

Parental Obligations in the Qur'an from a Maqasid Alshariah Perspective

Hanna Fadhillah Isnaini

Universitas Islam Negeri Salatiga, Indonesia

hannahdunx@gmail.com

Abstract

This study examines parental obligations toward children in Islam through the framework of *maqāṣid al-syarī'ah* as articulated by al-Ghazali, which encompasses the five essential objectives: the preservation of religion, life, intellect, lineage, and wealth. Using a thematic Qur'anic interpretation approach, this research systematically collects and analyzes verses related to parental responsibilities in nurturing children's faith, ensuring their safety and well-being, supporting intellectual growth, maintaining family continuity, and providing economic security. The analysis reveals that the Qur'anic guidance on parenting forms an integrated system designed to protect children in a holistic manner. Each dimension of parental duty ranging from religious education, emotional and physical care, intellectual cultivation, and ethical upbringing to financial support aligns with the overarching goal of ensuring children's optimal development and long-term welfare. The findings demonstrate that parental responsibilities in Islam are not merely moral directives but constitute a comprehensive framework grounded in the principles of benefit, protection, and human flourishing inherent in *maqāṣid al-syarī'ah*. This study highlights that understanding parenting through this lens enriches contemporary discussions on child welfare and underscores the enduring relevance of Islamic ethical teachings in family development.

Keywords: parental obligations; child welfare, *maqasid al-shariah*

Introduction

The family is the smallest social unit and serves as the primary foundation for shaping children's character and moral development. In the Islamic perspective, the family functions not only as a place of residence, but also as the first educational institution that determines the direction of a child's personality from an early age. The role of parents is therefore not limited to biological responsibilities; it also includes theological, moral, and educational dimensions. Islam positions parental obligations as a divine trust that must be fulfilled with integrity and accountability.

In contemporary society, parental responsibility has shown signs of weakening. Numerous cases of violence, neglect, and lack of parental attention toward children's moral development continue to emerge. Reports from Indonesia's Child Protection Commission (KPAI) in 2023 documented 2,656 cases of violence against children, many of which were committed by those closest to them, including their own parents. This situation reflects a crisis in moral and spiritual awareness regarding parental duties as taught in Islam. The prophetic tradition further reinforces this responsibility, emphasizing that every individual is a leader who will be held accountable for those under their care. This includes the responsibility to educate, nurture, protect, and provide for one's children.

Parental obligations in Islam encompass not only financial support but also moral upbringing, religious guidance, emotional care, and safeguarding a child's physical and psychological well-being. Children are likewise entitled to fundamental rights such as the right to life, affection, education, lineage, and economic support. Failure to maintain the balance between parental duties and children's rights can affect family stability and contribute to moral decline in younger generations. Thus, an in-depth understanding of these obligations becomes essential, particularly through the lens of *maqāṣid al-syarī'ah*, which offers a universal framework for explaining the underlying wisdom and objectives of Islamic law concerning family relationships.

From the perspective of *maqāṣid al-syarī'ah*, as elaborated by Imam al-Ghazālī in *alMustashfā*, parental responsibilities can be framed within three levels of human needs: *addharūriyyāt* (essential needs), *al-hājiyyāt* (complementary needs), and *at-taḥsīniyyāt* (enhancing needs). The essential needs (*ad-dharūriyyāt*) correspond to the five primary objectives of Islamic law (*al-kulliyāt al-khams*): preservation of religion (*hifẓ al-dīn*), life (*hifẓ an-nafs*), intellect (*hifẓ al-ʿaql*), lineage (*hifẓ an-nasl*), and wealth (*hifẓ al-māl*). These principles form the foundation for human wellbeing and are directly reflected in parental duties, from nurturing faith and moral consciousness to ensuring the physical, intellectual, and economic security of children. *Al-hājiyyāt* and *attaḥsīniyyāt*, in turn, emphasize facilitation, ease, and refinement of life, highlighting that parental guidance extends beyond mere survival and obedience to fostering ethical, intellectual, and socially harmonious development.

