

Parents' treatment and the promotion of intellectual awareness in the light of the Holy Quran

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Abstract:

The research deals with the topic of Parents treatment and the promotion of intellectual awareness in the light of the Holy Quran, through three main sections, where the first part dealt with the definition of the terms of research in language and terminology, and the second addressed the treatment of Parents and intellectual awareness in the Qur'an, through research in family construction in the Qur'anic curriculum, Parents treatment in the qur'anic curriculum between rights and duties, intellectual awareness and its necessity in the Qur'anic curriculum, then The third part addressed the role of Parents treatment in promoting intellectual awareness in the Qur'anic curriculum by explaining the relationship between Parents treatment and intellectual awareness in the Qur'anic curriculum, and the role of Parents treatment in promoting intellectual awareness in the Qur'anic curriculum.

The research produced the desired results, including: revealing how the Qur'an deals with Parents treatment, and showing the relationship between Parents treatment and intellectual awareness.

Keywords: Treatment, parenting, Awareness, Intellectual.

Previous studies:

Many studies dealt with the topic of Parents treatment, but from different scientific points of view, and we did not come across studies that specifically dealt with the subject of our research. Examples of studies that dealt with Parents and parenting:

- The study of Al-Balawi and Nael(1) entitled "The Effect of Parents Treatment Methods on Juvenile Delinquents: A Field Study in the City of Tabuk in the Kingdom of Saudi Arabia", which dealt with the issue of Parents treatment methods and their impact on the behavior of delinquents after clarifying the relationship between them. The study did not address the subject from a religious point of view, but rather dealt with it in the field application to derive that relationship.

Shawkat et al. (2) study entitled "Parents Attitudes Across Two Generations: A Field Research", which dealt with the Parents treatment and its impact on two generations and also with field application, to reach the relationship between Parents trends and the behavior of individuals over two generations.

- The study of Muhammad and others (3) entitled "Child Abuse: Concept and Methods of Prevention", and from its title it dealt with aspects of the impact of bad Parents

treatment on children's behavior in terms of role and impact, and then deduced the correct methods of prevention.

These and other studies deal in their directions with Parents treatment in a way that tends to be psychological and social only.

Research title: “Parents treatment and intellectual promotion awareness in the light of the Holy Quran”

Introduction:

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication”

And [mention, O Muḥammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them, [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

While some of which manage to communicate quite the Koran, drew my attention as a researcher as saying the Almighty: And [mention, O Muḥammad], when Abraham was tried by his Lord with words [i.e., commands] and he fulfilled them. [Allāh] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants [Al-Baqarah: 124], Then, the supplication of our master Ibrahim for him and his descendants as stated in the Qur’anic approach in his saying - the Most High - on the tongue of the father of the prophets: “My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication” ([Ibrahim: 40], and other verses between the two covers of the Noble Qur’an that speak of the necessity of parents to take care of their children, it came to my mind how careful the Qur’anic approach is with Parents treatment in general in family upbringing and upbringing, and in particular the role of Parents treatment in promotion intellectual awareness and immunization of children, hence the research problem.

Research problem:

It stems from the Qur’anic approach’s interest in family education in general, and Parents treatment in the upbringing and upbringing of children in particular and it also stems from highlighting the extent of the relationship between Parents treatment and intellectual awareness on both the positive and negative levels in the Qur’anic approach.

Research importance:

It is to highlight the relationship between Parents treatment and Intellectual awareness of children on the one hand, as well as its role in the formation of a strong-minded individual with a strong belief, who optimally meets the requirements of society in the light of the Quranic approach.

Research questions and hypotheses:

What is meant by the terms “parental treatment” and “intellectual awareness” in language and idiomatically?

How did the Qur'anic approach deal with parental treatment?

What is the relationship of Parents treatment with intellectual awareness in the light of the Holy Quran?

- What is the role of Parents treatment in promoting intellectual awareness of the individual and its impact on the Qur'anic approach?

Research aims:

The research has a general objective and other specific objectives. The general objectives are:

- How to deal with the Qur'anic approach to parental treatment and its impact on promoting an individual's upbringing and upbringing.

Special objectives:

- Clarifying what is meant by the terms (parental treatment) and (intellectual awareness) in language and terminology.

- Uncovering the relationship between Parents treatment and intellectual awareness in the light of the Holy Quran.

-Defining the role of Parents treatment in promoting intellectual awareness of the individual and its impact on him in the light of the Holy Quran.

Research structure and plan: The research consists of the following:

- Research abstract in Arabic and English, keywords in Arabic and English, previous studies.

- Summary of the research, which includes: the research's introduction, its problem, its importance, its questions and hypotheses, its objectives, its structure and plan, its research methodology and procedures, its results and recommendations.

- Chapters of the research, and I dealt with the subject of the research through three main chapters, which are as follows:

Chapter One: Defining the search terms, linguistically and idiomatically:

Definition of (parental treatment) linguistically and idiomatically.

Defining (intellectual awareness) linguistically and idiomatically.

Chapter Two: Parents treatment and intellectual awareness in the Holy Qur'an.

The family structure in the Qur'anic curriculum.

- Parents treatment in the Quranic approach between rights and duties.

-Intellectual awareness and its necessity in the Qur'anic approach.

Chapter Three: The Role of Parents Treatment in Promotion of Intellectual Awareness in the Qur'anic Method.

-The relationship between Parents treatment and Intellectual awareness in the Qur'anic approach.

- The role of Parents treatment in promotion intellectual awareness of the Qur'anic curriculum.

Research Methodology and Procedures:

In this research, I relied on the tools of the descriptive approach in collecting and analyzing information with a view to everything related to Parents treatment in the Noble Qur'an, adding to the research, then I relied on the deductive approach in deducing the relationship between Parents treatment and intellectual awareness in the Qur'anic curriculum, as well as deducing its role in promotion intellectual awareness In the individuals, and the impact of this on the individual and society in the light of the Holy Quran, and accordingly these measures were taken:

- Gathering information and evidence from the words of scholars about what is related to Parents treatment in the Holy Qur'an.

- Collecting what is related to Parents treatment from Quranic verses, either by explicitness or by allusion.

- Attributing the Qur'anic verses by the name of the surah and the verse number in the text of the research.

- Analyzing Qur'anic verses in order to elicit the relationship between Parents treatment and its role in promoting intellectual awareness among individuals, and its impact on the individual and society in the light of the Holy Quran.

- Careful in documenting the quotation from the sayings of the scholars in the body of the research.

-Documenting translations and references at the conclusion of the research in accordance with the APA standards for scientific documentation.

- Rooting a methodology to control the research that starts from collecting information, then analyzing it, and then devising what serves the research.

-Addressing the topic of the research through three chapters, as stated in his plan.

