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**DUTIES OF PARENTS REGARDING CHILD EDUCATION IN THE LIGHT  
OF ISLAM: AN ANALYSIS OF PAKISTAN**

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**ABSTRACT**

*Parentage is the most sacred relation in Islam. The religion Islam assigns various duties to parents to be fulfilled, which are the due rights of their children. Like other duties, a most important duty is educating children. When a child reaches to the age of understanding and learning, then parents need to provide education and knowledge to grow his/her intellectual abilities that empower the child to identify and learn about how to deal with the different aspects of life. Education elucidates to children the purpose of Divine plan of creation. The Islamic Sharia offers equal opportunities of education to both male and female. The Prophet Muhammad (PBUH) said: "seeking of knowledge is obligatory upon every Muslim male and female". As acquiring knowledge is an essential religious duty in Islam therefore any carelessness in fulfilling this duty means compromising their responsibility. Many parents in Pakistan are failed to fulfill this duty therefore a huge number of students remained uneducated. This paper is an attempt to know about the duties of parents regarding educating their children, and critically analyze the present scenario in Pakistan.*

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**Keywords:** Islam, Education, Children, Parents, Pakistan.

**INTRODUCTION**

Education is the most important thing in human life. The development and success of mankind depends on education. Rousseau (1712-1778) says, "Education is the method of development and progress of child's personality in the natural circumstances" (Dhudiand Rajoka, 2014). A prominent Muslim philosopher Al-Ghazali (1058-1111) says, "Education is the movement of enabling a human being to recognize God and differentiate between evil and

good”. On the other hand, Ibn-e-Khaldun (1332-1406) says, “education is the process of attainment of revealed knowledge that has been brought to us by the Prophet Muhammad (PBUH)”. He further elaborates that, “divine recognition is the main purpose of education and it is the only mean by which the teaching of Islam can be taught to the Muslim children (Dhudiand Rajoka, 2014). Likewise, Dr. Jan Dave (1959-1952) says, “education is the reorganization, reconstruction and reorientation of experiences”. He is of the opinion that both parents and teachers have the duty of providing education to their offspring and also making balanced coordination among home, school and society (Rahman, 2016). Islam has also determined certain rules and regulations that guarantee the legitimate rights of children at home and in society. The Prophet Muhammad (peace be upon him) says: “give respect and good names to your children”. On another occasion, He said: “who does not have mercy to our children is not one of us” (Hamid, 2005). Honoring youth can only be realized by offering them good education and keeping them away from all evil environments, discrimination and all kinds of violence and negative activities that badly affect their behavior in society and avert them from the right track.

It is an unavoidable fact that development and progress of every state and society depend upon overall education and its curriculum (Ghazi, 2009). In Islamic jurisprudence, the rights of children and duties of parents are correlated and interconnected with each other. Islam considers protection of child's rights as an essential element, because the life of human being is sacred as per the divine injunctions. Islam does not recommend education only for male but advocates equality between male and female children. It forbids inequity between male and female when it comes to education, look after and care, or to award them gifts, prizes or grants. Islam offers equal opportunities to both genders in education. As the Prophet Muhammad (peace be upon him) said: “getting knowledge is mandatory upon every Muslim; male and female”. As it is mentioned above the duty of educating of children is primarily of parents but in many Muslim societies including Pakistan some parents are not fulfilling this responsibility. This is the violation of a basic right of the child concerned which has drastic impacts not only on the life of the child concerned but on the whole society.

### **RIGHTS OF CHILDREN In ISLAM**

Islam pays utmost consideration for ensuring all that is essential in order to ensure a good psychological environment for the education of children, an environment where they can acquire knowledge about the universe and its related phenomenon. According to Hamid (2005) Islam upholds the following rights of children:

- Right to have a healthy start in life.
- Right of having a good name, family, and holding property.
- Right of proper health care, nutrition and sustenance.
- Right of education and getting helpful skills.
- Right of leading an honorable and secured life.
- Right to have good environment and the state must play its due role in protection of children's due rights.