From the perspective of national law, the Indonesian Constitution of 1945 (Article 28B paragraph 2) affirms that every child has the right to survival, growth, development, and protection

from violence and discrimination. Similarly, Law Number 35 of 2014 on Child Protection underscores parental responsibilities in the areas of education, care, and protection. These legal principles align with Islamic teachings on children's rights and parental duties, showing a shared concern for child welfare. This harmony between state law and Islamic legal principles highlights the urgency of examining parental responsibilities based on Qur'anic and prophetic guidance within the framework of *maqāṣid al-syarī_ah*.

Previous studies have addressed related issues but with different emphases. Fitriana (2020) discussed parental obligations in Islamic education but did not analyze them through the *maqāṣid al-syarī_ah* framework. Zainal (2021) examined parental roles in character education based on Qur'anic teachings but focused mainly on Surah Luqman without engaging with the principles of preserving religion or safeguarding life. Sari (2022) highlighted child protection from both Islamic and national legal perspectives but did not explore its connection to *maqasid al-shari_ah*. Therefore, the novelty of this study lies in its integrative approach that combines thematic interpretation (*tafsir mawdu_i*) of Qur'anic verses and hadith on parental obligations with the analytical framework of *maqāṣid al-syarī_ah* as formulated by al-Ghazali. This framework provides a comprehensive understanding of parental responsibilities in relation to the five essential objectives of Islamic law: preservation of religion, life, intellect, lineage, and wealth. The findings of this study are expected to contribute theoretically to Islamic family law scholarship and offer practical guidance for establishing harmonious and morally grounded families.

Findings The position of children in Islam

In Islam, children occupy a highly esteemed position within the family and society. The Qur'an employs several terms to describe the meaning of child, including *al-walad* or *al-aulad* as found in Q.S. Al-Balad:3, Q.S. At-Taghabun:14-15, and Q.S. Al-Anfal:28; *al-ibn* or *al-banin* in Q.S. Luqmān:13, Q.S. Al-Kahfi:46, and Q.S. Ali _Imran:14; and *al-ghulam* in Q.S. Maryam:7. In *ḥadīth*, terms such as *al-walad*, *al-aulad*, *al-mauld*, *al-banin*, *al-ibn*, *al-ghulam*, and *at-thifl* are used to indicate the concept of child. The variety of these terms demonstrates that the concept of child in Islam encompasses biological, social, and spiritual dimensions integrated within parental religious responsibility (Houmine & Loudghiri, 2021).

Prophet Muhammad SAW paid considerable attention to children as pure beings whose rights and affections must be fulfilled. A ḥadīth states, —Children are like butterflies of paradisell (HR. Bukhari-Muslim), illustrating the gentleness and nobility of children in Islam (Muzekki *et al.*, 2024). Islam views children not merely as household complements but as a divine trust (amanah) that serves as a field of worship for parents in fulfilling Allah SWT's commands.

Children as spiritual and moral successors

The story of Prophet Zakaria AS in the Qur'an demonstrates the profound hope and spiritual value of children for parents. In Q.S. Maryam:4–6, Prophet Zakaria sincerely prays for offspring who would inherit not only wealth but also the mission of da'wah and faith values. Similarly, the story of Prophet Ibrahim AS in Q.S. As-Saffat:100 shows his prayer for a pious child, fulfilled by the birth of Prophet Ismail AS. These narratives indicate that children are seen as spiritual and moral successors, not merely blood heirs (Nurjanah *et al.*, 2022). *Children as sources of affection and joy*

The Qur'an also emphasizes that love for children is part of human fitrah. Allah says in Q.S. Ali _Imran:14, “Beautified for mankind is the love of that which they desire women, children, wealth, and so forth”. That is the enjoyment of worldly life. Other verses describe children as *qurrata a_yun* (comfort of the eyes) in Q.S. Al-Furqan:74 and *zīnatul ḥayatīl-dunya* (ornament of the world) in Q.S. Al-Kahfi:46.

Children as ongoing charity and spiritual investment

The ḥadīth of Prophet Muhammad SAW states, —When a person dies, their deeds cease except for three: continuous charity, beneficial knowledge, and a pious child who prays for themll (HR. Muslim). This shows that righteous children serve as ṣadaqah jariyah, continuously benefiting the parents even after their death. Therefore, education and guidance of children in Islam is not only an expression of affection but also a long-term spiritual investment (Abdul Halim, 2018).

