

The Quest of a Working Mother for Career and Empowerment: Future of Child at Crossroad

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Abstract: Motherhood is a holistic and divine responsibility which Allah has blessed women with. True management and proper performance of this duty ensures a strong basement of the oldest institution of human history “family”. This article discusses different perspectives of parenting. It studies parenting models, modules, directions and guidelines as exhibited in the Quranic verses. It also includes discussion of critical issues of parenting featured and applied in the holistic traditions of the prophet (pbuh) and his companions. It further includes great legacy of women in child upbringing generations after generations. It focuses into the present social complexities in child caring and proper parenting when women are engaging themselves excessively in outdoor professional fulltime work which is bringing devastating change in mothers’ engagement in traditional family management. It also emphasizes on the necessity of mothers’ role in the present society aligning with the Quranic principles and holistic traditions. And finally taking working mother issue as a reality and somewhat necessity it delve into figuring out the depth of damage and way out to restore the divinity and spirituality in family which is the cornerstone of progress and prosperity of human beings.]

Keywords: Motherhood, Breastfeeding, Parenting, Childhood, Women Empowerment

Introduction: Family as the oldest institution of humanity becomes sustainable and embellished by true dedication and faithfulness of both husband and wife. The idea of women empowerment outside the family life through engagement in workforce is famed but its application is multiplex and unsafe for society. Since women are the only tried and tested media having the copper-bottomed capacity to serve and preserve family. A child naturally relies on mother just after birth that reliance never lessens rather pullulates in different dimensions and features. The trend of working mother intertwines different crucial issues of parenting which implores wider discussion from the Islamic viewpoint.

Literature Review: Motherhood is a terminology which is a divine responsibility that started from the beginning of human civilization. Allah the Almighty has given this great responsibility on the shoulders of women for reproducing and upbringing of human generations. Human civilization has reached at this stage of today with the joint contribution of both men and women. In the aesthetics of divine creation, men and women are not competitors of each other, but complementary. In the divine design, the nature and method of our responsibility is completely different. Disaster strikes when in the name of progress and development, the vicious circle of civilization has made women misunderstand their basic and primary responsibilities, and as a result, the family system, the earliest institution of human civilization, is on the verge of collapsing due to the competition of interests among men and women. To sustain human

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civilization, unless we reorganize and adjust our social responsibilities in the light of Al-Quran, the last divine book of civilization, it is almost impossible to come back from this sudden destruction.

At this time of unchecked freedom of women, the terrible results of standing women as opponents and competitors of men in the field of work have been vividly looked at. This has been mentioned in the context of discussing the fact that excepting any critical and transitional period the primary responsibility of earning a livelihood is on men and the primary responsibility of child rearing rests with women.

It's high time we thought that if women become full time workers then it is never possible to provide compassionate and divinely caring motherhood that human children need for moral, humane, emotional and psychological development. And in today's western world women's fulltime working engagement work has broken the family system and children are involved in crime because of being deprived of their mothers' affection in childhood.

Methodology: In this write-up, to delve into the womb of the real problem, points related to the divine design of the creation of human beings, especially in the eyes of ongoing trend of civilization, the basic principles for sustaining the family, the complementary nature and scope of the responsibilities of women and men etc. have been expounded with the analysis of the interpretation of the Qur`anic words and Hadith and how the family system in the span of 1400 years reached us. Subsequently some recent research have mentioned and discussed the critical points entailing with it. It further sums up with timely suggestions.

Role of Parents in the Qur'an

The Almighty has created human being in pairs² with a divine plan³ and for running the society in a fantastic manner and good management He has instructed human being at times with divine revelation on the duties of each member of the human society. He has ordained a balancing relation and role playing within elements.⁴ If any element comes out of its own area leaving its due role to play then the whole system will gradually fall which significantly applies in family relations. Allah has created man and woman with different nature to serve different purposes, to bear different and unique responsibility which sometimes they will mutually share. The shared duty should not intervene into their divine uniqueness and overshadow on their sole male or female role in the family.