The first and foremost duty of children's rights protection and training is of their parents. This initial training allows them to perform their religious and other duties in accordance with the desired pattern and it also makes the upcoming duties, challenges and responsibilities easy for them. Parents remain role model for their offspring so parents should endeavor to be good role models for their offspring in terms of obeying to the best and finest of conducts. It is also the responsibility of parents to deal with their children with kindness, love mercy, and compassion and should avoid cruelty and harshness. They are a flash of light for their children. Children blindly follow their parents and adopt a lot of things automatically from their parents.

The nature and importance of children's rights might be understood from the following description of Pious Caliph II, Umar (Allah be pleased with him): "Once a man came to Umar (Allah be pleased with him) and complained regarding the disobedience of his son. So, Umar (Allah be pleased with him) called the boy for showing the cause. Then the young boy said that "Respected Khalifa of Muslim: Are there no any rights for a son in Islam against his dad (father)?" Umar (Allah be pleased with him) said "Yes, son has rights against his dad". Then the boy replied, "what are those rights of a son?" Umar (Allah be pleased with him) said, "to select a good and decent mother, a good name and to teach him the Holy Quran". Then the boy said, Respected Khalifa "my father has not provided me any of these rights. As my mother was concerned, she was a black slave Magian; as for my name is concerned, he has named me Jual (means

beetle); and he has not educated me the Holy Quran”. Then Umar (Allah be pleased with him) said to the man (father) “you are complaining me the disobedience of your son, but you have not provided him his due rights. So, you have done mistakes against son before doing mistakes against you”. So, this description shows that the violation of rights of children is like breaking and violating the Islamic principles, and disobedience of God. The events of the life of Muhammad (PBUH) show that “the Muslims would earn a good name among other societies for their treatment of children with compassion and kindness and educated us that we all are responsible and must be enquired about our duties. So, we shall be asked definitely about our offspring, how much struggle we did to ensure and fulfill their due rights, to make our children educated and responsible members of society? Prophet Muhammad (peace be upon him) also told us that virtuous offspring will remain as continuous charity (sadaqah jariyah) for us even after our death and we shall continuously obtain rewards of their virtuous deeds while we are in our graves (Arfat, 2013). So, being Muslim parents, whatever we do to grow up, groom and educate our children are labors that we wield for our rewards in this world and in the life in Hereafter.

#### **IMPORTANCE OF EDUCATION IN ISLAM**

Education is an important indicator of development and growth. It is producing people with high intellectual abilities, brings clarity in thoughts, provide skills, sense of good judgment to differentiate between good and bad. Therefore, Islam is giving utmost importance to education. Islam has made compulsory the acquiring of education on both male and female. A Muslim philosopher Al-Ghazali said that, “Human beings are superior of all other creatures by virtue of knowledge” (Dhudiand Rajoka, 2014). It shows the importance of education for human beings. Islam recommends education for both son and daughter. It highlights the need and importance of education by recommending education in an encouraging way by mentioning that God will elevate in rank those of you who believes and those who have been given knowledge.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا  
 يَفْسَحَ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا  
 مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

**Translation:** “O you who have believed, when you are told, "Space yourselves" in assemblies, then make space; Allah will make space for you. And when you are told, "Arise," then arise; Allah will raise those who have believed among you and those who were given knowledge, by degrees. And Allah is Acquainted with what you do”.

Belief and knowledge have been mentioned collectively that indicates importance of knowledge. Imam Abu Ismail Al Bukhari says that “knowledge is that which is based on proper arguments and remove ignorance” (Rahman, 2016). In Islam education is not only limited to the process of getting knowledge but also comprises the children’s spiritual, religious and moral training. The foremost revelation to Prophet Mohammad (PBUH) from Allah Almighty was “to read”. Moreover, the very first verses of the holy Qur’an revealed encourage acquiring knowledge as it says:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ. اقْرَأْ وَرَبُّكَ الْأَكْرَمُ. الَّذِي عَلَّمَ بِالْقَلَمِ. عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ.  
 (Al-Quran 5-96:1)

**Translation:** “Read! In the name of your Lord, who created: created man from a clot [of blood]. Read! Your Lord is the most generous One Who taught by the pen, taught man what he did not know”.