In conclusion, children in Islam hold a multidimensional status: as a divine trust to be safeguarded, as spiritual and moral successors, as sources of family joy, and as ongoing charity for parents. This high status requires parents to fulfill their responsibilities comprehensively, including education, provision, protection, and moral upbringing.

Qur’anic foundations of parental obligations

Allah says in Q.S. al-Isrā’ (17:31) “And do not kill your children out of poverty; We provide for them and for you. Indeed, killing them is a great sin”. This verse articulates a foundational ethical principle in Islamic family law: the child’s right to life is unconditional and cannot be compromised by economic insecurity. By structurally separating parental financial status from the child’s inherent right to survive, the verse situates *ḥifẓ al-nafs* as a primary objective of the Sharī’ah. This reinforces that child protection in Islam is not merely moral but systemic, ensuring that economic hardship cannot justify harmful actions against children.

The interpretive distinction made by Wahbah al-Zuhaylī between *hashyatan imlāq* and *min imlāq* deepens this understanding by showing that the Sharī’ah rejects both anticipatory fear of poverty and actual poverty as grounds for child harm (al-Zuhaylī, 1998). Similarly, al-Qurṭubī’s expanded interpretation—defining —killing children to include neglect, malnutrition, and domestic violence—broadens the verse’s scope to encompass contemporary non-physical harms that remain socially destructive (al-Qurṭubī, 1964).

The Prophetic teaching that negligence toward dependents constitutes a major sin (Abū Dāwūd, 1692) adds an ethical dimension, emphasizing that parental duties include emotional, psychological, and social care. When viewed through a *maqāṣid* lens, these protections simultaneously support *ḥifẓ al-nafs* and *ḥifẓ al-nasl*, ensuring that children grow into contributors to social stability and moral continuity.

In modern contexts, this verse underpins Islamic support for preventing violence, exploitation, trafficking, and unlawful abortion. Its orientation aligns with global child-protection frameworks, illustrating that Islam positions children’s welfare as a public trust rather than merely a private family matter. Thus, Q.S. al-Isrā’ (17:31) affirms both individual survival and the community’s long-term moral sustainability.

“Mothers shall breastfeed their children for two full years for those who wish to complete the breastfeeding. The father is obliged to provide food and clothing for them in a fair manner. No soul is burdened except according to its capacity. Do not make a mother suffer because of her child, nor make the father suffer because of his child. Likewise, it applies to the heirs. If both wish to wean (before two years) based on mutual agreement and consultation, there is no sin upon them.

If you wish to have your child breastfed by another, there is no sin for you if you provide fair compensation. Fear Allah and know that Allah is All-Seeing of what you do.”

This verse establishes a comprehensive ethical and legal structure for parental roles in early childcare. Its recommendation of two full years of breastfeeding demonstrates the Qur’ān’s emphasis on early childhood as a critical period for physical growth, emotional bonding, and psychological stability. Consequently, childcare responsibilities are framed not as moral advice but as organized obligations rooted in biological capacity and social welfare.

Classical reports from al-Wāḥidī and al-Qurṭubī show that the verse responds to real familial conflicts, ensuring that breastfeeding and financial support remain rights of the child rather than bargaining tools within marital disputes (al-Qurṭubī, 2006). This positions the child as an independent legal subject whose welfare cannot be subordinated to parental disagreements.

Contemporary exegesis—such as that offered by Quraish Shihab—emphasizes the functional balance between the mother’s caregiving and the father’s financial responsibility, a complementarity that sustains both *ḥifẓ al-nafs* and *ḥifẓ al-nasl* (Shihab, 2002). Adequate financial support ensures survival, while sustained breastfeeding nurtures emotional security and developmental stability. From a jurisprudential standpoint, the classification of dependents within Islamic law demonstrates that child support is a structural, binding duty rather than a discretionary act of kindness (Muchtar, 1974; al-Zuḥaylī, 1998). The father’s ongoing responsibility until the child becomes self-supporting reinforces the maqāṣidic priority of safeguarding generational welfare.

