



The Psychological Explanation of Parenting Factors From the Viewpoint of the Qur'ān With an Emphasis on the Parents' Agency

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Abstract

In the qur'ānic parenting, father and mother are deemed as responsible for the cultivation of the children. This style of the noble Qur'ān is expressed in the form of various factors including sets of behaviors, instructions, and methods that individually or collaboratively influence the spiritual and emotional development of the children in various aspects of their lives. This phenomenon can be examined in two directions, namely parents' agency and parenting factors. With regard to the parents' agency, the father and the mother consider their children as God's grace, feel special responsibility for them, and pursue guiding and directing them in various grounds in order to help them attain psychological healthfulness, stability, and balance. This study set out to extract the factors effective on parenting from the verses of the noble Qur'ān through library research, description, and content analysis. In the next stage, each of these factors was explained from the viewpoint of psychology. The findings of the study showed that according to the verses of the noble Qur'ān, parents should observe the two principles of assigning tasks based on children's potentials and positive interaction with them, respond to their needs, and respect their personality. Making correct use of reward and punishment, providing sexual education, and paying attention to the factors that can increase self-efficacy of the children and enhance their self-confidence are among other factors of responsible parenting style that are pointed out in the qur'ānic verses.

Keywords: psychological explanation, parents' agency, responsible parenting, the noble Qur'ān.

Introduction

Family is the first place in which the relationship between a child and his/her surrounding environment comes into existence (Petro, 2017: 304). Children are affected by the relations existing in the family, especially the parent-child relationship. In other words, the child's development in this important phase of life is directly derived from the cultivation atmosphere of his/her family (Berk, 2017: 257). It is in the family that the child learns the initial thoughts about world, grows physically and mentally, learns speaking ways, learns basic norms of behavior, and achieves his/her specific attitudes, moralities, and temperament, i.e., he/she becomes social (Kūkhā'ī, 2015: 132).

Developmental psychologists have always been interested in studying the ways parents' cultivation methods affect the children's' development. One of the important discussions in this

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domain is called parenting (Grolnick, 2018: 115). Parenting is a set of effective interactive behaviors that describes the parent-child relationships in a wide range of situations. Parents treatment of their child – in the form of various normal and natural behaviors that parents use to control and socialize their child – are called parenting styles (Dieleman, 2021: 370). Therefore, parenting styles are taken to mean the methods and application of criteria and rules that parents or caretakers employ to cultivate children and reveal the attitudes that they have toward their children. Scientific findings demonstrate that parenting is one of the important responsibilities that parents and caretakers should fulfill in order to establish creativity and innovation in their children so as to make them a complete and dynamic human being (‘Ābidīnī, 2019: 168). Pertaining to this discussion is the point that Islam, too, has specifically addressed child cultivation and has given in a life plan that covers the time span starting before the human birth until his death. The cultivation plans and orders of Islam that are delivered to us through the noble Qur’ān (Maḥmūd, 2004: 109) emphasize children’s cultivation, provide specific parenting guidance through certain guiding knowledge, and encourage parents to have an active role in cultivating their children. In its various chapters and through retelling the stories of the prophets and their children (e.g., Noah, Abraham, Jacob, and Joseph), the Qur’ān informs the human about the issues related to child cultivation. The pinnacle of Qur’ānic teachings in this regard can be witnessed in the Qur’ān 31 where the sublime Allāh directly expresses the various aspects of child cultivation through the words of Luqmān to his child.

Kūkhā’ī and Rūd Muqaddas (2015) have examined four parenting styles, namely despotic, relaxed, lenient, and authoritative, and have investigated each of these styles from the viewpoint of Islam. The article “Naqshi dīn dar tarbiyati farzandān” addresses stages and religious solutions of cultivation. Similarly, the article “Sabki farzandparwarīyi Islāmī bā rūykardi Islāmī” (published by Nashri Pazhūhishgāhi Hawza wa Dānishgāh) has addressed the features of Islamic parenting style. However, to the best knowledge of the authors, there is no mention of the factors effective on parenting from the viewpoint of the noble Qur’ān in these and other related studies.

Due to the importance of this issue and since no research project has been done on the factors of parenting style from the viewpoint of the Qur’ān, this study set out to answer the following questions using library research method, description, and content analysis:

- How is the Qur’ānic parenting style? What are its dimensions?
- What are the factors effective on parenting from the viewpoint of the Qur’ānic verses? How can these be analyzed from psychological and consultative perspectives?