It shows that, in fact, it is reading, writing and acquiring knowledge on the basis of which human civilization and development are getting progress. Through this way human beings are getting awareness about all those things about which they don’t know (Ullah, 2005). Both religious and school educations are the basic human right of both son and daughter to educate them according to one’s economic capacity because it helps them lead a happy and prosperous life materially as well as spiritually. Islam guarantees all basic human rights of children (Islam, 2015). Moreover, they can behave in a better

and ideal way and contribute to the welfare and well-being of state and society.

It has been told to Prophet Mohammad (PBUH) not to be impatient with the Quran before its revelation is finished, and he has been further instructed to say the following supplication at the time of revelation of the holy Quran.

وَقُلِّبْ زَيْجِلْمَا (AlQuran, 20-114)

“My Lord, increase my knowledge”.

The fact is also clarified in a Hadith that states, knowledge is among those things that benefit an individual even after his death.

عنا بيهريرة قال قال رسول الله صلى الله عليه وسلم اذا مات الانسان انقطعت عملها الا ما ثلاث صدقة جارية او علم ينفعه  
بها او ولد صالح يدعو له. (2000, Muslim)

Hazrat Abu Hurayrah (Allah be pleased with him) reports that Holy Prophet (PBUH) said, when a person dies, his deeds are cut off from him except three: perpetual charity (sadqa jariah), knowledge from which benefit is derived and righteous children who prays for him.

After migration to Medina from Makka, Prophet Mohammad (PBUH) had constructed a Mosque called Masjid-e-Nabawe where and a space called Suffa was reserved there for learning education, reading and writing. It shows the importance of learning and seeking knowledge in Islam (Ullah, 2005). Basically, Suffawas used for providing primary education.

The ambition of Islam and Muslims to learn and get education goes beyond the money spending and local efforts. Islam encourage its followers to get knowledge wherever it may be. The holy Quran also declares that,

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُتُوا الْعِلْمَ رَجَائُوا اللَّهُ يَمَاعِلُو نَحْبِيرُ (58:11, nAl Qura)

“Allah Almighty will rise-up, to (suitable) positions, those of you who have faith in and who have been granted Knowledge. And Allah Almighty is well-aware with all you do”.

Furthermore, if the history of world is consulted it is witnessed that Almighty Allah sent approximately 124,000 Prophets and Messengers including the last Prophet Mohammad (PBUH) in different regions and eras with wisdom and knowledge in the world for the demonstration of right path to those who were diverted from right path i.e. Islam. In Islam, the main aim of education is to edify the soul of human beings and advance the means of knowledge that assist

human beings in knowing Allah, the Creator of the entire humanity and universe. It creates and promotes sense of worshipping the Creator and following His command everywhere and every-time. Allah says in the holy Quran that, “and I did not create the Jin and human being except to worship Me” (Al Quran, 51:56). Therefore, the main purpose of education is “to advance a character in human being that abides by the knowledge of religion and assure the success and happiness also in the permanent life of the hereafter”. Muslim should be aware that gaining of education is not just to satisfy an academic curiosity or only for worldly advances and gains, but to produce righteous and rational human-beings, who are capable to meet the moral, spiritual, and physical requirements of their fellow human beings. The aim of education is also not only to fill-up the head of students with facts and figures but to make them capable for a transparent and momentousness life. It will be built on the models of Islamic ethics, the determined objective of Islamic knowledge and education (Islam, 2016). Getting education and acquiring skills of livelihood are all basic requirements in order to live a good life.

#### **DUTIES OF PARENTS TO PROVIDE EDUCATION TO THEIR CHILDREN**

The Holy Prophet Mohammad (PBUH) said that, “whatever a father provides to his children, among which education is the most valuable and best donation” (Ahsan, 2011). According to Islamic jurisprudence, once a child grows up to the age of learning and understanding, he/she has the right to be offered by parents with education to grow intellectual and academic abilities that enables him/her to identify and deal in better way with the numerous aspects and facets of life. It also assists children to understand that they are an integral part of the collectivity and can't live or remain isolated from other human beings and other things. Therefore, getting knowledge is a compulsory religious duty in Islam and parents are expected and supposed to fulfill this responsibility by offering education to their offspring, both male and female. Any carelessness in this regard means compromising their duty, which lead to a lot of dire consequences. As once the foundation is mislaid, nothing remains to build a sound building of life. Likewise, Hazrat Ali (RA) said: “teach your offspring the things you didn't learn when you were their age, for they have been created for a time that is different from your time” (Hamid, 2006). According to Kiral (2019) the most important duties of parents