Finally, the verse’s emphasis on mutual consent (*tarāḍin*) and consultation (*tashāwur*) highlights an early Qur’ānic model of cooperative parenting. This approach aligns closely with contemporary legal principles centering the —best interests of the child,|| foregrounding emotional and developmental well-being as core considerations in parental decision-making. Accordingly, Q.S. al-Baqarah (2:233) provides more than technical directives: it formulates a maqāṣid-oriented paradigm of childcare rooted in justice, cooperation, and long-term human flourishing.

Parental education as protection of faith and moral integrity.

Allah says in Q.S. *Luqmān* 31: 13-17 “O my son! Do not associate anything with Allah, indeed associating partners with Him is a great injustice... We have enjoined upon humans kindness to their

parents. His mother carried him with weakness upon weakness and weaned him in two years. (Our command:) *‘Be grateful to Me and to your parents.’ To Me is the return. If both of them compel you to associate with Me that about which you have no knowledge, do not obey them, but treat them well in this world and follow the path of those who return to Me. Then, only to Me you will return, and I will inform you of what you used to do... (Luqman said:) ‘O my son! Indeed, if there is a deed as small as a mustard seed, whether it is in a rock, in the heavens, or on the earth, Allah will bring it forth for reckoning. Indeed, Allah is Most Gentle and Most Acquainted. O my son! Establish prayer, enjoin good, forbid wrongdoing, and be patient over what befalls you. Indeed, that is among the matters enjoined by Allah.’*

These verses outline a holistic framework for parental guidance, emphasizing that the protection of a child’s faith (*ḥifẓ al-dīn*) begins within the family nucleus. Through Luqmān’s counsel, the Qur’an demonstrates that instilling *tawḥīd* and moral consciousness is a foundational parental duty. The affectionate address —*yā bunayyall* highlights that religious education in Islam must be delivered with emotional closeness, reflecting a pedagogical model that nurtures spiritual stability and character formation simultaneously.

Classical exegetes such as al-Ṭabarī and al-Qurṭubī note that Luqmān’s teaching method is sequential and value-centered, beginning with monotheism and extending to moral discipline, ritual practice, and social responsibility (al-Qurṭubī, 2006). This sequencing illustrates that protecting a child’s faith is not limited to doctrinal instruction but includes shaping ethical sensibilities and cultivating awareness of divine accountability. Such a holistic approach strengthens both *ḥifẓ al-dīn* and the moral foundation needed for future responsible behavior.

The components of Luqmān’s advice (commanding prayer, encouraging good, forbidding wrong, and cultivating patience) represent core elements in the preservation of faith and moral endurance. Modern scholars such as Quraish Shihab interpret this guidance as a blueprint for Islamic parenting that integrates religious, emotional, and social dimensions (Shihab, 2002). In this perspective, parental guidance is not merely behavioral regulation; it is a structured process of forming religious identity and preparing children for the complexities of social life.

In contemporary settings, these verses underline that parental responsibility extends beyond material provision and encompasses spiritual, ethical, and psychological formation. The emphasis on steadfastness and moral vigilance aligns with global child-development principles,

affirming that Islamic parenting aims to cultivate resilience, social sensitivity, and inner discipline. Thus, Q.S. Luqmān (31:13–17) articulates a maqāṣid-oriented framework that safeguards the continuity of faith, character, and communal stability.

The obligation to preserve lineage and legal identity

Allah says in QS. al-Aḥzāb 33: 5 *“Call them (the adopted children) by their fathers’ names; that is more just in the sight of Allah. But if you do not know their fathers, then call them as your brothers in faith or your freedmen (mawla). There is no sin upon you for that which you commit unintentionally, but only for what your hearts intend. And Allah is Forgiving and Merciful.”*

The verse commanding believers to call children by the names of their biological fathers was revealed in connection with the case of Zayd b. Ḥārithah, whose lineage had been misattributed during the pre-Islamic period. Ibn Kathīr (1999) explains that this verse corrected prevailing norms of adoption in jāhiliyyah society, demonstrating that the Qur’ān positions lineage as a legal and ethical structure rather than a cultural preference. The phrase *“huwa aqsatu inda Allāh”* frames lineage accuracy as an act of justice, thereby anchoring it within the larger objectives of Islamic law related to order, rights, and the prevention of legal ambiguity. Contemporary Islamic family law scholarship similarly emphasizes that clarity of lineage constitutes an essential child right recognized within both Sharī’ah and national legal frameworks (Azizah, 2020; Mufidah, 2021).