Qur’ānic parenting

Parenting styles are the methods and application of criteria and rules that parents, tutors, or child caretakers employ to cultivate their children and reveal the attitudes that they have toward the children (White, 2019: 233-240). The sublime Allāh in the noble Qur’ān deems paying special attention to the cultivation of children and family as one of the qualities of the true Servants such that they feel strong responsibilities for their children and family. An instance is the Qur’ān 25:74, which says, “And those who pray, ‘Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous.’” This verse and the Islamic narrations on the children’s rights and the issues related to them clearly point out that the responsibility of the human for his/her spouse and children is heavier than his/her responsibilities against others (Makārim Shīrāzī, 1992, vol. 15: 168). He/she is responsible to educate and cultivate them as much as he/she can, and he/she should not suffice to supplying physical needs such as feeding the child. The noble Qur’ān

has a specific emphasis on parenting style so that the child is cultivated correctly and based on human innate disposition, and his/her personality is grown normally in various psychological, emotional, spiritual, personal, and social aspects. This parenting style that is emphasized by the Qur'ān is called the "responsible parenting style" (Ādilpūr, 2017: 101). In the responsible parenting style, parents consider themselves responsible for the cultivation of the children, and by providing proper requests and responses to the children, act in a balanced manner away from any extremity (Ḥarrānī, 1984: 263). There is a lot of emphasis on this in the Islamic narrations and the life conduct of the Infallibles (a). For example, the noble Prophet (s) reprimands those parents who do not heed this issue and sacrifice their child's learning of reading and writing and obligatory acts for the worldly properties. He shows his opposition to their behavior by saying, "Woe to the children of the Last Days because of the behaviors of fathers who do not teach any of the obligatory acts to them, and when their children want to learn knowledge, they [the fathers] prevent them for a small sum of worldly wealth. I loathe suchlike fathers and they will also loathe me" (Nūrī, 1988, vol. 15: 164).

This style has been expressed in the noble Qur'ān in the form of various factors, including behaviors, instructions, and methods, which individually or collaboratively effect the spiritual and emotional development of the children in various aspects of their lives. We address these in two directions, namely the parents' agency and parenting factors.

A) Parents' agency

Parents' agency in child cultivation means that the father and mother – as the most important elements in the formation of the personality and cultivation of the child – can adopt various cultivation methods to make different effects on the personal and behavioral structure of the children and play a significant role in actualization, guidance, and control of their talents, emotions, and feelings. Parents' agency in child cultivation emphasizes the point that as the main actors in the comprehensive development and healthfulness of children, parents feel a special responsibility toward them and pursue guiding and directing them in various fields in order to ensure their children's psychological healthfulness, stability, and balance. In other words, parents' agency emphasizes the point that the future of the child is indebted to the good parenting and care-taking offered by parents, such that the more parents try for the cultivation of their children, the better results they will witness in future in the form of healthy children and family.

Accordingly, the noble Qur'ān also puts great emphasis on the optimal cultivation in the childhood, and deems it among the parents' duties and children's rights (Qur'ān 66:6). For instance, the Qur'ān 17:70 introduces parents as responsible for the cultivation of their children, requires them to endear their children and take respecting them as their duty, and asks them to show reverence to the personality of their children via various ways. The reason is that if the natural need of the person to dignity is not satisfied and he/she is humiliated by his/her family, he/she will see himself/herself as weak and will go out of way to do anything to be accepted by others. Moreover, such a damaged person will get afflicted by the inferiority complex and might begin to take revenge from the people around him/her to quench his/her inner weakness (Khānsārī, 1994: 443).

Concerning the parents' agency, the Qur'ān asks parents to note the divine dignity of the children "We have honoured the sons of Ādam" (Qur'ān 17:70), be accessible and responsible for the needs of the children, and treat them with kindness (Majlisī, 1984, vol. 104: 99). The consequence of this will be the actualization of the talents and capabilities of the children. In this parenting style, parents will take respecting and honoring their children as their own

reasonability (Hurr ‘Āmilī, 1988, vol. 21: 476, narration 9-27629) and improve the emotional relationship between themselves and their children. This will be evident in the affection they show toward their children and the expectations they have of them (Kulaynī, 2008, vol. 11: 442, narration 3/10603).