regarding their kids are nutrition, clothing, education, help them to complete learning tasks, guide them to social activities and acquire self-protection skills. These duties of parents start with the birth of a child (Hall, 1999; Lowe, 2005). Likewise, Henricson (2008) says that a primary responsibility of the parents is to properly educate their children. The family of the child has very important role in his education (Aydin, 2006).

Another aspect, which is very important in children education is that, as the acquiring of knowledge and education need money and children have no source of money except their parents and the Islamic *Sharia* advises that fulfilling the economic needs of the children is the responsibility of their parents, so that it is ensured that they are being cared for and are safe.

Every child has right to be trained and educated by his/her parents to rely on his/herself and remain involved in all such activities that would advance a strong character and personality. It allows children to become a responsible and successful individual of society and avoid relying on others for living in society. Parents have also the responsibility to protect their children from bad social gatherings and individuals and ensure their good company. They should also educate their children to behave pleasantly and gently with their fellows and concerned, and love humanity without any discrimination. They should direct their offspring in the direction of what is good and stunning, encourage them to follow it, and warn them what is bad and horrid. It is not sufficient to only ensure education accessible to offspring, but it is also the responsibility of parents to improve the quality of education. Low quality education will probably lead to letdown and improper grooming of their children. It will also lead to poor performance in learning and failure to get any valued skills. Poor foundation of learning and teaching lead in their future to poor analytical skills and creative thinking, with the dire consequence that chances will be lost to match the necessities of the employment market.

Allah Almighty says in the Qur'an that,

قُلْ هَلْ يُسْئَلُ بِالَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (39:9, Al Quran)

“Say: Are those equal, those who know and those who do not. It is those who are endured with understanding that receive admonition”.



It is not only the duty of parents to educate their children but in an Islamic society it is also included in the duties of state to make proper and due arrangements for the education of its citizens. An Islamic regime is required to prepare and offer its citizens a better education and utilize all possible means. This idea is based on a Hadith of the holy Prophet Mohammad (PBUH), “seeking knowledge is compulsory on every Muslim (male or female)”. Moreover, Islam considers good education very important for human beings. Islam views it illegitimate to withhold or deny any advantageous knowledge that one has but do not share it with others to benefit them, the Holy Prophet Mohammad (PBUH) said, “Whosoever withholds and deny the distribution of knowledge (to others who needs or get advantage from it) will be tortured with a harness of fire at doomsday” (Arfat, 2013).

If the teaching and learning process is analyzed it becomes clear that the family teaches language, traditions and religious etiquettes to its children, which influence and impacts throughout their life. Thus, the core responsibility and duty of children’s education falls on the parents, and this duty is subsequently shared by the teachers (Nofal, 1993). It starts with the birth of the Child (Dhorat, 1996). In Muslim societies many institutions are playing important role in the education of children. Mosque played a very decisive and vital role in the Muslim society at the early age of Islam. It is not only a place of worship but a centre of social reformation as well. When Prophet Mohammad of Peace (peace be upon him) migrated to Madinah then first of all he established Mosque there. The aim of establishing the Mosque was that it would not only be a center of worship, but all the collective matter of the newly established state would be run from the Mosque. Moreover, it was used as a secretariat of the state as at that time delegations from various other countries used to meet the head of the state in the Mosque. Besides the fact that Mosque proved to be a hub of knowledge and education, social integration, moral training and reformation during the Prophetic as well as Pious Caliphs era, but Mosque has not been playing such role since the inception of Malookiyat. Mosque is not playing its due role as per the requirement and needs of contemporary world. Consequently, the characteristics of tolerance, harmony and moderation are vanishing from the society with every new dawn (Ayaz, 2016).