Research results and recommendations:

Praise is to Allah, the research came out with the desired results, answering its questions and achieving its goals through its set plan and research methodology. Among the most prominent results that the research came out with:

- Clarifying what is meant by the terms (parental treatment) and (intellectual awareness) in language and terminology.

- Revealing how the Qur'anic approach deals with parenting.

- Statement of the relationship between Parents treatment and intellectual awareness.

-Determining the role of Parents treatment in promoting intellectual awareness of the individual, and its impact on him and society.

Search recommendations:

- Studying the relationship between Parents treatment and proper family structure in the Qur'anic approach.

- Studying the role of Parents treatment in promoting intellectual awareness among individuals in the light of the fragrant Sunnah of the Prophet.

Chapter One: Defining the search terms, linguistically and idiomatically:

First: Definition of (Parental Treatment):

1- Definition of parental treatment:

There have been many definitions among specialists of science for the concept (parental treatment) from a psychological and social point of view in particular, due to the reference of the term to human dealings with his children, and the most recent talk of specialists from scholars was about the methods and patterns of Parents treatment. We will review some definitions of scholars from specialists in Social and psychological sciences, as follows:

Desouki defines it as: "It is every behavior that the father or the mother or both of them, and that affects the child and his personality, whether this behavior is intended to guide and educate or not." (4)

Shehata defines it as: "a set of verbal or non-verbal behavioral patterns actually used by parents in the treatment of their children." (5)

- Parents treatment methods are defined as: "the set of behaviors that parents practice with their children in various situations during their upbringing and upbringing" (6).

Accordingly, the researcher believes that we can define the term (parental treatment), as: "every behavior that parents take in bringing up their children, whether with or without intention and that has an effect."

And my words (behavior): any action, whether by word or deed.

And my saying (parents do it): i.e. restricting them to the exclusion of others.

I say (in raising children): that is, the role of parents in raising their children socially through education, instruction, guidance and so on.

And say (with or without intention): that is, whether the parents follow a certain pattern in upbringing, such as the democratic pattern, for example, or not.

And my saying (has an effect): that is, every general effect on the children, whether positively or negatively.

Second: Definition of (Intellectual Awareness):

1- Definition of (Intellectual Awareness):

Scholars' definitions of the term (intellectual awareness) differed in form, despite their lack of clarity, but they are in agreement in content. Al-Nadawi says: "The required thinking must be based on an intellectual foundation or an intellectual base in order for it to be productive thinking, which begins with a sense of reality as an intellectual sense, with thought being a source. It is not just a feeling of reality, and a person responds to it without looking or thinking, i.e. a feeling resulting from understanding, knowledge and awareness within the framework of what he has of concepts, convictions and standards, and this is the component of intellectual awareness." (7)

Al-Nahlawi says: "Intellectual awareness makes the Muslim person a logical person who is conscious in all aspects of his life, a methodical person, who does no action except within the framework of a plan, awareness and thinking." (8)

The researcher believes that (intellectual awareness) idiomatically means: "awareness and understanding of what is in it and treating it in order to adapt to what is reflected in his behavior and actions."

And say (perceive and understand) that is: his knowledge of complete knowledge and complete data in a way that helps in issuing a judgment or a correct response.

And say (for what is in it) i.e.: the reality, the surrounding environment, the behavioral situation to which it is exposed, or the like.

And verbal (and treating it in order to adapt) i.e. the use of mental processes concerned with thinking in order to adapt to it in a way that ensures a rational judgment or a correct response.

And verbal (with what is reflected in his behavior and actions) that is: the apparent response of the individual in any form of behavior.

Chapter Two: Parents treatment and intellectual awareness in the Holy Qur'an:

He dealt with the subject of Parents treatment with great expansion from the psychological and social point of view of the human being, so most of those who have sold on the subject of Parents treatment are sociologists and psychologists, but we will address this issue from the perspective of our pure Islamic religion, specifically in the light of the Holy Quran, which He did not leave a small or a great one without bringing it, and so far scientific studies and research are studying and exploring the new sciences and knowledge in the Holy Qur'an, the miraculous, and we will address, in this axis, each of:

First: The family structure in the Qur'anic curriculum.

Second: Parents treatment in the Quranic approach between rights and duties.

Third: intellectual awareness and its necessity in the Qur'anic approach.

This is in light of the knowledge of various aspects of the research topic (parental treatment) as mentioned in the Qur'anic approach.

First: The family structure in the Qur'anic approach:

The true Islamic religion is concerned with family building, and the family has a large share of the care of the Qur'anic approach or the noble Prophetic approach. However, the basis of our interest in family construction is focused on the Qur'anic approach, which carried between its covers the manifestations of divine providence in family construction in a sound and correct manner, and these manifestations are:

Social of human:

Man is a social creature by nature, and human sociality is a natural instinct that Allah - the Most High - has instinctively created on it. Therefore, man needs stability, which is closely related to the values of harmony, brotherhood, affection, and so on. Then he is able to get acquainted with others. As well as dealing with it in a sound systematic manner, governed by a system of rules and principles based on Islamic values, in what is called in Islamic law transactions, and these transactions are the origin of the true Islamic religion, and they are controlled in clear and clear frameworks.

He - the Most High - said: (O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous[1521] of you. Indeed, Allah is Knowing and Aware)([Al-Hujurāt:13].

Al-Saadi says: "The Almighty tells that He created the children of Adam, from one origin and one sex, and all of them are male and female, and they all return to Adam and Eve, but Allah[the Most High] spread from them many men and women, and separated them, and made them into peoples and tribes, meaning: tribes young and old. And that is in order that they get to know each other, for if each of them were independent, that would not happen, the acquaintance that results in support, cooperation, inheritance, and the fulfillment of the rights of relatives. But Allah made them peoples and tribes, in order for these and other things to happen, which depend on getting to know, and the rights of Lineage, but generosity is by piety, so the most honorable of them with Allah is the most pious of them, and He is the most obedient and abstaining from disobedience. Inwardly, he rewards each with what he deserves (9).

Marriage law:

He - the Most High – said (And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who give thought) [ArRūm:21].

This noble verse carries a divine statement from Allah- the Almighty - to analyze marriage and explain its benefit, as it is one of the great blessings of Allah- the Most High - on man, and what is in this great blessing of abundant goodness and chastity for man,

this good is represented in the fact that marriage protects man from Falling or slipping into the sea of vice and sin, which is adultery that drags a person to immorality and drowning in the seas of disobedience, and then destruction, and from the wisdom of Allah- the Most High - that He made between the spouses affection, intimacy and mercy, meaning that the relationship between them is based on friendship and intimacy as the basis for a healthy and sound marriage, Likewise, the relationship is based on mercy between the spouses, and from mercy comes appreciation and high status. And if we look at the foundations on which the relationship between spouses is based as stated in the Qur'anic curriculum, we will find that it is aimed at stability and family building between spouses, and it is also supportive of the principles of marital education, from which the social foundations of the family are based.

