyness, because children who mix with other children and meet with people are less shy than those who do not do so. The therapy does not take place except the children are made to meet people, whether it be by bringing their friends home from time to time, or by accompanying them in visiting family friends or relatives or by asking them gently to talk to others, whether the speaker to them is an elder or a younger. It is narrated by *Hazrat Abdullah bin Umer* (r.a). He said: 'We were in the company of the holy Messenger of Allah (s.a.w).' He said: 'Tell me of a tree that resembles a Muslim man. Its leaves never fall down, and it gives its fruits all the time.' *Hazrat Abdullah bin Umer* said: 'The date palm came to my mind, but I saw *Abu Bakr* and *Umer* (r.a) saying nothing, so I did not like to speak. When nobody spoke a word.' The Messenger of Allah (PBUH) said: 'That is a date palm.' When we left, I told to *Umer*: 'O my beloved father! By Allah it came to my mind that it was a date palm.' He said: 'What stopped you from speaking?' I answered: 'I did not see you people speaking, so I felt it inappropriate to speak.' *Hazrat Umer* said: 'If you had said that it would have been costlier for me than so and so.'²⁶

5.2 Fear

Fear is a psychological state of human nature, whether children or adults, males, or females. That may appear on anyone. This quality is desirable if it is within the normal limits for children because it is a way to protect them from accidents and to avoid many dangers. But if

the fear increases its usual limit and exceeds the limits of nature, it causes psychological anxiety in the children and is considered a psychological problem that must be addressed and taken care of.

The remedy of this unbound fear is mentioned in the holy Quran. Allah the Very Merciful said: 'Indeed, the human was created very impatient. When an evil comes upon him, he is distressed. But when a good comes upon him, he is close-fisted except those who offer prayer, those who are regular in offering their prayers.'²⁷

The verse explicitly states that if the child was brought up from his/her young age with stern faith in Allah the Al Mighty and with His worship and learned to surrender to Him in everything that scares him/her, he/she would not be afraid if he/she was afflicted and would never panic if injured.

5.3 Sense of weakness

Sense of weakness is a psychological condition of the children. It originates from different causes like others' behavior to them, their illnesses, their environment, and their economic circumstances. This trait is one of the most dangerous psychological traits and if not limited in time it will lead the children into complexity and deviation and turned their lives into a vicious and miserable life.

The cure to this is soft and meaningful guidance of the parents and the teachers. They will convince them with irrefutable arguments and prove that whatever wrong they do base on these traits will not be approved by any rational person having an understanding, insight, and maturity. One of the traditions of the holy Prophet (PBUH) is that a youngman came to him once and said: 'O Messenger of Allah! Allow me to commit adultery.' People around him paid attention and scolded him and said: 'Stop stop!' The holy Prophet (s.a.w) said: 'Come closer.' He came closer to him. He asked the young man to sit and he sat down. The Prophet (PBUH) said: 'Do you love it for your mother?' He replied: 'NO! by Allah no, may Allah make me sacrifice to you!' He said: 'Similarly, people do not love it for their mothers.' He further said: 'Do you love it for your daughter?' He answered: 'NO! by God no, may Allah make me sacrifice to you!' He said: 'Likewise, people do not like it for their daughters.' He added: 'Do you love it for your sister?' He responded: 'NO! by Allah no, may Allah make my soul sacrifice to you!' He said: 'In the same manner, people do not like it for their sisters.' He further said: 'Do you love it for your paternal aunt?' He replied: 'NO! by God no, may my life be sacrificed to you!' He said: 'In the same way, people do not like it for their paternal aunts.' He added: 'Do you love it for your maternal aunt?' He answered: 'NO! by Allah no, may Allah make me sacrifice to you!' He said: 'People do not love it for their maternal aunts.' Then he placed his hand on his chest and prayed to Allah: 'O Allah! Forgive his sins, purify his heart and fortify his private part.' Afterwards, that young man never paid attention to such things.²⁸

5.4 Jealousy

Jealousy is to wish ousting of any blessing from someone. It is a dangerous social feature of the children's personalities. If the parents and the educators do not treat them, that will inevitably top to the worst results and the most dangerous effects.

Most of the times this feature may not be clear in the children to the head of a family or the educators, so they think that their children do not have feelings of envy or it is not expected

from them. Therefore, everyone who is responsible for education must treat jealousy with good governance and training, otherwise it will come up with difficult problems and painful psychological complications.