The parents that use this parenting style for the cultivation of their children have clear expectations of their children, are sensitive to the future of them, do not abandon their children without support, and always try to be a good role model (Qur’ān 33:21; 6:91) for their children. To this end, the parents do not show behaviors that jeopardize the psychological and spiritual healthfulness of the children, the result of which is the reduction in the behavioral misconducts of the children. The father and mother that believe being a parent is a divine or sacred responsibility optimally and effectively try to learn parenting strategies and apply the qur’ānic parenting principles to have an effective role in the cultivation of their children and bring about positive familial interactions (Parcham, 2012: 140).

B) Parenting factors

Our examination of the noble verses of the Qur’ān about parenting led to the extraction of the following factors. In the coming lines, each of these factors is explained from a psychological outlook.

1. Proportionate expectations

The belief in the individual differences moves the tutors and parents to direct the children based on their abilities and capabilities. Pertaining to this point is the stance expressed by God in the Qur’ān 16:125, “Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.” In this verse, the Qur’ān refers to the individual differences among people (Ṭabāṭabā’ī, 1982, vol. 12: 373) and points out that one cannot invite and direct all people with only one method to the best path. The reason is that every individual has a specific spirit and capacity and should be talked using a specific language. For example, the Qur’ān 2: 233 says, “The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear ...” Although the noble Qur’ān has emphasized the general principle “responsibility is determined based on the potential and ability of the individual” in several verses (Qur’ān 2:296; 65:7), in the foregoing verse, the clause “No soul shall have a burden laid on it greater than it can bear” directly expresses the proportionate expectations in the domain of parent-child interrelationships (Ṭabrisī, 1993, vol. 2: 589). One of the instances of this clause is that it directs the parents to expect their children in proportion to their capabilities and avoid strict and ambitious strategies that bring about relational fractures between parents and children and deepens the behavioral problems. Moreover, the upcoming clause “... and after due consultation, there is no blame on them ...” in the verse points out that the father and mother should consult each other in various aspects of parenting so that they do not give responsibilities to the child beyond their abilities, as the possible failure of the child in fulfilling that responsibility might lead to distortions in parent-child relationship and various behavioral harms.

From the viewpoint of psychology, the parenting style requires us to be moderate and do not put our children under pressure to form desirable habits or do behaviors that are beyond

their age. Emphasizing proportionate and logical expectations, the moderation principle obliges the parents to treat children logically and according to their development stage and avoid making requests that are beyond children's potential (Horne, 2009: 132). When parents have proportionate expectations from their children, they foresee goals for their children that can be easily attained by them. This forms the success identity (i.e., I can) in them. Moreover, it can be maintained that parents' insistence on asking children to do things beyond their potential has reverse consequences and destroys children's self-confidence, because when children fail to do a task, they think that they do not have the ability to perform tasks satisfactorily. This can set the ground for their failure and bring about spiritual harms.

2. Positive verbal communication

Discussion forms the proper context in the family, the result of which is the creation of positive relationships and interactions between children and parents. Studies have shown that when positive discussions and interactions exist in a family, reasonability, interaction, and acceptance appear among the family members, which in turn enable children to show their capabilities and experiences (Ehiobuche 2012: 302). Related to this important parenting point is what Allāh says in the Qur'ān 2:83, "... speak fair to the people." This clause reveals the importance of fair speech and its effectiveness, and deems fair speech obligatory for not only Muslims but also all humans. In line with this effective parenting factor, the Qur'ān 31:19 "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the donkey" suggests conversation with a calm tone as an influential principle in the advancement of interpersonal communications. This verse directly addresses the interpersonal discussions and indicates the necessity of calm speaking. This can guide parents in their management of their family and fair treatment of their children, the result of which is positive intrafamilial interactions and better chances of solving the behavioral problems that might arise in the family. In addition, the Qur'ān illustrates the necessity of showing politeness, kindness, and compassion to children in the Qur'ān 11:42, 37:102, 12:5, and 31:13, 16, and 17 using the term "O my son!" and requires parents to treat their children this way.