The modern relevance of this principle becomes clearer when aligned with child-protection mechanisms that prioritize identity, documentation, and welfare. Studies in Islamic and national law affirm that accurate legal identity including correct parentage is central to ensuring social stability and fulfilling the maqāṣid al-sharī’ah concerning the preservation of lineage (*ḥifẓ al-nasl*). Mufidah (2021) argues that a child’s legal identity contributes directly to emotional and social security, while Rohmawati (2020) highlights that kafālah systems safeguard vulnerable children without manufacturing false lineage relationships. These findings show that the Qur’ānic injunction not only corrected a historical practice but also provided a normative foundation for contemporary governance of child identity and welfare. In this sense, Q.S. al-Aḥzāb [33]:5 embodies a consistent ethical continuity between classical Sharī’ah objectives and modern civil-registration standards.

Spiritual–emotional nurture

Allah says in Q.S. Al-Furqān 25: 74 “*And those who say, ‘Our Lord, grant us from our spouses and offspring the comfort of our eyes (qurrata a‘yun), and make us leaders for the righteous.’*” This verse highlights spiritual and emotional formation as key components of child welfare in Islam. By portraying righteous offspring as *qurrata a‘yun* a source of emotional serenity—the Qur‘ān presents parenting as an ethical process that links spiritual cultivation with psychological well-being. This framing suggests that parental responsibility extends beyond physical care to include nurturing affection, moral resilience, and emotional stability. Prophetic ethics, such as the teaching —*man lā yarḥam lā yurḥam*,// reinforce the centrality of compassion as a foundational element for fulfilling ḥifẓ al-naḥs. Within the scope of this discussion, the verse positions emotional and spiritual care as inseparable from the broader goals of safeguarding the individual and strengthening moral lineage.

The closing supplication “*wa-j__alnā lil-muttaqīna imāmā*” broadens the verse’s implications from personal piety to collective moral leadership. Contemporary scholarship on emotional development indicates that children raised with stable affection and spiritual grounding demonstrate stronger ethical judgment and social adaptability, aligning with the maqāṣid alsharī__ah emphasis on both self-preservation and the transmission of moral values to future generations (Ulfah, n.d.). Accordingly, Q.S. al-Furqān (25):74 provides a holistic framework that integrates spiritual nurturing, emotional well-being, and social formation. This perspective aligns classical Islamic ethical constructs with modern child-development theory, demonstrating that the Qur‘ān’s emphasis on emotional and spiritual care remains central to contemporary understandings of child welfare.

Parental obligation to secure inheritance rights for children

Allah says in Q.S. An-Nisā‘ 4: 2 “*Allah has prescribed for you concerning your children: a male shall have the equal portion of two females. If the children are all females and more than two, their share is two-thirds of the inheritance. If there is only one female, she receives one-half of the inheritance. For the parents, each of them receives one-sixth of the inheritance if the deceased has children. If the deceased has no children and is inherited only by both parents, the mother receives one-third. If the deceased has siblings, the mother receives one-sixth. (The inheritance is distributed) after fulfilling any bequests or debts. Regarding your parents and children,*

you do not know who among them will benefit you more. That is the decree of Allah. Indeed, Allah is All-Knowing and Most Wise.”.

This verse articulates a foundational legal framework that secures the economic rights of children through an obligatory system of inheritance distribution. Rather than merely listing technical allocations, the verse signifies a structural reform that Islam introduced to replace the exclusionary norms of pre-Islamic Arabia, where female children and minors were denied economic entitlements (Mubarok, et al, 2023; Nugroho, 2015). Within this normative shift, the Qur’anic apportionment—specifically the two-to-one ratio between males and females—is interpreted not as unequal valuation but as a proportional system founded upon differentiated financial responsibilities within the family unit (Ibn Kathīr, 1999). This proportionality reflects an underlying logic of *maqāṣid al-sharī‘ah*, particularly *ḥifẓ al-māl*, as the provision ensures financial continuity for dependents after the death of a guardian. When linked to *ḥifẓ an-nafs* and *ḥifẓ al-‘aql*, the verse also guarantees children’s welfare by preventing economic vulnerability that could hinder their growth, safety, and educational development.