The solution to get rid of this negative feature is that the parents and the educators should show their love to their children equally and never compare one another, rather treat them evenly. The holy Prophet (s.a.w) always showed his love and affection to his grandsons i.e. Hasan and Hussain (r.a) alike.²⁹ He commanded his followers to treat their children on one ground. He said: 'Equalize your children in giving gifts'.³⁰

5.5 Anger

Anger is a psychological state and an emotional phenomenon that the child feels in the early days of his life and accompanies him/her in all stages of life until death. As long as anger is an inherent adjective in a human being from birth, it is a mistake to consider it as despicable quality and bad emotional state, because Allah the Al-Wise did create man with embraced instincts, tendencies, and feelings having in mind sound reasoning and social interests. Hence, the anger itself is not an issue but unrestrained one is a problem. Islam orders us to control it and admires those who has control over their anger. The holy Prophet (PBUH) states: 'The mighty person is not the one who is a good wrestler, rather the mighty person is who controls himself when he gets angry.'³¹

Therefore, it is grave responsibility of the parents and the teachers to teach their children how to deal with their anger.

6. RESPONSIBILITY OF SOCIAL EDUCATION

The discipline of a Muslim child since his early years stems from the immortal Islamic belief and profound sense of faith in Allah, therefore, the child appears afterwards in society as the best in terms of good dealing, manners, balance and mature mind and finally wise behavior. The responsibility of social education is very urging and challenging for the Muslim parents and the teachers both together. It demands attentiveness from them in every step they take, because this education makes him/her a representative of his/her society. Furthermore, this education will lead him/her to give rights, to abide by the social laws and to deal wisely with others.

Following three points will aid the parents and the teachers to educate their children socially well.

6.1 Considering the Rights of Others

6.2. Commitment to Social Manners

6.3 Observation of the Society and Biding Good and Forbidding Bad

6.1 Considering the Rights of Others

Islam emphasizes a good deal on giving others' rights contrary to the prevailing trend of demanding rights. This is the very point that Allah the Al Knowledgeable has mentioned in His holy Book the rights of parents right after His worship. He says: 'Your Lord has commanded that you all shall not worship anyone but Him alone and be good to your parents.'³²

It is once more the responsibility of the parents and the educators to discipline the children in considering others' right whether they are their parents, teachers, relatives, friends, and

elders. There are numerous verses of the holy Quran and the Traditions of the holy Prophet (s.a.w) in this regard.

6.2. Commitment to Social Manners

Since the children today will be the active part of the society tomorrow, they need formation of their social manners right now. Islam does not overlook essentiality of social manners at all. If they are trained right from their childhood to observe social norms and manners, they will be well balanced morally when they grow up. Islam is keen to develop the children morally and behaviorally strong. For the purpose, Islam has stated in detail different types of manners like eating and drinking manners, greeting manners, permission manners, speaking manners, visiting manners and even funeral manners. One of the examples is:

Hazrat Umer bin Abi Salama (r.a) said: 'I was in the guardianship of the Messenger of Allah (May peace and mercy be upon him.), and as my hand was roaming around the dish he said to me: 'O boy! Say Allah's name, eat with your right hand and eat from what is near to you.'"³³ There are a lot of traditions of the holy Prophet (PBUH) that instruct us in all types of manners. So, it is the major responsibility of the Muslim parents and the teachers to shape their children according to those manners.

6.3 Observation of the Society and Biding Good and Forbidding Bad

It is yet another responsibility of the parents and the teachers to construct their children's moral life on the basis of critical observation of the society they live in, of people they deal with, of individuals they meet and well wishing for every human being who deviates from the right path. They are responsible to accustom them from their early days on biding good and forbidding bad, which is in fact, one of the basic rules of Islam to guard public opinion and to fight against corruption and deviation. Furthermore, it helps in preserving Islamic values, ideals, and morals of the Islamic society. Allah the Sublime awarded the followers of Islam the title of 'The Best Community' because they bid good and forbid bad. He said: 'You are the best community raised up for the benefit of mankind. You bid good and forbid evil.'³⁴