From the viewpoint of psychology, positive verbal communication in family provides an opportunity for the parents to reevaluate their stereotypical beliefs and attitudes to parenting and set the ground for the formation of new methods or revision of undesirable procedures of their parenting style (Farīdīzād, 2019: 23-27). Moreover, with the formation of positive verbal communications in family, the parent-child relationship grounds improve and positive interactions between them appear. These changes pave the way for the enhancement of the emotional atmosphere of the family and the emotional development of the children. In addition, with the activation of positive verbal communications, parents' knowledge of their children increases, such that they can test their verbal and nonverbal behaviors toward their children and set the ground for their active participation in the family issues. These will result in the enhancement of family consolidation, reduction of children's behavioral problems, and increase in the better and deeper understanding of the viewpoints of other family members (Ḥasanzāda, 2015: 45-68).

3. Being accessible to and showing responsibility for the children's needs

This factor is generally suggested by in the Qur'ān 66:6, where Allāh says, "O ye who believe! save yourselves and your families from a Fire" This verse is about the individual's mission about the family he/she is responsible for, and can grab the attention of

parents to their main mission, i.e., good cultivation of children. We might construe from this verse that the religious cultivation of children is upon parents. The verse also informs them that they should always be accessible to and responsible for their children's needs so as to protect them against social harms (Makārim Shīrāzī, 1992, vol. 24: 287). Meeting children's emotional needs by parents is an example of this factor. The verse 17:24 says, "And, out of kindness, lower to them the wing of humility, and say: 'My Lord! bestow on them thy Mercy even as they cherished me in childhood.'" The clause "bestow on them thy Mercy even as they cherished me" in this verse refers to the cultivation of children based on the satisfaction of their emotional needs, and reminds parents to always meet the emotional needs of their children and cultivate them kindly (Ṭabātabā'ī, 1982, vol. 13: 81). In addition, the Qur'ān 28:13, 3:159, and 20:40 are also about this issue and emphasize the necessity of responsiveness to the needs of children.

From the viewpoint of psychology, responding to the needs of children, especially meeting their emotional needs and showing kindness, helps improve the communication between parents and children and their development and actualization. On the one hand, kindness makes children consider the atmosphere of the family to be safe and try to have a friendly relationship with their parents. On the other hand, it strengthens the parent-child microsystem, helps children easily talk about their needs and emotions with their parents, and assists parents to set the ground for increasing their children's psychological health by being responsive to the needs stated by the children.

4. Respecting the child's personality

In the Qur'ānic style of parenting, honoring and respecting children is one of the main factors of personality development. It sets the ground for the increase in self-confidence, helps create sense of worth, and protects the child against social deviations as well as psychological and behavioral disorders. The Qur'ān 17:70 discusses the essential dignity of the human and God's honoring of the humankind. This verse reads, "We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation." The words "We have honored," "provided with transport," "given sustenance," and "coffered" in this verse express the special status of the humankind and his superior dignity as compared to many creatures of this world (ibid: 155). The message of the verse can be a guiding tip for the parents in their cultivation of their children and can make them notice the status and dignity of the children. In addition, Allāh says in the Qur'ān 4:5, "To those weak of understanding Make not over your property, which Allāh hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice." The clause "and speak to them words of kindness and justice" is related to the responsibility of the parents toward children as divine blessings. It invites parents to honor their children and try to raise their children this way (Makārim Shīrāzī, 1992, vol. 3: 271), and protect them against social deviations (as examples of the term "weak of understanding") (Ṭabrisī, 1993, vol. 3: 13-15). Moreover, the value and importance of honoring children in Islam is so high that the Prophet (s) says, "As a child should not disrespect his parents, the parents should not disrespect him" (Majlisī, 1984, vol. 101: 93, narration 22). Besides, the Qur'ān 12:98, 3:159, 25:74, and 4:8 also refer to the importance of respecting the personality of the child.

One of the main reasons for the behavioral disorders of children is that parents do not show kindness and respect to children. Respecting children is an important factor in the child's personality development, which makes him cultured, responsible, creative, and highly

confident, helps him attain a positive image of himself, and nurtures the spirit of honor and dignity in him (Berk, 2018: 243). These positive features can prevent the appearance of behavioral and psychological disorders in children. Respecting the personality of children helps institutionalize respect in family and intrafamilial relationships, and then a positive emotional atmosphere begins in the family. It is in this positive atmosphere that children embark upon efficient behaviors and avoid doing inefficient ones. The outcome of this is the consolidation of family as well the increased development and healthfulness of the family and its children.