It is mention worthy that child upbringing under a family bondage of care and comfort is meticulously designed for higher purpose. It suggests instilling all noble qualities in child to keep human legacy divinely purposeful. Human child requires the best form of teaching procedures unlike other animals. Allah has given proper guidelines and methods in seeking good successors who will run the futurity of the human generations. Al Quran distinctively shows a cluster of programs on child upbringing not only from day one but after the marriage.

² Al Quran 78:8, 16:72, 35:11, 42:11

³ Al Quran 30:21

⁴ Al Quran 25:2, 27:88, 55:49

Parenting is an endless journey. It is Islamic tradition to seek goodly offspring⁵ who will be a joy to our eyes with noble qualities like righteousness (ulul albab).⁶ It is parents' duty to guide them nicely and wisely and warn them passionately when they go in danger or they are misled. Al Quran tells that parents should be always connected to their children, look after their wellbeing and warn them from wrong path.⁷ Parents are to set good examples and teach them practically all necessary skills like it is found that prophet Ibrahim (pbuh) took his son in the construction work of Ka'ba.⁸ Parents should inspire children towards righteousness, pure faith,⁹ pray for their goodness¹⁰ and infuse good qualities in them.

Al Quran demonstrates tested and trusted model for good parenting and sets guidelines with instructions very precisely and profoundly in the discussion of Luqman with his son. There it is mentioned that the children are to be dealt with softness, care and compassion (ya bunayya).¹¹ The first teaching that parents impart is not to associate anything with Him.¹² Specially in parenting mother has a naturally unique relation with child which unlike father. "His mother bore him strain after strain"¹³ is something which creates this emotional bondage. The Almighty has made child utterly dependent for thirty months¹⁴ for which Allah has excused mothers from certain compulsory religious duties. To feed the child with breast for up to 24 months is not an option rather it is a birth right of every child.¹⁵ Parents should advise children to be careful about wrongdoing,¹⁶ tell them for prayers, to be patient in action¹⁷ not to turn cheek away from people in false pride, not to walk through the earth exultantly¹⁸ to be moderate in pace and lower voice¹⁹ and so on. Mothers will nurse their children for two whole years.²⁰

Al Hadith and Parenting:

⁵ Al Quran (3: 38, 25:74) In this article all the translations of the meanings of the verses is taken from, Mohammad Asad, The message of The Quran, Dar Al-Andalus, Gibraltar, 1980

⁶ Al Quran (37: 100-101)

⁷ Al Quran (11:42)

⁸ Al Quran (2:127)

⁹ Al Quran (2:132)

¹⁰ Al Quran (14:35)

¹¹ This Arabic expression is to call someone with care, love and passion.

¹² Al Quran (31: 13)

¹³ Al Quran (31:14)

¹⁴ Al Quran 46:15

¹⁵ Al Quran (31:14)

¹⁶ Al Quran (31:16)

¹⁷ Al Quran (31:17)

¹⁸ Al Quran (31:18)

¹⁹ Al Quran (31:19)

²⁰ Al Quran (2:233)

In the great collections of prophetic traditions, a lot of remarkable narrations vouchsafe the core responsibility of parenting profoundly. Parents are to take hardship in creating and generating a progressive and balanced future generation. “All of you are guardians and responsible for your wards and the things under your care.and a man is the guardian of his family and is responsible for them. A woman is the guardian of her husband’s house and is responsible for it.”²¹ “Each of you is a shepherd and each of you is responsible for his flock.....A man is the shepherd of his household and is responsible for his flock. A woman is the shepherd of her husband’s house and children and is responsible for her flock.”²² These are few out of hundreds which make sense that parenting is a responsibility where success and excellence depends on how much we are engaged. The Prophet (pbuh) said, “Every child is born with a true faith of Islam and his parents convert him to Judaism or Christianity or Magianism.”²³ This holistic tradition ushers the core responsibility of necessity of good parenting.