7. RESPONSIBILITY OF SEXUALITY EDUCATION

What is meant by sexual education is the education of the children and creating sense of the issues related to sex and marriage, so that when they grow up and understand life matters, they will be able to differentiate between what is bidden and what is forbidden. Moreover, the distinctive Islamic behavior will become a way of life for them. They will not follow lust and sexual desires beyond the limits of Islam. This education should be in accordance with the following four stages:

- 7.1 Age of Differentiation (7-10)
- 7.2 Age of Immaturity (10-14)
- 7.3 Age of Puberty (14-18)
- 7.4 Youth (18-afterwards)

7.1 Age of Differentiation (7-10)

In this age the children should be aware of etiquettes of permission and looking. They must know rules of having permission while visiting anybody in his/her private time and room.

Allah the Al Merciful said: 'O you who believe! it is obligatory for those whom you possess (your servants) and those who have not reached the age of adolescence to seek your permission in three times, before the Fajar Prayer, and when you put off your clothes due to the heat (in summer) at midday and after the Isha Prayer. These are three occasions when your privacy should be taken to account. At other occasions neither is it a sin for you nor for them to move about attending upon. Thus, Allâh makes clear to you His commandments, for Allâh is All-Knowing, All-Wise.'³⁵

7.2 Age of Immaturity (10-14)

One of the most important responsibilities that Islam mandates upon the parents and the educator is to avoid their children from all those things which appeal their sexual desires and corrupt them morally, when they reach the age of adolescents. Once Fazal bin Abbas (r.a) was riding behind the Allah's Messenger (a.s) and a woman from the tribe of Khus'am came. Fazal started looking at her and she started looking at him. The holy Prophet (PBUH) kept turning Fazal's face to other side.³⁶ Tirmizi (r.a) added to this hadees: Hazrat Abbas (r.a) addressed the holy Prophet (s.a.w) and said: 'Why did you turn your cousin's face?' He replied: 'I saw a young boy and a young girl and feared the Satan about them (to indulge them into the temptation).'³⁷

This is one of the important lessons he taught to discipline children at their young age. Especially today in the era of Internet, Social Media, Electronic and Print Media and so on, all the Muslim parents and the educators are bound to raise their children with vigilant guard and watchful eye.

7.3 Age of Puberty (14-18)

Islam decrees its followers to educate their children since they distinguish right from wrong, the legal provisions that are tied to the tendency of instinct and sexual maturity. Male and female are equal in this education and they are legally directed and responsible for their actions before Allah the Almighty, their parents, their educators, and the society. They are required to know the changes in their bodies and right way to deal with them, otherwise, they will be troubled. Similarly, they need to know what kind of Islamic rules and regulations will face them now on. That is why Islam asked them, on this point particularly, to learn rules of purity and impurity. They must recognize the situations where they are commanded to take path or make ablution. 'Umm e Sulaim (r.a) asked a question from the holy Prophet (PBUH) about a woman sees in her dream what a man sees (i.e. wet dream). The Messenger of Allah (a.s) replied: If a woman sees that she must take bath. Umm e Sulaim said: I was shy on this and further asked: Does that really happen? The Prophet (May Allah be pleased with him) said: Yes, (of course), otherwise, how a child resembles? Indeed, man's sperm is thick and white, and woman's sperm is thin and yellow, So, whose sperm overcomes and dominates the other's the child resembles him/her.'³⁸

7.4 Youth (18-afterwards)

When the Muslims children reach youth, it is their prime duty to learn what Islamic teachings are demanded from them in this age. Like marriage and its rules and regulations, to whom they can marry, what are the responsibilities of being spouse, and what is the proper Islamic

way of getting into this relation etc. Allah the All-Wise said: 'And the women have rights like those of men, and men have a degree above them.'³⁹

CONCLUSION

The beauty of Islam is to guide its followers in every step of life. The teaches of the holy Quran, the traditions, and the biography of the holy Prophet (PBUH) are the most central sources of Islamic instructions. Keeping in view these teachings, it was tried to present responsibilities of the Muslim parents and the teachers regarding their children education. They are accountable to discipline them carefully and make them fruitful and active member of the Islamic Society. They need to be trained them in different aspects of life like religious, social, physical, mental, psychological, ethical, and sexual aspects. These all responsibilities were discussed in detail in this article. May Allah Tala aid the Muslim parents and the teachers to raise their children carefully and educate them in accordance to the guidelines of Islam.

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