5. Spending time with children and playing with them

Childhood has a key role in the future of every person and so it should not be overlooked. Spending time with children and playing with them can have a significant role in their development in terms of psychology, emotions, and wellbeing. As Allāh says in the Qur'ān 57:20, "Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children." Taking into account numerous narrations to interpret this verse of the divine revelation, 'Allāma Ṭabāṭabā'ī – like many other exegetes – believes that the five features mentioned in the verse match the life stages of the human from childhood to elderliness. According to this classification, the childhood period is the time of playing and amusement, i.e., pastime (Ṭabāṭabā'ī, 1982, vol. 19: 164). From the viewpoint of psychology, children experience feelings such as pain, pleasure, sadness, and happiness and learn healthy behaviors such as participation, sympathy, and constructive communication during playing. In addition, the Qur'ān 12:12 reads, "Send him with us tomorrow to enjoy himself and play, and we shall take every care of him." This verse refers to children's need to playing and the necessity of parents' use of games in their cultivation. The phrase "shall take every care of him" informs parents to use those games in the cultivation of their children that do not damage the children and do not endanger their physical and psychological health (Makārim Shīrāzī, 1992, vol. 9: 330).

In fact, games provide children with safe opportunities to learn life skills, accept various roles, and get familiar with different viewpoints. This mental familiarity leads to the increase in intelligence, formation of creative thinking, improvement of verbal and communicative skills, control of feelings and adjustment of emotions, development of social competence, and improvement of the physical and psychological health levels. In sum, it helps children's comprehensive development and actualization.

6. Appropriate reward and punishment

One of the main principles in the cultivation of children from the view of Islam is commitment to moral requirements and the use of reward and punishment in this cultivation arena. The noble Qur'ān believes that reward and punishment have a constructive and effective role in cultivation, as it says in the Qur'ān 2:25, "But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow...." The clause "give glad tidings to those who believe and work righteousness" in this verse indicates that glad tidings (reward) is one of the important principles of cultivation (Riḍā'ī Iṣfahānī, 2008, vol. 1: 206) that can be used by parents to invite their children to virtuous deeds. On the other hand, the Qur'ān 41:43 says, "Nothing is said to thee that was not said to the messengers before thee: that thy lord has at His Command (all) forgiveness as well as a most Grievous Penalty." The phrase "has at His Command (all) forgiveness as well as a most Grievous Penalty" in this verse reveals that reward is prior to punishment. The fact that in

most Qur'ānic verses glad tidings is mentioned before punishment (Makārim Shīrāzī, 1992, vol. 1: 426) shows that up until one can do something by compassion, reward, and glad tidings, he should not use admonition and punishment (Qur'ān 4:165; 8:65; 9:103; 18:84-98). The purpose of punishment is changing and correcting the undesirable behavior, and it is fulfilled if the personality of the person is not damaged and his/her status in his/her family or society is not harmed. Therefore, when discussing the punishment cases, the noble Qur'ān focuses on the undesirable deed of the person and prescribes cultivation measures to correct those deeds rather than attacking the personality of the person. Pertaining to this discussion are the points made by the Qur'ān 6:147, 41:43, 12:97-98, and 17:9, which refer to reward and punishment discussion as one of the main principles of cultivating people that can have an effective role in improving parenting habits.

From the viewpoint of psychology, one of the main elements in the fulfilment of parenting is parents' correct use of reward and punishment, the result of which is the evolution of the personality and normal behavioral actions of the child. Reward and punishment are a factor for encouraging children to increase their desirable behaviors, and their use by parents helps children learn how to act well in difficult situations, which will result in confidence, support, self-esteem, and reinforcement and repetition of the desirable actions (Panāhī, 2018: 32). Rewarding children has numerous psychological outcomes in the following arenas: 1) verbal communication, which involves achieving desirable communication with family and peers and learning life skills; 2) cognitive and mental arena, which involves improving the child's performance in the learning domain and cognitive functions such as argumentation and cognitive flexibility; and 3) emotions and feelings arena, which involves creating positive emotions and enhancing emotional relationships with parents and peers. Although educational psychologists emphasize rewarding (and prioritize it in their educational measures) and avoid recommending the use of punishment, the application of punishment is unavoidable in some situations. In suchlike situations, the implementation of negative punishment is emphasized, which involves deprivation and compensation in order to reduce the undesirable actions.