Islam recommends education and seeking knowledge for both male and female. Female education is also as essential as the male because a female is as integral part of society as the male, and she can better understand and solve the particular problems of other women in a more suitable and positive manner. Women can be inducted in many fields of society which are exclusively and directly linked with the problems and concerns of women. Females can educate the upcoming generations. They can treat the woman patients better than a male physician because; a woman patient can speak with a woman physician more comfortably, easily and unhesitatingly. Islam does not prevent any such type of profession that is accomplished while following all ethical values. The main hurdles in female education in Muslim communities is male dominancy. What is more worried is females are not capable to secure their rights. But now with the passage of time this phenomenon is going to be change.

Islam also pays utmost attention to teachers who are the pillars of the learning and educational system. As education has utmost importance in Islam, that's why teachers and educators have also great importance and high seat in the society. The significance of their roles in education awards them utmost importance in Muslim society. After father, teacher is most respected personality for every student.

In case of divorce of parent children are badly affecting always. Islam also does not leave this issue unaddressed. In case of divorce, the Islamic jurisprudence favours the mother in order to defend her right to look after her child, as she is the real mother who comes first among all and no other individual can take precedence and priority over her, even the father himself. *Sharia* assigns nursing duties to the mother. If in case she gets married to another person, shows any irresponsibility or negligence then *Shariah* withhold this duty from mother. Islam has also commanded to pay fee to the nursing woman (mother). The father is responsible to bear the nursing expenses. The mother immediately entitled to nursing fee after the completion of her *Iddah* period, (legally determined time of waiting period during which a lady cannot get married again after being divorced or widowed i.e. three months for divorced woman and four months and ten days for widowed woman) (Al Quran, 2:228, 2:223, 2:234-235; Hamid, 2005). An age has also been determined after which the father is no longer bound to provide *nafakah* for his offspring. When a child reach to the

age of puberty and get the capability to make a living, then the father is no more bound to provide economic support. On the other hand, if child is living with father, then mother is not bound to provide nafakah to her children. In case, the father of the child is incapable to bear the expenses, but the mother is able, then the mother has the duty to bear the expenses of her child. Furthermore, whenever the father gains the ability to bear the expenses of his child then mother may be relieved from this responsibility.

From the above arguments mentioned in the Holy Quran and the Hadiths it becomes clear that education is the basic right of every child, male and female. Therefore, it is the responsibility and religious duty of all parents to educate their children according to their economic capacity. So far as the neglected or parentless offspring are concerned, it is the duty of the Islamic state to ensure their education and provide them every possible facility in this regard.

#### **ANALYSIS OF THE PRESENT SCENARIO OF PAKISTAN**

There are two types of educational institutions in Pakistan; one is providing modern education which are schools, colleges and universities while second type is Madaris or religious seminaries which are providing only religious education. Pakistan's education system is comprised of 260,903 institutions having 1,535,461 teachers. There are 41,018,384 students enrolled in these institutions. The system comprises 180,846 public institutes and 80,057 private institutes. Hence 69% are public institutions while the rest 31% educational institutions are running by private sector (Hussain, 2015).

**TABLE-1: EDUCATION SYSTEM OF PAKISTAN**

Total Educational Institutions	Public Institutions		Private Institutions		Total Students	Total Teachers
260,903	180,846	69%	80,057	31%	41,018,384	1,535,461

Apart from these institutions, there are 11,805 Madaris in Pakistan providing religious education having 925,319 enrolled students (Khalid, 2014).

**TABLE-2**  
**NUMBER OF MADARIS AND ENROLLED STUDENTS IN PAKISTAN**

Provinces	Total No. of Madaris	Registered	Unregistered	Total Students Enrolled
Punjab	5,468	3,293	2,175	490,120
Sindh	2,100	1,030	1,070	277,805
Khyber Pakhtunkhwa	1,724	777	947	19,275
Balochistan	5,441	2,441	3000	129,997
FATA	367	30	337	54,690
Northern Areas	860	322	538	33,429
Azad and Jamu Kashmir	665	385	280	50,000
<b>Total</b>	<b>16,625</b>	<b>8,278</b>	<b>8,347</b>	<b>1,055,316</b>

**Source:** Khalid, I. (2014). Topology of Extremism: Implication on the Contemporary Politics of Pakistan. *South Asian Studies*, 29(12), 23-39.