Good parenting is not only a responsibility to bear but a charity work which benefits after death and will save parents from hell fire.²⁴ Carrying child even at the time of prayer by prophet (pbuh) manifests its significant importance. “He offered prayer, and when he wanted to bow, he put her down, and when he stood up, he lifted her up on his shoulders.”²⁵ To kiss child out of passionate love and affection is found natural in the trait of prophet (pbuh).²⁶ He used to kiss frequently Hassan and Hussain and he revoked one of his companions for not kissing his own child and said, who is not merciful to others will not be treated mercifully.²⁷ He used to put children on his thighs and love them.²⁸

He (pbuh) emphasized on child loving seeing a lady feeding her breast and compared that Almighty is more merciful than a mother to its child.²⁹ The Prophet used to take child in his lap for *Tahnik* (he chewed a date in his mouth and put its juice in the mouth of the child). Sometimes the child urinated on him, so he asked for water and poured it over the place of the urine but didn’t let others disturb it.³⁰ He used to kiss his son Ibrahim. He used to keep himself busy serving his family in all activities.³¹

²¹ Al-Bukhari, Muhanimed Ibn Ismaiel, Sahih A1-Bukhari (translated by Muhammad Muhsin Khan, Arabic-English), Darussalam, Riyadh-Saudi Arabia, July, 1997, 2nd part, p. 28 Hadith no- 893

²² Imām Abul Hussain Muslim bin al-Hajjaj, Sahih Muslim (Translated by: Nasiruddin al-Khattab) Riyadh: Darussalam, 1st edition, June, 2007, part.5, p.155 Hadith No-1829

²³ Al Bukhari, ibid, Funerals chapter, Hadith no-1358

²⁴ Al Bukhari, Ibid, part.8, Hadith no-5995

²⁵ Ibid, vol. 8, Hadith No-5996, Muslim, ibid, part.2, Hadith no-543 , Al Bukhari, ibid, part.1, Hadith no-516

²⁶ Al Bukhari, ibid, part. 8 Hadith no-5998

²⁷ Al Bukhari, ibid, Hadith no- 5997

²⁸ Al Bukhari, ibid, Hadith no- 6003

²⁹ Al Bukhari, ibid, Hadith no- 5999

³⁰ Al Bukhari, ibid, Hadith n0- 6002

³¹ Al Bukhari, ibid, Hadith no- 6039, part. 7 Hadith no-5363

For mothers breast feeding is compulsory as Allah has forbidden that a (divorced) mother should hurt her child by saying, "I am not going to suckle it," for her milk is the best for it and she is usually kinder and gentler to it than any other woman. Therefore she should not refuse to suckle it after her husband has provided her with what Allah has enjoined upon him. And a father should not hurt his child and its mother by preventing the latter from suckling it just to harm her by giving it to some other woman.³² Parents are to teach their children from early age how to eat and drink as basic teaching starts with parents which never substitutes by other family members.³³ Natural teachings are to be given by parents that are circumcision, shaving the pubic hair, depilating the armpits, clipping the nails and cutting moustaches short.³⁴ Child has to be given proper education at any cost even it is permitted for mother if father is miserly in provisioning his children then wife can cost reasonably.³⁵