7. Sexual education

The noble Qur'ān addresses sexual issues modestly and reservedly. This is a representation of the sublime Allāh's Modesty and Concealing attributes, and provides its audience – especially parents and caretakers of children – with an optimal model for addressing sexual and cultivation issues. It helps them enter this arena consciously and educate children without afflicting sexual harms. The concept of sexual education in the Qur'ān refers to the complete actualization of the human and his cultivation based on the humanity principle, which leads him to social, ethical, and cultural development as well. Allāh says in the Qur'ān 24:59, “But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age).” As the verse indicates, it is obligatory for parents to consciously educate their children about sexual issues and take this a serious duty. For instance, they should educate them to ask for permission before entering their parents' room. Moreover, it also requires children's parents and caretakers to try their best to avoid doing actions that can provoke children, such as sleeping in a room in which discerning children sleep (Ḥurr 'Āmilī, 1988, vol. 20: 133, narration 2-25223). It also reminds them that suchlike issues have great effects on the cultivation of children. Moreover, in the previous verse (Qur'ān 25:58), children are allowed to ask for permission at three specific times. However, as the Qur'ān 25:59 has not determined any specific time for asking for permission, we might construe that adult children should always ask for permission before entering the room of their parents (q.v.

Ṭabāṭabā'ī, 1982, vol. 15: 162). This reveals the importance of sexual education of children during childhood and especially at the time of their puberty. In its expression of sexual issues, the noble Qur'ān uses the greatest decency of language and politeness of speech along with an eloquent, articulate, and beautiful language. Adopting indirect wording and allusions, the noble Qur'ān refrains from using any indecent, obscene, and explicit term about sexual issues. This expressive method of the noble Qur'ān is one of the representations of the “Concealer” divine attribute, and it is proper for the humans to consider it as a model and a desirable symbol of modesty in discussing sexual issues (Maḥmūdī, 2012: 57). Pertaining to this discussion is the content of the Qur'ān 24:31, 28:25, 12:23, and 6:151, which refer to discussion of sexual education. The implementation of this qur'ānic discussion by parents and caretakers can provide a desirable cultivation ground which is free from sexual harms.

From the viewpoint of psychology, sexual education entails measures that parents take from the beginning of their children's childhood in order to help them grow their sexual instinct in a balanced and appropriate way. The particular goals of this undertaking is increasing the knowledge about sexual behaviors and their perfection, preventing children from engagement with sexual harms and deviations, forming identity, and increasing healthy sexual behaviors (Yazdānī, 2018: 99). Therefore, it can be said that one of the most effective ways to increase children's knowledge, attitude, and ability to protect themselves is sexual education, which seems a necessary undertaking to prevent future high-risk sexual behaviors and their ensuing negative consequences. Accordingly, parents should implement proper sexual education to help children form desirable sexual attitudes, beliefs, and values, which will affect their interpersonal and emotional relationships, intimacy, identity, and sexual orientation during their lifetime.

8. Increasing self- efficacy

Self-efficacy means an individual's perception of his ability to do an action, generate an outcome, and check and control a situation. It affects the process of the action we choose to pursue, the amount of the effort we make, the length of time we endure obstacles and negative experiences, and our revival after misfortunes. When entangled with a disease, for example, individuals with low self-efficacy are overwhelmed by it and might get afflicted with more problems (Kulīwand, 2014: 15). The noble Qur'ān pays attention to the factors that can have negative effects on children's self-efficacy and ruin their self-confidence. For instance, the Qur'ān 49:13 addresses the discussion of discrimination among children in a family and says, “O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honoured of you in the sight of Allāh is (he who is) the most righteous of you” This verse points out that discrimination is an instance of injustice, and family, as the smallest community in a society, should be free from any discrimination (q.v. Ibn 'Āshūr, 1974, vol. 26: 215; Ṭabāṭabā'ī, 1982, vol. 18: 489; Ṭabrisī, 1993, vol. 26: 89). Otherwise, the relationship between parents and children will undergo inefficient changes. The consequences of the ensuing fracture in the parent-child relationship include children's reduced self-confidence, insecurity, grudge, attachment to others, etc. (Ḥusaynzāda, 2016: 56). Moreover, in the Qur'ān 12:87, Allāh addresses overcoming failures as one of the main factors that help increase self-efficacy and says, “O my sons! go ye and enquire about Joseph and his brother, and never give up hope of Allāh's Soothing Mercy: truly no one despairs of Allāh's Soothing Mercy, except those who have no faith.” The statement “and never give up hope” in this verse indicates that God's saints not only do not give up hope but also stop others from