Imam al-Tabari says: “The Almighty says: Among his arguments and evidence for this is also that He created for your father Adam from himself a wife in order to live with her, and that is because He created Eve from one of Adam’s ribs.

As Bishr told us, he said: told us Yazid, he said: told us Saeed, on the authority of Qatada (and among His signs is that He created for you pairs) He created them for you from one of his ribs.

And His saying: (And He placed between you affection and mercy) He says: He made between you by intermarriage and circumcision a love with which you are affectionate, and you communicate for the sake of it, and (and a mercy) by which he showed you mercy, so some of you sympathized with each other (10).

And the Qur'anic approach referred in more than one place to this great blessing, the blessing of marriage, which Allah- the Most High - has bestowed upon His servants, and from this is His saying - the Most High -:)And Allah has made for you from your mates and has made for you from your mates sons and grandchildren and has provided for you from the good things. Then in falsehood do they believe and in the favor of Allahthey disbelieve?) [An-Nahl:72].

Accordingly, marriage is a human instinct that Allah- the Most High - has made man upon to rule and for reasons including stability and sound family construction, which is the unit of foundation and building of society.

Family building:

The family has a great place in our Islamic religion, as it is in the view of Islam the basic building block for building society, which if it is corrected, the society’s peace is corrected, and if it is corrupted the society will be corrupted, hence the importance of the family in being the unit of society building, and for this the Qur'anic approach paid great attention to it. He explained the nature of its formation and the conditions for its safety, as well as the method of transactions between its members, and the rights and duties of each family member, which we will discuss in detail in the next section.

The family structure in Islam is comprehensive and integrated, based on a clear value system, showing the family’s status as a sacred entity - as some considered it - and indicating the role of each individual in it by knowing his rights and duties through a

transactional approach, and the matter is not limited to the family itself, consisting of the father and mother. And children, but that goes beyond what is called the extended family, which includes the different degrees of kinship of the same person, and the Qur'anic approach's concern with family building begins with his saying - the Most High:)nd of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed in that are signs for a people who gave thought ([Ar-Rūm:21], which is considered one of the comprehensive verses in the Qur'anic approach, because it shows a great blessing of God's blessings - the Most High - on His servants, which is the blessing of marriage, as well as its purpose, and the foundations Which marriage must be based on within the framework of the transactional approach, which is detailed in the Qur'anic approach in more than one place, including but not limited to the saying – the Most High: “O you who have believed, it is not lawful for you to inherit women by compulsion.” [173] And do not make difficulties for them in order to take [back] part of what you gave them[174] unless they commit a clear immorality [i.e., adultery]. And live with them in kindness. For if you dislike them - perhaps you dislike a thing and Allah makes therein much good (19) But if you want to replace one wife with another and you have given one of them a great amount [in gifts], do not take [back] from it anything. Would you take it in injustice and manifest sin? (20) ([An-Nisa: 19-20], and His saying - the Most High:) And they ask you about menstruation. Say, "It is harm, so keep away from wives[82] during menstruation. And do not approach them until they are pure. And when they have purified themselves,[83] then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves." (222) Your wives are a place of cultivation [ie, sowing of seed] for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers. (223) ([Al-Baqarah: 222-223]), and likewise even in the separation there are rules and foundations that the Qur'anic approach has clarified in details, such as the saying of the Almighty: Then [after that], either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allāh.[89] But if you fear that they will not keep [within] the limits of Allāh, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allāh, so do not transgress them. And whoever transgresses the limits of Allah- it is those who are the wrongdoers [ie, the unjust] (229) And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him.[90] And if he [ie, the latter husband] divorces her [or dies], there is no blame upon them [ie, the woman and her former husband] for returning to each other if they think that they can keep [within] the limits of Allāh. These are the limits of Allāh, which He makes clear to a people who know [i.e., understand] (230) ([Al-Baqarah: 229-230], and other things that show the keenness and care of Islam to build the family for its status and importance.

Second: Parents treatment in the Qur'anic approach between rights and duties:

The Qur'anic approach clearly outlined the methodology of dealing between family members, and then defined the rights and duties of each individual in it. The Qur'anic approach was not only concerned with parents, but with children as well, so that every member of the family knows the correct form of dealing with other family members,

including He has rights and duties, and therefore the Qur'anic approach did not neglect the Parents treatment in any way, but rather clarified them in defining the roles and methods of dealing between parents in particular and between children.

Parents' position:

The Qur'anic approach was keen to take care of the parents, because of their great status with Allah- the Exalted and the Most High - and evidenced this great position of the parents in more than one place, such as the power of the Almighty:) And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” [735] and do not repel them but speak to them a noble word.” [Al-Isrā [:23], and the great position of the parents is evident in the noble verse, where Allah- the Majestic and Most High - commanded to worship Him, and then the command to be kind to the parents immediately after that, and this is conclusive evidence of the importance of the position and status of the parents with Allah- the Exalted and the Most High -, and this great position of the parents is the rule and command. By benevolence to them after the command to worship him directly, and why not?

Parents are the foundation of the family structure, and the family is the nucleus of society and the unit of its construction. Therefore, if their affairs and condition are reconciled, the whole family will be reconciled, and if the family is reconciled, the society as a whole will be reconciled. And upon this, Allah Almighty commanded man to treat his parents with kindness, care and kind treatment in no place. He said – Almighty-:)And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge,[1125] do not obey them. To Me is your return, and I will inform you about what you used to do ([Al‘Ankabūt:8], and He said - the Most High:)And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination ([Luqmān: 14], and He - the Most High - said:)And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me [1482] to be grateful for your favor which you have bestowed upon me and upon my parents and to Indeed, I have repented to You, and indeed, I am of the Muslims ([Al-Ahqāf:15]. To his parents, which is conclusive evidence of their great position with him - the Almighty -, and the repetition of the will is evidence of its confirmation, and the Quranic approach has shown the reason for those repeated commandments to be kind to parents, sometimes with the hardship and fatigue they endure in having children, and at other times in raising and educating children And the care, care and attention they provide for children from infancy, until their ability to rely on themselves is complete, and the son assumes his personal responsibility.

From this point of view, the Qur'anic approach shows the rights of parents towards their children and their duties towards their children, and defines the roles of both the father and the mother alike.

Parental rights of children:

Parents have rights with their children, which are also clarified by the Qur'anic approach in more than one place, such as the saying of Allah Almighty:)And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," [735] and do not repel them but speak to them a noble word. (23) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small (24) ([Al-Isrā:23-24].