A good example of parenting and its necessity is found in marrying of a companion with a matron because of having his younger sisters after his father's death.³⁶ Parenting starts even just after birth as fathers are to give azan in the ear of newborn which is a spiritual initiative to infuse religiosity in newborn.³⁷ He (pbuh) used to hold children in his arms. "Who does not have mercy on our young child and does not respect our elders is not of us."³⁸ That a man should discipline his son is better for him than to have given a Sa' in charity.³⁹ Prophet (pbuh) encouraged to be child friendly. The most precious gift that a father can give his children is to train them with good manners and virtuous conduct. There is, therefore, no harm in being harsh with them in order to achieve that end. There is no gift that a father gives his son more virtuous than good manners.⁴⁰ He (pbuh) used to mingle with kids, play with them and have fun. "The Prophet (pbuh) was the best of all the people in character. I had a brother called Abu 'Umar, who, I think, had been newly weaned. Whenever he was brought to the Prophet (pbuh) the Prophet (pbuh) used to say, 'O Abu 'Umar! What did Al-Nughair (nightingale) (do)?' It was a nightingale with which he used to play. Sometimes the time of the Prayer became due while Prophet was in our house. He would order that the carpet underneath him be swept and sprayed with water, and then he would stand up for the prayer and we would line up behind him, and he would lead us in prayer."⁴¹

³² Al Bukhari, *ibid*, part.7, p. 179

³³ Al Bukhari, *ibid*, Part.7, Hadith no-5376,5377, 5380

³⁴ Al Bukhari, *ibid*, Hadith no- 5889

³⁵ Al Bukhari, *ibid*, Hadith no- 5360, 5364, 5370

³⁶ Al Bukhari, *ibid*, Hadith no-5367

³⁷ Imam Hafiz Abu Esa Mohammad Ibn Esa At Tirmidhi, *Sunan At Tirmidhi*, (Translated by Abu Khaliyl)

Riyadh:Darussalam, 1st edition, November 2007 vol. 3, Hadith no-1514

³⁸ *Ibid*, vol. 4, Hadith no-1919

³⁹ *Ibid*, 1951

⁴⁰ *Ibid*, 1952

⁴¹ Bukhari, *ibid*, vol. 8, Hadith no-6203, Tirmidhi, vol, 1, Hadith No-333

Commanding for prayer and arranging their beds separately in due age to sleep is a parental duty.⁴² Parents are to teach and monitor child's progress in learning necessary knowledge on house norms and family etiquettes as they are to ask permission before intruding in parents own time.⁴³ It is one of the foremost duties to play and pass time with children. "I have never seen anyone who was more compassionate towards children than the Messenger of Allah. Ibrahim (the son of the Prophet) was sent to be nursed in the suburbs of Al-Madinah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back."⁴⁴ It is narrated that, "Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller."⁴⁵ He (pbuh) was always child concerned. He did not prolong prayer hearing the cries of a child. "I dislike to trouble the child's mother".⁴⁶ All the above holistic traditions indicate quality time sharing and profound engagement of parents with their children.

Working women in the Qur'anic and Prophetic Perspective:

It is mentioned in the Quran that the women had used to work according to their necessity. The two daughters of Shuaib (pbuh) used to work for their family necessity. "We cannot water our animals until the herdsmen drive their home, for we are weak and our father is a very old man."⁴⁷ There are numbers of holistic traditions that women were used to work in the era of the last messenger. It was narrated that the Prophet entered upon Umm Mubash-shir Al-Anariyyah among her palm trees, and the Prophet said to her, who planted these palm trees?⁴⁸ In another narration Prophet entered upon Umm Ma`bad in her garden.⁴⁹ A slave-girl belonging to Ka'b used to graze some sheep at Sal' mountain. Once one of her sheep was dying she reached it before it died and slaughtered it with a stone.⁵⁰ "A woman brought a *Burda*. I asked, do you know what a *Burda* is?She addressed the Prophet and said, I have woven it with my hands for you to wear."⁵¹ Women also were used to do carpentry business. As the prophet (pbuh) said in when he was talking to a lady "Order your slave carpenter to make pieces of wood for me so

⁴² Imam hafiz Abu Dawud Sulaiman bin Ash'ath, Sunan Abu Dawud (Translated by Yaser Qadhi), Riyadh: 1st edition, July, 2008, hadith no-494, 495