The main issue of the educational system in Pakistan includes a large number of un-enrolment and dropouts. Critical analysis shows that mostly dropout happens because of economic difficulties. Thus, a large number of children fail to acquire learning opportunities and knowledge and remain illiterates (Quddus, 1990). At present enrolment rate in Pakistan is 54 % for males and 30 % for female which is very low (Rehman & Khan, 2011). Though Muslims believe that getting knowledge is the sacred duty of every Muslim male and female, but a huge number of parents fails to educate their children. The government of Pakistan also has the responsibility but, unfortunately, government is failed to ensure 100 % primary enrolment and literacy rate or at least maintain those already enrolled in schools. In Pakistan, Punjab is leading province in net primary enrolment rate with 62% enrolment. The enrolment rate in Khyber Pakhtunkhwa is 54%, Sindh 52% and Balochistan has 45% enrolment at primary school level.

**TABLE-3**  
**PROVINCE WISE PRIMARY LEVEL ENROLMENT IN PAKISTAN**

Provinces	Punjab	Khyber Pakhtunkhwa	Sindh	Balochistan
Enrolment %	62%	54%	52%	45%

**Source:** Hussain, A. (2015). Education System of Pakistan: Issues, Problems and Solutions. *IPRI Review*. <http://www.ipripak.org/education-system-of-pakistan-issues-problems-and-solutions/>

Though Islam gives equal importance to both male and female education but in Pakistan, there is a wide inequality between the literacy rates of male and female. The national literacy rate of male is 71% while that of female is 48%. In Punjab literacy rate in male is 71% and for females it is 54%. In Khyber Pakhtunkhwa literacy rate in male is 70% and female is 35%, In Sindh province literacy rate in male is 72% and female 47%, while in Balochistan province male 62% and female 23% (Hussain, 2015). Many parents especially in countryside and rural areas of Pakistan have of the belief that the education of female is not much necessary. This trend also needs to be change. Parents should be convinced especially in rural areas that your daughters have also the equal right of education and their education is also very necessary for the upcoming generations and the socioeconomic development of the state.

**TABLE-4**  
**LITERACY RATE IN PAKISTAN**

Pakistan		Punjab		Khyber Pakhtunkhwa		Sindh		Balochistan	
Male	Female	Male	Female	Male	Female	Male	Female	Male	Female
71%	48%	71%	54%	70%	35%	72%	47%	62%	23%

**Source:** Hussain, A. (2015). Education System of Pakistan: Issues, Problems and Solutions. *IPRI Review*. <http://www.ipripak.org/education-system-of-pakistan-issues-problems-and-solutions/>

Education is the most important fundamental right of a child which equip the child to become a decent citizen, creative mind, critical thinker, finds path to a good career and not be a burden on family and society but share burden. Education of a child first start from the home. It is fact that parents have most direct effect on the learning of a child. Mother is the first teacher while the father is the second teacher of a child. In Pakistan unfortunately many parents compromise this duty and fail to ensure the education of their children. To cope with this scenario, it is the need of hour that government may implement the policy of free and compulsory education across the country. It is also necessary to bound all parents to must send their children to school. The primary responsibility to educate a child is of parents thus they can play decisive role in bringing 'out of school

children' to school and stopping the dropout as well. It is evident that when parents are involved in the schooling process, kids are more actively participating in the learning activities, study whole heartedly, not dropout, and attain better learning results. Many Pakistani parents failed to perform this important duty. Therefore, parents in Pakistan should be enthusiastically involved in educating process of their children and must be the part of the exertions of guaranteeing that their children get good education. Parents should be role model for their children, ensure educating, oversee their daily activities, ensure pleasant environment at home, constructive criticism in case of any wrong done, be good friend, share personal experience with them, help them to complete assignments and monitor their learning.