Imam al-Qurtubi says in his tafsir: “The third is to be kind to them and to be kind to them, not to insult them and not to impede them, for that is a major sin without disagreement, and with this the established Sunnah has been mentioned. In Sahih Muslim on the authority of Abdullah bin Amr that the Messenger of God, peace and blessings be upon him, said: It is among the major sins that a man insults his parents.” They said: “Oh, Messenger of God, does a man insult his parents?” He said, “Yes.” A man curses a man’s father, and he curses his father, and he curses his mother, and he curses his mother.”

Fourth - disobedience of the parents is their violation of their permissible purposes, just as their righteousness is their consent to their purposes. Based on this, if one or both of them command their children with an order, they must be obeyed in it, if that order is not a sin, and if that commanded is from a permissible kind in its origin, and also if it is from the type of recommended. Some people have gone to the view that ordering them to do what is permissible makes him delegate to him in the right of the child, and ordering them to do what is recommended increases him in confirmation of his recommendation.”(11)

These blessed verses were a model for some of the rights of parents to children, which we summarize in the following:

1- Be kind to them and be kind to them, for His saying - the Most High:) And your Lord has decreed that you worship not except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” [735] and do not repel them but speak to them a noble word” [Al-Isrā: 23].

Not to anger them and to anger them, for He, the Most High, said: “And your Lord has decreed that you worship not except Him (11), and to parents, good treatment.” Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” [735] and do not repel them but speak to them a noble word ([Al-Isrā: 23].

3- Praying for them with all the best, for His saying and we have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship, and his gestation and weaning [period] is thirty months. [He grows] until, when he reaches maturity and reaches [the age of] forty years, he says, "My Lord, enable me [1482] to be grateful for your favor which you have bestowed upon me and upon my parents and to A work of righteousness of which You will approve and make

righteousness for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims ([Al-Ahqāf:15].

Obedience to them in goodness, because He, Most High, said: “But if they endeavor to make you associate with Me that of which you have no knowledge, [1161] do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do ([Luqmān: 15].

5- Being polite with them in word and deed, for His saying - the Most High:) Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” [735] and do not repel them but speak to them a noble word ([Al-Isrā: 23], and for His saying - the Most High: “And keep them company with them in this world with kindness” [Al-Isrā: 23].

6. In their care and take care of their arrogance, to say the Almighty:) either they reach old age you have one or both of them, do not say F is not Tnehrhma () Al-Isrā: 23 [, and saying the Almighty:) And lower to them the wing of humility out of mercy and say, "My Lord, have mercy upon them as they brought me up [when I was] small ([Al-Isrā:24].

This is an overview of some of the rights of parents as mentioned in the Qur’anic approach. As for the duties of parents towards their children, we separate them as follows:

First: Treating children well:

The title may seem simple in its pronunciation, but it carries a lot and a lot in its meaning and significance, including the correct and sound Parents treatment methods that have a positive impact on children and their personalities, and the Qur’anic approach shows us how to treat children through different models, including: the model of Umm Kalim Allah Musa (As it came in His saying - the Most High:)nd We inspired to the mother of Moses, “Suckle him; but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him [one] of the messengers. ([Al-Qasas:7], and in this model, the mercy of Allah- the Most High - which He instilled in the mother with her son, and which makes it obligatory for every father and every mother to have compassion for their children, becomes apparent to us, because In that mercy, there is a positive effect that is manifested in the formation of the children’s personality in a sound and correct manner, and this effect appears in the behavior of the children when they grow up, and the Qur’anic approach has described to us the condition of the mother of our master Moses in detail, where he said - the Almighty -: [of all else]. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers (10) nd she said to his sister, "Follow him"; so she watched him from a distance while they perceived not (11) ([Al-Qasas:10-11].

Imam Al-Baghawi says: “And the Almighty’s saying: {And the heart of the mother of Musa became empty} means: it is empty of everything except for the mention of Musa and his delusion, and this is the saying of most of the commentators.” (12)

There is no doubt that Allah- the Most High - instilled in the parents the love of their children, even if they were in disbelief, and we see this clearly in the position of our master Noah with his son when he called him to ride with them on the ark so that he would not drown, and our master Noah was aware of his infidelity, but his paternal instinct prevented him from leaving to drowning, and the necessity of treating him mercifully when he said to him: "Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers" [Hud: 42], and the style of the call contained in The noble verse "My sons" is evidence of the mercy of our master Noah and his companionship with his son, and in the hope that he would be saved from drowning, but as the Almighty said:)Indeed, [O Muḥammad], you do not guide whom you like, but Allah guides whom He wills. And He is most knowing of the [rightly] guided) [Al-Qasas: 56].

Parents' treatment of children is not limited to mercy only to them, but also to treating them with justice and equality between them with justice, whether in the parents' life or after their death, and the Qur'anic approach indicated the necessity of justice between children and equality between them with truth, and we have in the story of our master Yusuf the best witness, he said - the Almighty - :)When they said, "Joseph and his brother[585] are more beloved to our father than we, while we are a clan. Indeed, our father is in clear error ([Yūsuf:8]), and they only said this when they pleaded Excessive love from their father to Joseph and his brother, and because this happens, the love of the parents or one of them for a specific son of the sons must be concealed, and the necessity of equality between them in treatment and even in the kiss when they are young, so that there is nothing in the soul of any of the sons from his brothers or parents as it happens Discrimination between children in treatment as a result of excessive love for one of the children.

It is also from the good treatment of parents for their children, as the Qur'anic approach guides us, that parents allow their children to play some time, especially when they are young. He said - the Most High: "Send him with us tomorrow that he may eat well and play." And indeed, we will be his guardians ([Yūsuf:12], and here the importance and role of play is evident, especially in children. Play contributes to the development of mental and intellectual skills in children, and it is a natural outlet for their imagination, and play is an important outlet of the most important outlets for releasing energy. Children have and many other benefits of playing, as it brings parents closer to their children and vice versa by breaking down negative barriers between them. Moreover, this is one of the most important sources of happiness for children, so it is good for parents to treat their children by playing with them whenever possible (13).