⁴³ Al Quran (24:58), ibid, p. 697

⁴⁴ Muslim, ibid, vol. 6, book of virtues, Hadith no-2316

⁴⁵ Muslim, ibid hadith no- 2329

⁴⁶ Al Bukhari, ibid, part-1, p. 402 Azan chapter, hadith no-707, 708, 709, 710

⁴⁷ Al Quran (28:23)

⁴⁸ Muslim, ibid, part. 4, Hadith no-1552

⁴⁹ Muslim, part 4, Hadith no-1552

⁵⁰ Al Bukhari, ibid, part 7 hadith no- 5501, 5502,5505

⁵¹ Al Bukhari, ibid, part. 3 hadith no-2093

that I may sit on it while addressing the people. So, she ordered him to make it from the tamarisk of the forest. He brought it to her and she sent it to Allah's Messenger.⁵² It came in another narration as she proposed for giving. When it was Friday, the Prophet sat on that pulpit.⁵³ Women used to carry out background duties in the battle field.⁵⁴ "I went out on seven campaigns with the Messenger of Allah ; I would stay behind in the camp, make food for them, treat the wounded and look after the sick.⁵⁵ It has been narrated on the authority of Anas that, on the Day of Hunain Umm Sulaim took out a dagger she had in her possession. Abiu Talha saw her and said, Messenger of Allah, this is Umm Sulaim. She is holding a dagger. The Messenger of Allah asked her. What for are you holding this dagger? She said, I took it up so that I may tear open the belly of a polytheist who comes near me. The Messenger of Allah began to smile (at these words).⁵⁶ Umm Salit used to carry the filled water skins for us on the day (of the battle) of Uhud.⁵⁷ Rufaida Aslamiah was a professional surgeon who used to set up medical camps in the battle field for the treatment of Muslim soldiers.⁵⁸ It is mentionable that many super ladies in the history were not jobless. For example Khadiza (Ra) was a prominent merchant in the Arabia with huge property. Another wife of the prophet Ayesha (Ra.) was a prominent educationist. Mother of Isha (A.) was in charge of the affairs of a mosque. In the golden era of Islam many ladies were engaged in agriculture⁵⁹ and other small and medium business.

Single Parenting:

Raising children as a single parent requires a lot of stamina and self-reliance as well as a strong mental attitude.⁶⁰ The lives of both parent and child will be made easier by creating a loving, affectionate relationship and a supportive home environment.⁶¹ Some of the greatest prophets sent to the humanity were raised in a single parent homes.⁶² Prophet Ismail as his father Hazrat Ibrahim did not stay long with him. It was Ishmael's mother Hajar, who raised him in the arid valleys of Makkah. Hazar taught Ishmael to be wise, trustworthy and self confident.⁶³ Another prophet Hazrat Musa who was also raised by his mother miraculously in the home of Pharao and what a tremendous sacrifice she made by molding him with leadership qualities. Isa (A.) was

⁵² Al Bukhari, ibid, Hadith no-2094

⁵³ Ibid, Hadith no- 2095

⁵⁴ Muslim vol, 5 Hadith no-1812, 1811

⁵⁵ Muslim, vol, 5, Hadith no 1812

⁵⁶ Muslim vol. 5 Hadith no-1809

⁵⁷ Bukhari, ibid, part 5 hadith no- 4071.

⁵⁸ Al Adabul Mufrad, Hadith no-1129

⁵⁹ Muslim Hadith no-1483

⁶⁰ Hisham Al TAlib and others, Parent-Child Relations A Guide to Raising Children, International Institute of Islamic Thought, Herndon, USA, 2013, page 31

⁶¹ Ibid page 32

⁶² Ibid page 34

⁶³ Ibid, page 46

also brought up in a single parenting⁶⁴ by Virgin Mary with her highest possible standard of love, sacrifice and integrity as she was the purest chosen woman⁶⁵ and the highest in Faith.⁶⁶ Prophet Muhammad (pbuh) was raised by his mother with exemplary character, personality, courage, love, honesty, creativity of self confidence, and many more.⁶⁷

Working Mother, where is the Danger?