disappointment. This verse guides parents to increase self-efficacy of children and teaches them to help their children avoid disappointment when they fail. This way, they can increase self-efficacy of their children so that the belief is institutionalized in them that they can overcome difficulties. Pertaining to this discussion are the Qur'ān 49:11 (on refraining from mocking, ridiculing, and name-calling), Qur'ān 24:15 (on refraining from slandering), and Qur'ān 6:108 (on refraining from insulting), which help parents notice the importance of raising self-efficacy in children and put it into practice.

Self-efficacy regards an individual's belief in his/her ability to overcome various situations. From the viewpoint of psychology, parents' cultivation styles and the family's commination culture can affect children's self-efficacy (Krista, 2008: 77). In other words, in families with deep emotional bonds and healthy communication culture, the family members – especially children – can express their beliefs and attitudes in a secure environment without any fear of abandonment. Moreover, in such a familial atmosphere, parents are accessible to children, respond to their needs carefully, and do not use behaviors such as threats, humiliation, and punishment in their interaction with them. The outcome of this communication culture is a constructive context for the development and improvement of children's self-efficacy. The children of such families have high self-esteem and self-confidence, and feel that they have more control over their environment. As it was noted earlier, the noble Qur'ān maintains that relationships free from discrimination and freedom from disappointment in the face of problems are two factors that help children's self-efficacy grow and actualize.

Conclusion

The noble Qur'ān has paid attention to a certain type of parenting, which is called responsible parenting style. This style has been explicated in the noble Qur'ān in the form of various factors including sets of behaviors, instructions, and methods. These could be examined in two directions, namely parents' agency and parenting factors. In this parenting style, the desirable cultivation during childhood is among the responsibilities of parents and the rights of the children, such that parents consider the child as a trust deposited by God that has divine dignity, are sensitive to his/her future, and deem themselves responsible for his/her comprehensive development. The results of this study showed that this cultivation style can be identified in the Qur'ān in the form of eight factors. First, considering the principle of individual differences, the Qur'ān 2:233 directly asks parents to adopt expectations congruent with this principle as the driving factor in their cultivation principles. Second, showing politeness, kindness, and compassion when talking with children is another factor in the qur'ānic parenting style. It helps improve grounds for parent-child communication, increase parents' knowledge of children, consolidate the family, reduce behavioral problems, and help children better and deeper understand the viewpoints of other family members. Third, Qur'ān puts great emphasis on the responsive to children's needs, especially their emotional needs. It takes the best parent-child relationship to be the one that is based on kindness. Fourth, the Qur'ān maintains that cultivation in line with honoring and respecting the child's personality makes him/her cultured, responsible, highly self-confident, and creative. Fifth, the children's need to playing and the necessity of using it by parents in their cultivation are reflected in various verses of the noble Qur'ān. The Qur'ān even asks parents to use games that do not damage children and do not endanger their physical or psychological health. Six, in the qur'ānic parenting style, reward and punishment is one of the main parenting principles. In most qur'ānic verses, glad tidings and reward are prior to punishment. In cases where

punishment is offered, this parenting style emphasizes the undesirable behavior instead of attacking the personality of the child. Seventh, in order to help the balanced and proportionate development of the children's sexual instinct and prevent their entrapment in sexual deviations and harms, the qur'ānic verses require parents to pay special attention to sexual education of children and its implementation. Examples include asking for permission before stepping into parents' room and parents' refraining from sleeping in a room where discerning children sleep in. The final factor of qur'ānic parenting style regards self-efficacy, which is the person's belief in his/her ability to cope with various situations. The Qur'ān 49:13 and 12:87 introduce discrimination among children and disappointment in the face of problems as two factors that have negative effects on children's self-efficacy. Moreover, the healthy communication culture and deep emotional ties among family members help increase children's self-efficacy and self-confidence.

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The noble Qur'an

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