It is also good for parents to treat their children well and to listen to them and not belittle what they say, because this makes them feel sad, and affects their psychological health negatively, which may result in undesirable behavior directly or indirectly from the children, and the Qur'anic approach gave us evidence for this through The dialogue of our master Ibrahim with his father, when he advised him with kindness and gentleness to abandon the worship of idols that neither benefit nor harm, and the necessity of worshipping Allah- the Most High and the Most High - the One and Only One, he said - the Most High:)[Mention] when he said to his father, "O my father, (42) O my father, indeed there has come to me of knowledge that has not come to you, so follow me; guide

you to an even path (43) O my father, do not worship [ie, obey] Satan. Indeed Satan has ever been, to the Most Merciful, disobedient (44) O my father, indeed I fear that there will touch you a punishment from the Most Merciful so you would be to Satan a companion [in Hellfire]. (45) [His father] said, "Have you no desire for my gods, O Abraham? If you do not desist, I will surely stone you, so avoid me a prolonged time (47) [Abraham] said, "Peace [ie, safety] will be upon you.[815] I will ask forgiveness for you of my Lord Indeed, He is ever gracious to me.(48) (Maryam:42-48), and this Qur'anic model of Abraham's position with his father makes us reflect on it a lot, because of the meanings and educational connotations it carries in the first place, and an explanation of one of the methods Parents treatment The scholars with specialists call it the authoritarian method, because the parents or one of them imposes his opinion and laws on the children without listening to them or even discussing them, and the children must obey this opinion and these laws without expressing the slightest opinion or consultation.

Second: raising children:

One of the basic duties of parents is to raise their children, and education as defined by IbnFaris in his dictionary is: "Increase, growth, and elevation. It says from that: the usury of a thing increases, if it increases.

The upbringing of children is one of the most important priorities of the family in Islam, and the Qur'anic method has been keen to clarify this in more than one place, among which is His saying – the Most High –: "[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life? ([Ash-Shu'arā: 18], and His saying - the Most High:)And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [ie, accepted by Him]} [Maryam: 55] And other things, as we will explain, and the relationship of education with the righteousness of children or not, is a close relationship, as the way out of good education is good children and vice versa, because education is reflected in the behavior and behavior of children later, whether in the short or long term.

The Qur'anic approach has used the word (Tazkiyah) in more than one place instead of the word (Tarbiya) because of its generality and comprehensiveness, and from this the saying of the Most High:)Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might,[44] the Wise ([AlBaqarah:129], as well as His saying - the Most High:)just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom [54] and teaching you that which you did not know ([AlBaqarah: 151].

If education is a set of concepts and procedures that achieve the comprehensive and integrated growth of the individual in general, whether it is physical, psychological, intellectual or social, in order to achieve the goals of the human community, it clearly reflects the Parents treatment for children to achieve this, as it shows the importance of Parents treatment in terms of influencing behavior and behavior Children, and the Qur'anic approach makes this clear, as in His saying - the Most High: "O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; They do not disobey Allah in what He commands them but do what they are commanded ([At-Tahrīm:6], and the divine command in the noble verse was not specific to a specific person, but rather included the

person and his family, and accordingly, the person has to avoid the fire, and he must educate his family on this by instilling in them Islamic values that guide them to the straight path of God. It should be noted here - as we will explain later - that protection from fire requires a mature intellectual awareness among children, and this can only be achieved through safe methods of good parental treatment when raising children. Hence, the importance of raising children and the Qur'anic curriculum's keenness on it is evident as an absolute necessity, and it is an inherent right of children over their parents, and a duty about which parents will be asked before Allah- the Most High - on the Day of Resurrection.

Third: Children's Education:

Educating children is a necessary duty of parents, and it is considered one of the most important features of parenting. Every person is born on instinct and is then affected by several influences throughout the stages of childhood, adolescence and youth until old age. The first of these influences and most important of all is the parents through parental treatment methods. Parents know Children have many things that affect, in one way or another, their mental and psychological development, and so on, and the impact of this influence on the behavior and behavior of the children appears later. Perhaps the most important of these matters is related to mental development and promotion intellectual awareness of children, through teaching them the following:

- Getting to know themselves.
- Getting to know their Creator - the Almighty -.
 - Learn about the vast universe and the creatures around them.
 - The purpose of their creation.
- Various etiquettes such as conversation etiquette or dining etiquette and so on.
 - Concerning transactions, whether related to themselves, their Creator, or others.
 - Concerning religious belief and worship related to it.
 - Concerning building their Islamic personality on the Islamic values system.
 - How to distinguish between right and wrong.
- How to distinguish between halal and haram.
 - What is related to obedience to Allah- the Exalted and Most High - and what pleases Him.

These are all teachings that are obligatory for parents towards their children, and they are all carried out through the so-called parental treatment methods, and all of these teachings are closely related to the mental development of the children first, and to the promotion of their minds and intellectual awareness. That is His saying - the Most High:

-)And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him].

And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.” (132) were you witnesses when death approached Jacob, when he said to his sons, “What will you worship after me?” They said, “We will worship your Allah and the Allah of your fathers, Abraham and Ishmael and Isaac - one God.[46] And we are Muslims [in submission] to Him. (133)]Al-Baqarah:132- 133].

-) He said, "O my son, do not relate your vision to your brothers or they will contrive against you a plan. Indeed Satan, to man, is a manifest enemy)[Yūsuf:5].

-)And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, "O my son, do not [anything] with Allah. Indeed, association [with Him] is great associate justice"[Luqmān: 13].

And Luqmān said], "O my son, indeed if it [ie, a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle[1162] and Aware (16) O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve (17) And do not turn your cheek [in contempt] toward people[1164] and do not walk through the earth exultantly., Allah does not like everyone self-deluded and boastful (18) And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.(19) [Luqmān:16-19].

These Qur’anic models, from which we infer the importance and necessity of educating children as one of the most important duties of parents, as we will discuss some of them in the following in terms of interpretation and analysis, in an attempt to elicit the relationship between Parents treatment and promotion intellectual awareness among children, and how Parents treatment affects the rooting and support of intellectual awareness among children .

Third: Intellectual awareness and its necessity in the Qur’anic approach:

Intellectual awareness is a type of human awareness, which results in the way of thinking and how to deal, and which establishes beliefs and values in the mind of the person. We previously defined the term intellectual awareness by saying that it is “perception and understanding of what is in it and treatment in order to adapt to what is reflected in his behavior and behavior.”

The question that arises here is: Is the Qur’anic method concerned with intellectual awareness of man?

The answer is: Yes, the Qur’anic approach was concerned with the awareness of the human mind, by rooting this type of awareness in various ways, including, but not limited to, contemplation, contemplation, contemplation, learning, and so on. Allah Almighty - and contemplation and learning for the purpose of knowledge and comprehension.

-)And when there comes to them something [i.e., information] about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few () An-Nisā:82].

-)To whom belongs whatever is in the heavens and earth?" Say, "To Allah." He has decreed upon Himself mercy. He will surely assemble you for the Day of Resurrection, about which there is no doubt. themselves [that Day] do not believe.()AlAn'ām:11[.

-)ay, [O Muḥammad], "Travel through the land and observe how He began creation. Then Allah will produce the final creation [ie, development]. Allah, over all things indeed, is competent ()Al-'Ankabūt: 20 [.

- Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding (190) Who remember Allah while standing or sitting or [lying] on their sides and give thought to the creation of the heavens and the earth, [saying], "Our Lord, You did not create this aimlessly; exalted are You [above such a thing]; then protect us from the punishment of the Fire. (191)"Āl'Imrān [: 190-191].

The Qur'anic models that indicate the realization of the mind and its necessity, as well as the establishment of intellectual awareness, its development and its support, are many. The realization of the mind, and demonstrates its importance, and if a questioner asks about the reason, we can say that the purposes of the Qur'anic approach urging man to implement his mind, is primarily due to rooting his intellectual awareness by supporting him with the necessary knowledge, which answers any question he has, and the matter does not stop at Rooting the intellectual awareness of the human being, but also transcends it with support, development and promotion with everything that opens the perceptions of the mind within the permissible limits, whether it is related to possibility or will.

Perhaps one of the most prominent examples indicative of thought and its description that came in the Qur'anic approach is His saying - the Most High:)Indeed, he thought and deliberated (18) So may he be destroyed [for] how he deliberated(19) () Al-Muddaththir: 18-19], and the word (think) appears in the Holy Qur'an once, the word (think) once, the word (think) twice, the word (think) three times, and the word (think) eleven times, so these are eighteen places. In only one place of it is the past tense that we mentioned, and in seventeen places the present tense indicative of continuity in the future, this is to indicate the nature of the continuous process of thinking in the human being during his waking state for the purpose of knowledge, understanding, comprehension and so on, which is the commendable matter that the Qur'anic approach urges due to its importance adult.

Abu al-Abbas says in his Misbah: (It is said that thought is the arrangement of things in the mind that leads to a desired goal, whether it is knowledge or conjecture) (14).

And the Qur'anic approach's concern for rooting and then promoting intellectual awareness in man stems from the necessity for man to understand the purpose of his creation, to know his message well, and to perform it in the correct manner throughout his worldly journey, and this is what was expressed by the Qur'anic approach by saying - the Most High: O my son, indeed if it [ie, a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle [1162] and Aware ([Luqmān: 16]), Imam Tantawi says: "The meaning: O my son, what you do is good or bad, whether it is at the end of smallness and smallness, like a grain of mustard seed, or this little thing is hidden in a rock of The rocks thrown into the midst of the earth, whether in the heavens or on the earth, AllahAlmighty knows, attends and rewards him. AllahAlmighty is All-Knowing, All-Knowing, meaning: He encompasses all things, great and small, great and small.

So what is meant by the noble verse is to instill awe, fear and watchfulness for Allah- the Most High: because - Glory be to Him - nothing in this universe is hidden from Him, no matter how small and small it is, and it is hidden in the depths of the earth or the sky. (15)

This patriarchal hadith, which was addressed in the noble verse, shows the extent to which the Qur'anic method is keen on rooting intellectual awareness among children through rational Parents treatment. Rather, it shows one of the correct Parents treatment methods with children, which is the method of dialogue and related knowledge, discussions, teachings and other things.

Chapter Three: The role of Parents treatment in promotion intellectual awareness in the Qur'anic approach.

In this chapter, which is considered the main chapter in the research, we discuss the role of Parents treatment in promoting intellectual awareness in the Qur'anic method. Then we explore the relationship between Parents treatment and intellectual awareness. As well as the impact on the individual as a result of this relationship, through:

First: The role of Parents treatment in promotion intellectual awareness in the Qur'anic approach:

Parents treatment - as indicated by the Qur'anic approach - is the first source for rooting intellectual awareness and promotion among children, in order to achieve lofty purposes. By understanding the reason for his creation and existence, man can understand the nature of the trust that he bears and how to carry it safely throughout his earthly journey. Accordingly, the correct approach will be formed for him, which he will follow throughout his life, and whose effect is manifested in human behavior. Perhaps this is the main reason for the Qur'anic method's keenness to draw the foundations of Parents treatment in general, to outline its features and to define its important role in promoting intellectual awareness among children in particular.

Parental treatment plays a major role in promoting intellectual awareness of children. This role is represented in:

1- Rooting and promoting their intellectual awareness towards themselves:

This is through getting to know themselves, their being and the nature of their creation as human beings. There is no doubt that the Parents treatment enhances the thinking of children from their early childhood towards themselves by enriching their knowledge in various ways about their human nature, so that the son can know his human nature and how the various stages of his growth develop until maturity. A person is born with his mind a blank slate, knows nothing and is aware of little about his innate instincts, and through Parents treatment the process of rooting his knowledge takes place directly, and his contact with the world around him is through the framework of parental treatment. Through these acquaintances, the features of his personality are gradually formed, and then the circle of acquaintances expands after that through increased contact with the surrounding environment and in it, brothers, relatives, then friends and so on. Then the parental treatment has a strong and significant influence in shaping the child's personality in general and his intellectual awareness in particular.

2- Rooting and promoting their intellectual awareness towards their Creator:

Parents' treatment has a great role in rooting and promoting children's intellectual awareness towards their Creator, and whenever the methods of Parents treatment are positive, this is reflected on the children's thought, and its impact is reflected in their actions, whether directly or indirectly. When a child treats him well, he relates to them more, meditates on their actions and listens to their words, and when he sees his father praying by way of representation, he tries to imitate him without knowing the Creator or even forming a clear picture of what his father does, and with time the role of Parents treatment begins more clearly in The effect on this, as the mental aspect of the child is enhanced with knowledge towards the Creator - the Almighty - and invites him to meditate and reflect on that, so the doctrinal image begins in the formation of the child, as well as the support and promotion of his intellectual awareness begins constantly. We will deal with this matter at the end of this study and follow it.

3-Promotion intellectual awareness towards creatures:

The Parents treatment also enhances children's intellectual awareness of themselves and their Creator. This awareness is also enhanced towards the creatures around them, and this is manifested in introducing them to the surrounding environment and the creatures in it on the one hand, and this promotion is also evident in introducing them to the universe and the sun, moon, planets and other signs of Allah- the Most High - in creation, in a healthy family environment Health We find the child starts asking questions as a matter of exploration and knowledge. We see the parents answer them in a simplified manner, befitting the abilities and potentials of his intellectual awareness and his mental age. Through positive and healthy parenting methods, the parents begin to support the intellectual awareness of their children towards the environment surrounding them with its creatures, so that they have a vision that becomes clear little by little with the stages of their growth.