Breastfeeding during first two years is the stage when important elements of the personality are being built. During infancy the baby's brain centers interconnections and brain networks in the form of trillions upon trillions of neurons are being formed. Courage, creativity, love, honesty, attitude, language and love start being constructed. During this age in addition to the countless medical advantages of breast milk mothers transmit to their babies' huge emotional advantages like love, compassion and self esteem. The modern science is telling that for a child to get physical touch of mother in the first 1000 days of a child is very crucial. Mother is the first teacher of a child. It is a serious matter of deep thought and concern that a serving mother hardly can give quality time to its child in the early days of a childhood. It is more concerning whether the future generations are losing and falling in danger. In the earlier history children didn't feel their mothers' absence much because of staying in a joint family having numbers of members with different relations. The children used to pass their time with other children and they used to feel comfortable. Now the joint family is getting broken, joint fellow feelings is decaying and children are getting hardly anyone other than their parents to accompany them. Parents try to cover the gap time by electronic devices if mother is a working lady. It's dangerous and negative effects are being visible day by day."⁶⁸

If women empowerment means to establish superiority over their counterpart or other fellow women then certainly it indicates a forthcoming calamity to the fate of entire human race. It is because if women feel reluctant in performing their own natural duty then it will lead human race to extinction. On the other hand if women empowerment indicates engagement in many professions aligning with their duty of motherhood by fulfilling her commitments and responsibilities then it is praiseworthy and expected for social progress. Islamic social or family structure is designed in such a way that the society must give women their due share in everything normally. Engaging in a particular profession for the ladies is not an obligation. In this divine family management the declaration of proper honor, dignity, social status, financial security, expressing own opinion, exploring personal competence and right to contribute for the civilization and future generation is always available.

A full time working mother starts at 9 in the morning and end at 5 in the afternoon which really go till evening or more. How a mother could prepare and provide food for her kids! When they go to office kids are sleeping. Sometimes mothers come at night when children are in deep sleep. When both father and mother are engaged in such a busy profession children get into darkness.

⁶⁴ Al Quran (19:17)

⁶⁵ Al Quran (3:42)

⁶⁶ Hisham Al Talib, *ibid*, page no-34

⁶⁷ *Ibid* page 34

⁶⁸ Hisham Altalib, Abdul hamid Abu Sulayman, Omar Al Talib, *ibid*, page-17

The matter has come to such a point that the children are getting robotic and behaving like machine. Children are not getting any benefit from their highly educated parents. They are earning to purchase service and pay for their children's education. If they personally did the same service that would have been many times better.

Women's contribution in state building through engagement in workforce is negatively impacting the oldest institution of human history. An institution can provide institutional education to the children but basic norms and fundamental values can only be provided by mothers upon which the future depends.

In modern scientific parenting there are of four types mainly and amongst them the best one is authoritative method which is possible when both parents share parenting equally with their due responsibility. Parenting is not a fashion, it is completely a passion. It is a shared compulsory responsibility not an optional desire. The man of knowledge says, Parenting can make or break a family, a society, a civilization.

When the social scientists are campaigning for making parents to be the role model for children and teach them self reliance how that comes if mothers are not present in the active hours of children. The modern sociologists are telling not to provide electronic devices but parents are somehow giving for the sake of their job life. If both parents are busy in the whole day who will give care and comfort! Social scientists are telling, Children are the future of humanity. Through children we can change the world. If we want to change a nation we have to change the home. For every child at risk, there is also a family at risk.

In Bangladesh context the shape of family structure and thoughts about parenting has entirely been changed. The standard of life has been developed, people are rushing towards city leaving their village, and their demand and desire have been rising. The economy of the country is transforming from agriculture into service and industrialization. Education and employment rate has been increasing rapidly. Women are being producer from their previous role of being consumer. They are not only working with men but sometimes leading ahead of the men. As a result the society is progressing undoubtedly but sadly sometimes destroying core management of family system.