The normative coherence of this verse is further reinforced through its alignment with Indonesia’s *Kompilasi Hukum Islam (KHI)*, which codifies the same ratios and procedural requirements for inheritance distribution (Mufidah, 2021). Contemporary scholarship underscores that such codification reflects the legal harmonization between Islamic normative principles and national legal systems, while also supporting the modern discourse on children’s rights—particularly the right to identity and economic security (Azizah, 2020). From a social perspective, the verse functions as a stabilizing mechanism within the family structure, minimizing conflict and promoting accountability among heirs. Interpretatively, these findings resonate with previous studies on Islamic parenting ethics, which emphasize that material security constitutes an indispensable element of *rahmah*-based upbringing (Ulfah, 2021). In this regard, Q.S. al-Nisā’ [4]: 11 does not merely regulate the technical distribution of wealth; it situates inheritance as a moral obligation, an ethical safeguard, and an institutional commitment to protect children’s welfare within the broader objectives of Islamic family law.

Discussion Analysis of Qur'anic verses on parental obligations in the perspective of maqāṣid al-sharī'ah

This section interprets the broader significance of the study's findings and explains how Qur'anic directives on parental obligations function within the conceptual architecture of maqāṣid al-sharī'ah. The main scientific insight is that parental duties in the Qur'an operate as an interconnected ethical system intended to secure the essential interests of children—religious, physical, intellectual, generational, and economic. Rather than treating parental obligations as isolated legal norms, the findings demonstrate that they form an integrated maqāṣid-based framework that shapes holistic human flourishing. This interpretive orientation clarifies how these duties directly correspond to the research objective, namely to examine parental obligations as a comprehensive protection system rooted in the Qur'anic worldview.

Hifẓ al-Dīn: Preservation of Religion : Interpretive meaning of spiritual obligations

The findings show that the Qur'anic model places faith formation as the core organizing principle of child upbringing. This directly relates to the research question by demonstrating that spiritual education serves as the foundation for moral identity and ethical stability. The interpretive reason this pattern emerges is that hifẓ al-dīn functions as the primary moral anchor within the maqāṣid structure, ensuring that children develop a stable ethical consciousness. This interpretation deepens the understanding of Qur'anic parenting by indicating that religious instruction is not supplementary but purposefully integrated as the central axis of parental responsibility.

Hifẓ al-Nafs: Preservation of Life: Beyond survival toward emotional and psychological security

The interpretation further reveals that Qur'anic protection of life extends beyond physical survival. Emotional stability, psychological safety, and compassionate care appear as essential components of parental duty. This meaning aligns with the main research objective by showing that parental protection is simultaneously preventive and developmental. The deeper reason behind these findings is that human life, according to the Qur'anic worldview, flourishes through sustained affection, security, and nurturance elements necessary for holistic well-being. Thus, hifẓ al-nafs signifies the cultivation of humane conditions that enable children to thrive.

Hifẓ al-Nasl: Preservation of Lineage: Identity protection and generational stability

Through the maqāṣid lens, the preservation of lineage is interpreted not merely as biological continuity but as protection of a child's legal identity, social dignity, and future integration. This interpretation answers why lineage-related obligations hold substantial weight: they serve to safeguard generational stability and prevent long-term vulnerabilities. The insights extend the understanding of nasl by reframing it as a comprehensive ethic of generational protection rather than a purely administrative or legal category. This contributes to the broader research aim by clarifying how parental duties ensure structural continuity across generations.