4- Rooting and promoting their intellectual awareness of right and wrong:

As the Parents treatment represents the children's first contact with the world in which they live, its correct and positive methods enhance their intellectual awareness of right and wrong, whether in word or deed, through the same portal called knowledge, and

then the young child gradually begins to control his instincts. On the basis of the acquired knowledge, he begins to distinguish between right and wrong in parallel with his stages of development. Thanks to the continuous support of his intellectual awareness and the use of educational principles also referred to by the Qur'anic approach, such as reward and punishment, for example, the child can distinguish between right and wrong consciously and aware of it, whether for rewards or consequences, which is the first nucleus of the image of halal and forbidden, which is formed for him later.

5- Rooting and promoting their intellectual awareness towards Islamic values:

This is evidenced by instilling true Islamic values in the hearts of children from their early childhood as well. Parental treatment plays a major role in this, as it enhances their intellectual awareness towards true Islamic values in their correct methods, whether through education, learning, direct knowledge or practice. Its impact is evident in the children's behavior and behavior, and examples of this honesty, cooperation and other things, as they learn and then practice various Islamic manners such as food etiquette and speech etiquette and so on through the values instilled in their souls thanks to the correct methods of parental treatment and their constant promotion of their intellectual awareness.

These points, by way of representation, embody the main role of parental treatment in promoting intellectual awareness of children, and we will now discuss a model of the Qur'anic approach from which such roles have been deduced.

And [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allāh. Indeed, association [with Him] is great injustice" (13) And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. (14) But if they endeavor to make you associate with Me that of which you have no knowledge, [1161] do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do (15) [And Luqmān said], "O my son, indeed if it [ie , a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Aware (16) my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve (17) and do not turn your cheek [in contempt] toward people [1164] and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful (18) And be moderate in your pace and lower your voice; Indeed, the most disagreeable of sounds is the voice of donkeys (19) ([Luqmān:13-19].

This is a model from the Qur'anic curriculum that clarifies the correct Parents treatment and its role in promoting intellectual awareness of children by enriching their knowledge, opening their understanding and making good use of their intellect. And his education and upbringing on Islamic morals based on the correct Islamic values system.

All this we can deduce from this wonderful Qur’anic model in its words, meanings and connotations, and we will separate that in the following:

In His saying –Allah [mention, O Muḥammad], when Luqmān said to his son while he was instructing him, "O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice"] Luqman: 13]:

In this noble verse, we see that our master Luqman advises his son to believe in Allah- the Most High - and not to fall into polytheism, and thus be unjust to himself. IbnKatheer says: First, by worshipping Allah alone and not associating anything with Him. Then he warned him: {Indeed, association [with Him] is great injustice} that is: He is the greatest injustice. (16)

From the keenness of our master Luqman for his son, we deduce from this the role of Parents treatment in promoting intellectual awareness of the sons towards the Creator - the Exalted.

- In His saying - the Most High:)AndLuqmān said], “O my son, indeed if it [ie, a wrong] should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allahwill bring it forth. Indeed, Allahis Subtle and Aware (]O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] Luqmān:16[:

In the noble verse, we see the Parents treatment by our master Luqman that enhances the intellectual awareness of his son about the power of Allah- the Exalted and Most High - who knows everything, even minor sins, even if they are in secret. The absolute and the extent of its absolute power, and we can derive the role of Parents treatment in rooting and promoting intellectual awareness of children towards belief in Allah- the Exalted and Most High - and the obligation to obey Him and adhere to His straight path.

In His saying - the Most High:)O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] resolve (]Luqmān:17[:

In this noble verse, our master Luqman teaches his son to obey Allah- the Exalted and Most High - and also teaches him what pleases the Creator with what is good for him, through four qualities he must adhere to, namely commitment to prayer, enjoining good, forbidding evil, and being patient. Allah- Exalted be He - and commanded him to obey him because he knows every small and major sign of the power of Allah- the Exalted - and the vastness of his knowledge and his knowledge of all matters. Man is through constant advice to himself and others for the purpose of righteousness and prosperity, and accordingly we elicit the role of the correct Parents treatment in continuous awareness and promotion of children’s thought, including the goodness of their affairs and their prosperity, and then pleasing their Lord, which represents the greatest goal of every human being.

In His words - the Most High: “And do not turn your cheek [in contempt] toward people [1164] and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful (18) And be moderate in your pace and lower your

voice; Indeed, the most disagreeable of sounds is the voice of donkeys(19) ([Luqmān:18-19]:

In continuation of the role of Parents treatment in rooting and promoting intellectual awareness of children towards Islamic values, we see our master Luqman instructing his son to have good manners and adhere to it, and to make virtue his address in dealing in general, by instilling correct Islamic values in himself, which is reflected in the son's behavior and behavior Later, it also teaches him the distinction between right and wrong, and the distinction between good and bad, which is the important role of parental treatment in promoting intellectual awareness of children.

This wonderful Qur'anic model is a realistic guiding model for every human being, not only a Muslim, in raising children using correct methods of parental treatment. These methods bear fruit in the health of the children's growth throughout their different age stages, including the health of the children's mental development and the promotion of their intellectual awareness after its rooting.

- The relationship between Parents treatment and Intellectual awareness in the Qur'anic approach:

If a questioner asks: Is there a relationship between Parents treatment and the promotion of intellectual awareness?

The answer that we reached is: Yes, and the result of this relationship is reflected in the necessity of realizing the mind and the importance of that, which the Qur'anic approach calls for in more than one place. Parents treatment comes with its positive methods and its important role in rooting this, and not only this, but also constantly promoting intellectual awareness of children, so it is one of the most important outcomes of that:

1- That children recognize themselves: He - the Most High - said: "And in yourselves, will you then not see?" [Al-Dhariyat: 21]. ? And why? These questions do not arise in an empty, uninterested mind, but rather in an enlightened mind seeking knowledge, awareness, and understanding. Therefore, the first output of the relationship between Parents treatment and intellectual awareness for children is the search for the human self, and everything related to it.

2- That the children recognize their Creator: He - the Most High - said:)Does man not consider that We created him from a [mere] sperm-drop - then at once[1283] he is a clear adversary? ([Yā-Sīn: 77], Imam IbnKatheer says in his interpretation: (We created him from a [mere] sperm-drop - then at once} that is: Did not the one who denied the Resurrection inferred by beginning the repetition, for Allah began the creation of man from A strain of degrading water, so He created it from something despicable, weak, degrading, as the Almighty said: {Did We not create you from a liquid disdained? * And We placed it in a firm lodging [ie, the womb *or a known extent} [Al- Mursalāt: 20-22] And he said: {Indeed, We created man from a sperm-drop that We will try to test him} [Al-Insan: 2] meaning: from a sperm-drop from separate mixtures (17).

3- That the children recognize the creatures around them: Allah -said :(Then do they not give a thought? There is in their companion [i.e., Muḥammad] no madness.