Another issue from the government side is lack of adequate resources for education. Pakistan spends 2.4% of its GDP on education. As far as educational expenditure is concerned, 89% education expenditure comprises of current expenses such as teachers' salaries, while only 11% is comprised of development expenditure (Hussain, 2015), which is too low to raise the literacy rate and ensure quality education in the country. A report of UNICEF shows that 22.8 million children are out of School in Pakistan (UNICEF, 2020). Among out of School children 44% are between the ages of 5 and 16 and Pakistan stands second across the world in out of school children (Yousafzai, 2020). A report highlights that only 30% of enrolled children remained in School till 10<sup>th</sup> class while the rest dropped out before 10<sup>th</sup>. Balochistan province has the highest number of out of school children followed by Federally Administered Tribal Area (FATA). As 70% children in the province of Balochistan and 58% in ex-FATA remained out of school (Abbasi, 2017). Undoubtedly, it means that the parents of these 22.8 million children in Pakistan are not fulfilling their religious duty to educate their children. It is evident that the mothers who are not educated their children are more affected. Therefore, it is very necessary to give maximum attention to female education because it affects the whole family.

Moreover, some overwhelming factors which are contributing to the lower literacy rate and affecting the education system in Pakistan are lack of schools, or situated on long distance particularly female schools, poverty, insecurity, strict cultural norms based on gender-based segregation and lack of awareness among parents. These factors

also proscribe Pakistani parents to fulfill their religious duty to educate their children. Another serious issue fixed in the mind of parents is, many parents believe that there is lack of job opportunities in Pakistan; what will they do if educate their children? They give preference to seek manual or skilled work in workshops etc. or assist them in agriculture and farming.

To rise the literacy rate and improve the quality of education in Pakistan, it is necessary to change the mindset of general masses particularly poor and working class and increase the number of school, improve school buildings, provide basic facilities in educational institutions, ensure the easy availability of both male and female schools and raise the standards of teachers through higher qualification and training. Teachers' standard both in public and private institutions should be raised to be a role model for their students. Teacher is the root in the children's learning and education (Zakiyu and Abdullah, 2015). Lack of parent involvement and contribution in learning and education also led to children's uncertainty, which badly affect the learning interest of children as well as motivation and enthusiasm of children. At present, most of the parents do not involve themselves actively in their youngsters' education whereby those who are involved, do not know what type of involvement is needed that increase learning opportunities and have positive impacts on student's carrier.

#### **CONCLUSION**

Islam has not left any single matter without setting sound rules that match the human necessities in the best and natural way. It is the religious obligation of parents to provide education to their children both male and female in order to make them capable of taking their responsibilities and making them successful and good citizens of the society. Both male and female have many rights over their parents including education. Islam teaches to its follower that parents should equally treat all their children without any discrimination. But in Pakistan a lot of parents do not fulfill their duties and responsibilities properly. Some parents in Pakistan do not educate their children as they are of the opinion that there is no job. There is a need of convincing them that education is not for the sake of job, but it is fundamental right of a children which makes them successful in every field of life. Education has the aim to grow a balanced personality and

character of human being through proper training to make him capable of living a good and successful life here and in hereafter. Offspring are the gifts from the Allah and a trust in the custody of parents. If parents do not take care of their needs, proper training and education, then the responsibility for the blunder lies on the shoulders of parents as well as society.

#### **RECOMMENDATIONS**

- Parents should be convinced that educating of the children is an integral religious duty. At present, 22.8 million children in Pakistan are out of school, it simply means the patents of these 22.8 million children are failed to fulfill their religious duty to educate their children. Parents should educate their children according to their capacity because Allah will ask them about their duties on the Day of Judgment.
- Parents should be legally bound to provide compulsory education to their children.
- Parents' involvement in education process is also necessary. To provide quality education to children, focusing only on teachers would not be much help. Parents should cooperate with teachers in education process. Parents Teachers' Council working in Khyber Pakhtunkhwa at school level can perform good job in this regard. Such initiatives can significantly decrease dropouts.
- It is also the need of the hour that there should be awareness programs in community focusing mainly on religious teaching regarding education.
- Children spend about 18 hours with their parents and rest of the time with teachers on daily basis that's why the training of parents is also much necessary to make them able to train and educate their children properly.
- As most of the people in Pakistan are poor and cannot afford the educational expenses of their children and ultimately decide to send their children to work. Therefore, the government should give scholarships not only to intelligent students but to poor students as well. Providing financial incentives to the school going children can most probably encourage their parents to send their offspring to schools which will ultimately reduce the dropout ratio.



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