Hifẓ al-ʿAql: Preservation of Intellect: Cognitive development through ethical formation

The findings indicate that the Qur'anic approach to intellectual development emphasizes moral reasoning, disciplined thinking, and structured guidance. The interpretive significance is that hifẓ al-ʿaql is seen not as a standalone educational aim but as a cognitive process shaped by spiritual, ethical, and familial contexts. This interpretation aligns with the research objective by demonstrating that parental influence is central to the maturation of reason. The intellect develops through guided exposure to values, reflective habits, and continuous ethical cultivation— components deeply embedded in Qur'anic pedagogy.

Hifẓ al-Māl: Preservation of Wealth: Economic protection as early-life stability

Economic obligations in the Qur'an, including parental financial care and inheritance-related responsibilities, are interpreted as mechanisms that ensure early-life security. The interpretive meaning of these findings is that financial stability is designed to prevent exploitation and guarantee future welfare. This also addresses why economic duties are consistently tied to ethical teachings: they form a preventive system ensuring that children possess the necessary resources for long-term stability. In the maqāṣid framework, hifẓ al-māl serves as an essential dimension of responsible and sustainable family guardianship.

When situated within the broader scholarly landscape, the interpretations presented here demonstrate both convergence and distinction. They correspond with earlier research that emphasizes the spiritual, ethical, and educational components of Islamic parenting. However, this

study differs in its systematic framing: it situates all parental obligations explicitly within the unified architecture of *maqāṣid al-sharī_ah*, rather than examining them as separate legal, moral, or social duties. This integrated perspective offers a more comprehensive explanation of parental responsibilities as a holistic protection system. Such a *maqāṣid*-centered analysis remains largely absent in prior studies, marking the distinct contribution of the present research.

Conclusion

Based on the analytical discussion above, this study concludes that the rights of children and the obligations of parents in the Qur'an fundamentally operate as an integrated system shaped by the principles of *maqāṣid al-sharī_ah* as articulated by Imām al-Ghazālī. The research objective—to explain parental responsibilities not merely as normative commands but as a *maqāṣid*-based protection framework—is clearly addressed through the findings. Each Qur'anic directive concerning religious, physical, intellectual, moral, and economic responsibilities aligns with the five essential objectives of Islamic law (*al-kulliyāt al-khamsah*): *ḥifẓ al-dīn*, *ḥifẓ al-naḥs*, *ḥifẓ al_aql*, *ḥifẓ al-naḥs*, and *ḥifẓ al-māl*.

This study advances the current state of knowledge by demonstrating that the Qur'anic parenting model should not be interpreted as a set of fragmented duties. Rather, it forms a holistic ethical architecture designed to ensure human flourishing across multiple dimensions. Such a systematic *maqāṣid*-driven interpretation remains underexplored in earlier scholarship, and thus the present work provides a clearer scientific justification for understanding parenting in Islam as a unified protection system that generates *maṣlaḥah* and prevents *maḥṣadah*. The findings show that nurturing faith secures *ḥifẓ al-dīn*, fulfilling basic needs sustains *ḥifẓ al-naḥs*, providing education promotes *ḥifẓ al_aql*, cultivating moral identity ensures *ḥifẓ al-naḥs*, and financial responsibility supports *ḥifẓ al-māl*. These interconnected elements reveal that parental obligations contribute directly to the Qur'an's overarching objective of establishing justice, balance, and compassion within family life.

The implications of this study extend to fields such as Islamic family law, child welfare, Qur'anic education, and contemporary parenting models rooted in *maqāṣid* principles. The *maqāṣid* framework presented here may be applied to: (1) the development of family counseling

models grounded in Islamic ethics; (2) policy formulation for child protection based on Qur'anic values; and (3) the integration of maqāṣid-oriented pedagogy in Islamic educational institutions. Future research may expand this study by conducting empirical investigations into how Muslim families implement maqāṣid-based parenting practices in contemporary contexts. Comparative studies across regions or sociocultural settings could also deepen understanding of how Qur'anic parental obligations are interpreted and practiced in diverse communities. Further textual analysis of classical tafsīr and fiqh literature may uncover additional dimensions of parental duties that reinforce or refine the maqāṣid-oriented model proposed in this study. Overall, this study provides a foundational framework for understanding Qur'anic parental obligations within a coherent maqāṣid paradigm, offering a basis for both theoretical development and practical implementation.

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