He is not but a clear warner (184) Do they not look into the realm of the heavens and the earth and everything that Allah has created and [think] that perhaps their appointed time has come near? So in what statement [ie, message] hereafter will they believe?(185) ([Al-A'rāf:184-185], one of the outcomes of the relationship between Parents treatment and intelligent awareness for children is that they get to know their surroundings in the universe, and ponder the signs of God. The Almighty- in creation, and they ask about the secret of creating this and that, and one of the reasons for the legislator's keenness in the Qur'anic approach to the necessity of implementing the mind in man's contemplation of his surroundings, we often find that this opening (and among its verses) is repeated (and made) (and mocked for you) in more than one place. In the Holy Qur'an, and in order to be an explicit call for reflection and the realization of the mind in order to understand and perceive, which serve the fact that man is a created servant of a Creator God

4- That the sons believe in Allah- the Exalted and Most High: He - the Most High

- said: (Or were you witnesses when death approached Jacob, when he said to his sons,

"What will you worship after me?" They said, "We will worship your Allah and the Allah of your fathers, Abraham and Ishmael and Isaac - one God.[46] And we are Muslims [in submission] to Him([Al-Baqarah:133],

Among the outcomes of the relationship between Parents treatment and intellectual awareness for children is belief in Allah- the Exalted and Glorious - and his worship, and the explanation of the Qur'anic approach to this is evident through Parents treatment and its role in promoting intellectual awareness, as is clear in the noble verse, Imam al-Tabari says: "Abu Jaafar said and the interpretation of the speech: Were you - O people of the Jews and Christians, who deny Muhammad, may Allah bless him and grant him peace, deny his prophethood, Jacob and his witnesses were present when death attended him, meaning that you did not attend that, so do not invoke falsehoods against my prophets and messengers, and make them dissolve Judaism and Christianity, for I sent my friend Abraham - and his sons Isaac and Ismail and their offspring - By the Hanifiyyah Muslim, and thus they commanded their children, and with it they entrusted their children after them (18).

5- That the children act in obedience to Allah- the Most High - said: "And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him]" Maryam: 55

One of the outcomes of the relationship between the correct Parents treatment and intellectual awareness is that the children obey Allah- the Exalted and Most High - by believing in Him and always doing righteous deeds. Undoubtedly, the most important manifestations of worshiping Allah- the Most High - is prayer, and that is why the Qur'anic curriculum was keen on it in various places, including this place In the blessed verse, which shows the importance of the role of the correct Parents treatment with its positive methods in raising and teaching children the worship of Allah- the Exalted and Most High - and its quality, and the effect of this is manifested as a way out of the clear relationship between the Parents treatment and intellectual awareness of the children, which is obedience to Allah- the Exalted and Most High - and his good worship.

6- Consolidating the Islamic faith among the children: He - the Most High - said: And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims ([Al-Baqarah: 132]:

One of the most important outcomes of the relationship between Parents treatment and intellectual awareness is the consolidation of the Islamic faith in the minds of children, because the true Islamic religion is the true religion that Allah- the Most High - accepts from His servants and does not accept anyone else of Allah is Islam.

- Fortifying the belief and not deviating intellectually: He - the Most High - said: “And thus We have made you a median [i.e., just] community” [Al-Baqarah: 143]:

The immunization of the creed is in moderation and moderation, and our Islamic nation is a moderate and moderate nation that does not incline and does not drift to extremism in its two parts, and therefore intellectual security is very important, and moderation in thought is one of its most important fruits away from extremism and extremism, and this is acquired by children thanks to the correct Parent treatment and its active role in promoting their awareness Intellectual, as long as the Qur’anic method was keen on moderation and moderation, and this includes His saying - the Most High: - Furqān: 67], and His saying - the Most High: “And do not make your hand [as] chained to your neck [739] or extend it completely [740] and [thereby] become blamed and insolvent ([Al-Isrā: 29], and the ideological immunization of children is only achieved by integrity and adherence to the curriculum of the true Islamic religion with all of its instructions, commands, prohibitions, and so on, which reflects the nature of the relationship between Parents treatment and intellectual awareness among children as a way out of the outcomes of this relationship. , [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous ([Al-An’ām: 153].

8- That children have the ability to distinguish between the good and the bad: He - the Most High - said: “Allāh would not leave the believers in that [state] you are in [presently] until it separates the evil from the good.” Nor would Allāh reveal to you the unseen. But [instead], Allāh chooses of His messengers whom He wills, so believe in Allāh and His messengers. And if you believe and fear Him, then for you is a great reward”[Āl-‘Imrān:179]:

One of the outcomes of the relationship between Parents treatment and intellectual awareness among children is their ability to distinguish between the bad and the good, the good and the bad, whether in terms of thoughts, words or actions, and accordingly they can know what benefits them and what harms them. The Queen, by virtue of a sound and mature intellectual awareness, rooted and reinforced by the correct Parents treatment, said the Almighty: The right course has become distinct from the wrong. So whoever disbelieves in ṭāghūt[104] and believes in Allāh has grasped the most trustworthy handhold with no break in it. And Allāh is Hearing and Knowing ([AlBaqarah: 256].

These and other evidences only show the extent of the relationship between Parents treatment and intellectual awareness, and it is a direct relationship since the more correct the methods of parental treatment, the more effectively they play their role in rooting and

promoting intellectual awareness of the children specifically. This is in the following two forms:

1- He - the Most High - said: “And he used to enjoin on his people prayer and zakāh and was to his Lord pleasing [i.e., accepted by Him]” Maryam: 55

2- He – the Most High – said: Indeed, if you leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever. ([Nūh: 27].

These two models represent the direct relationship between Parents treatment and intellectual awareness, and there is a difference between correct Parents treatment and its positive role in rooting and promotion intellectual awareness of children as in the first model, and between incorrect Parents treatment and its negative role in not rooting or promoting intellectual awareness of children as in the second model, and we conclude From these two models, the relationship between Parents treatment is a direct relationship, the effects of which are evident in the behavior and behavior of the children later.

Research results and recommendations:

By the grace of God - the Almighty - the research came out with the desired results, achieving its goals and answering its questions.

- Clarifying what is meant by the terms (parental treatment) and (intellectual awareness) in language and terminology.
- Revealing how the Qur'anic approach deals with parenting.
- Explanation of the Qur'anic curriculum's concern for thought and the necessity of realizing the mind.
- Statement of the relationship between Parents treatment and intellectual awareness.
- Determining the role of Parents treatment in promoting intellectual awareness among children, and its impact on them.

Search recommendations:

- Studying the topic of the role of Parents treatment in promoting intellectual awareness among children in the pure Prophetic Sunnah.
- Studying the relationship between the methods of the Qur’anic educational curriculum and the methods of Parents treatment, a comparative study.

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