The time is yet to come to predict whether this undergoing landslide change through engaging women in full time work will bring fortune or misfortune to the fate of our society. The western experience of this type of modernization is horrible where families are rapidly being broken; devastatingly social order is getting lost and after 2/3 centuries where it will go is a scaring thought. It is known that previously human civilization faced many troubles but never had it appeared before such type of crises.

The depth of damage:

The home has it been described as psychological laboratory within which human nature is formed, the source of our most intimate and most lasting impressions.⁶⁹ Child's habits of thinking, feeling, and acting emerge out of the experiences he has in the family during the first

⁶⁹ Mental health and human relations in education, by Louis Kaplan, published by Harper and Row publishers, New York, UsA, 1959, page 105

five or six years of life.⁷⁰ The child has few persons upon whom he can rely for emotional support. When one is taken from him there is no one to fill up the gap; the complete home life so vitally needed during the formative years is shattered. This makes the parents' relationship to the child far more intense than would be the case if there were additional intimate relationship available to diffuse the child's emotional attachment to any particular relative.⁷¹ The most recent threat to the unity of family life is working mother.⁷² The emotional trauma which a young child may experience when he is left alone by his mother is vividly illustrated by many psychologists like Dr Benjamin, he said "in the first place mothers should understand clearly that the young child particularly up to the age of three derives his greatest security from a sense of belonging intimately and irrevocably to his parents."⁷³ Generally speaking a mother should be discouraged from going to work during the child's early years unless it is really essential from the point of view of finances or of the mother's morale and unless there is "Parents vary in the degree to which can be made to see what harmful effects they may be having on their children."⁷⁴ The parents occupy the unique position of father or mother.⁷⁵ The mother, who is nature's first and chief educator, is immensely powerful as a teacher because of her closeness to the child.⁷⁶ "During the earliest years infants and young children need the protective personal relationships of family life."⁷⁷ Along with the security of being wanted, cuddled and played with" mothers with their divine care are immensely needed in the early days of a child.⁷⁸ The great Arabic Hafez Ibrahim Has said, Mother is like a school, if you prepare it you will prepare a great generation.⁷⁹ For children in the past history they used to get their family as basic primary institution and after receiving basic training they were sent to formal institutions. When in the modern society parents are increasingly sending their children early to schools they are lacking in family manners and etiquettes. Parents and close family members can teach something divine which is never possible for a formal institution to teach with care, love and affection. It is found that the polymath legends were brought up mainly in their family with basic teachings.

⁷⁰ Ibid.

⁷¹ Ibid, page 108

⁷² Ibid.

⁷³ Ibid, page 109

⁷⁴ Ibid.

⁷⁵ Ibid, page 110

⁷⁶ Education and the modern mind by W. R. Niblett, published by Faber and Faber, 24 russell Square, London, 1954, page 83

⁷⁷ Casework services for children, written by Henrietta L. Gogdon, Edited by Marion Hathway, published by Houghton Mifflin company, Boston, USA, 1956, page 194

⁷⁸ Eunice A. Messer, Children, psychology and the Teacher, McGraw-Hill Publishing Company Limited, UK, 1967,Page, 46

⁷⁹ Dr. saeed bin wahaf al Qahtani, Al Huda An Nawabi fi at tarbiyat al awlad fi du e al kitab wa as sunnat, first edition, 2011 page 42

Way out: A Joint Venture

Considering working mother issue as a reality (be it part time or full time) the first step is to create an environment for women where they will work with safety and security. Their joining in workforce to help family financially and contribute to the society is praiseworthy but the foremost necessity is to create a module which will differ from male one. They will work less at their child's early age and when the child is older she will serve more. Women's contribution in social activities has been long misunderstood. Now the situation has been in dire complex.⁸⁰ From the Islamic perspective a woman's benefitting from the dower and making use of her God gifted talents and qualities as a means for earning money are not totally disregarded in the Shari'at.⁸¹ Overnight a new system cannot replace the prevailing condition. So a new good policy has to be adapted to overcome this terrific crisis and start a new management which will protect both aspects. By destroying child's right using working mothers a country may advance for 20 years but it will backward for next 1 century for depriving child's due right. Parenting is a partnership with wife. Mother's job as the protecting is irreplaceable. Once a parents is always a parent.⁸²

Parents should never create a cultural or communication gap with children. The most important matter for the children in this stage is to get their parents' free scope in discussion. Parents must be friendlier than the friends so that the child as not misguided. Parents need to focus on how to infuse the qualities like honesty, compassion, mercy, knowledge, wisdom, increased amount of knowledge and wisdom, strength, trustworthiness, professional and so on.

Parents have to endeavor passionately and try hard because Almighty has declared it as one of the trials and tribulations⁸³. Naturally mothers are to be busy with newborn. "It will not be easy especially for mothers to cope with the fatigue of being constantly on call for the baby."⁸⁴ "Motherhood involves mental, physical and emotional exhaustion."⁸⁵ "Little sleep and constant care of the baby will take a toll on even the strongest of relationship."⁸⁶ That is why husband needs to help and cooperate with her. A mother cannot be substitute to a father and a father cannot fully substitute for a mother. Mothers need to prioritize theirs activities. Modern social scientists tell, mothers cannot be all things at all the time. There is no such thing as a mother who has no work. They suggest not trying to be a perfect spouse, parent, home maker and full-time career person at the same time. Mothers can do different things at different times.

A girl needs a father so that she can successfully relate to males. Otherwise males may seem to her as being too mysterious or frightening or glamorous. Parenting has the most important thing

⁸⁰ Musafir bin Ali al Qahtani, *Understanding Maqasid al Shariah- A contemporary Perspective*, IIIT, USA, 2015 page 152-153

⁸¹ Muhammad Al Tahir Ibn Ashur, *Ibn Ashur Treatise on Maqasid Al Shariah*, IIIT, London, 2011, page 256

⁸² *Ibid* page27

⁸³ Al Quran (7:28) (63:9)

⁸⁴ Hisham Al Talib, *Ibid*, page 44

⁸⁵ *Ibid*

⁸⁶ *Ibid*

to do which is to infuse good character that opens the doors of light. Children are to be taught prayers and rituals which is not possible without engaging a mother properly.

The Quran specifies few legal injunctions and offers much more in the way of guidance which also applies in all aspects of life.⁸⁷ Parenting is 24 hours a day 7 days a week and 52 weeks year which no vacation. Parents cannot slow down a child's growth nor can they accelerate it. Parenting is a slow and involved process. The baby is ready to accept all the information and instructions directed toward him. This is the parents' golden chance to interact and discuss their children to the maximum level possible. Children want love, care and security from mothers. One English scientist has said, "40 years from now it will not matter how much your bank account contained, what sort of house you lived in, or what kind of car you drove..... what will really matter is how important you were in the life of a child."⁸⁸

Conclusion: Parenting is an inseparable partnership between father and mother, each having a different assignment but a complementary role. For living a healthy and happy life we have no option other than maintaining and establishing a model family which resembles divinity and spirituality. The holy Quran tells, "Oh Allah! Grant unto us spouses, offspring who will be the comfort of our eyes. Life runs through balancing between profession and itself. If one is preferred other will lag behind. Divinely inspired parents direct their life towards the horizon of peace, progress and happiness.

⁸⁷ Mohammad Omar Farooq, Towards our reformation. From legalism to Value –Oriented Islamic Law and Jurisprudence, International Institute of Islamic Thought, Herndon, USA, 2011, page 154

⁸⁸ Hisham Al Talib, *ibid*, page 18