

OSMAN NURI TOPBAS: A QUALITATIVE STUDY OF  
HIS CHILDHOOD AND PARENTING EXPERIENCES

BY

RAZIYE RUMEYSA DUNDAR

A dissertation submitted in fulfilment of the requirement for  
the degree of Master of Education

Kulliyyah of Education  
International Islamic University Malaysia

SEPTEMBER 2020

## ABSTRACT

The research aims to explore the experiences of Ustadh Osman Nuri Topbas' childhood and his own way of nurturing his own children. One main research question was employed for this research: How Ustadh Osman Nuri Topbas' nurturance shaped his way of parenting towards his own children. The research drew upon the Grounded Theory approach in qualitative research method in order to answer the research question. An in-depth and document analysis had been used based on Al-Ghazali's Model of Parenting Skill Attributes. His talks on YouTube, his books, his writings at magazines and his own blog were read and analyzed to understand his parenting experiences with his family and children. His father's and his daughter's documents were also analyzed in order to understand the family practicum on conscious parenting. Reviews of other scholars about his writings also analyzed. The research discovered that, Ustadh Osman Nuri Topbas demonstrated positive role model in the relationship with Allah and as a very good follower of the way of sunnah in all aspects of his life. He developed resilience among his children and his followers through the consolidation of the relationship between his children with Allah and others. Relationship with Allah covered prayer, fasting, reciting the Qur'an and inculcating knowledge culture. Relationship with others encompassed religious education, generosity, building and maintaining the relationship, and being conflict resolving. He emphasized so much on good ethics of conduct (adab), purification of the soul and heart, preparation for hereafter, quality service to humanity and protecting the pure lineage in order to nurture his children as a khalifah in this earth. His knowledge on Prophet's life as a best example, the practicum of families in Ottoman culture and family tradition were presented to him by his parents and eventually guided him to nurture his children. Research also discovered that positive environment with love, loyalty, respect, patience and fulfilling responsibilities was the emerging factor that significantly contributed to the success of his family life. The research also established the Osman Nuri Topbas's Model of Parenting Skill and His Principle of Parenting.

*Key words: Parenting, conscious parenting, development, child education.*

## خلاصة البحث

يهدف البحث إلى استكشاف تجارب طفولة الأستاذ عثمان نوري توباس وطريقته الخاصة في رعاية أطفاله. تم استخدام أحد الأسئلة البحثية الرئيسية في هذا البحث: كيف صاغت تنشآت الأستاذ عثمان نوري توباس طريقته في الأبوة تجاه أطفاله؟ استند البحث إلى منهج النظرية المجردة في طريقة البحث النوعي للإجابة على سؤال البحث. تم استخدام تحليل متعمق ومستند على أساس نموذج الغزالي لسمات مهارات الأبوة والأمومة. تم قراءة وتحليل محادثاته على موقع يوتيوب، وكتابه، وكتاباته في المجالات وبلوقه الخاص لفهم تجاربه الوالدية مع أسرته وأطفاله. كما تم تحليل وثائق والده وابنته من أجل فهم الممارسة العملية للأبوة والأمومة للعائلة. تحليل العلماء الآخرين حول كتاباته. اكتشف البحث أن الأستاذ عثمان نوري توباس أبدى قدوة إيجابية في العلاقة مع الله وبوصفه متابعًا جيدًا لطريقة السنة في جميع جوانب حياته. لقد طور المرونة بين أولاده وأتباعه من خلال توطيد العلاقة بين أطفاله مع الله والآخرين. العلاقة مع غطت الصلاة والصيام وتلاوة القرآن وغرس ثقافة المعرفة. العلاقة مع الآخرين تشمل التعليم الديني، والكرم، وبناء والحفاظ على العلاقة، وأسس حل النزاعات. وأكد كثيرا على أخلاقيات السلوك الجيد (الأدب)، وتنقية الروح والقلب، والاستعداد الآخرة، والخدمة الجيدة الإنسانية وحماية النسب الخالصة من أجل رعاية أطفاله كخليفة في هذه الأرض. قدم معرفته بحياة النبي كمثال أفضل على الممارسة العملية للعائلات في الثقافة العثمانية والتقاليد الأسرية من قبل والديه وقادته في نهاية المطاف إلى تنشئة أطفاله. اكتشف البحث أيضاً أن البيئة الإيجابية مع الحب والولاء والاحترام والصبر والوفاء بالمسؤوليات هي العامل الناشئ الذي ساهم بشكل كبير في نجاح حياته العائلية. أسس البحث أيضاً نموذج عثمان بن طوباس لمهارات الأبوة ومبدأ الأبوة والأمومة.

الكلمات المفتاحي: الأبوة والأمومة، الأبوة الواعية، التنمية، تعليم الطفل.

## APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion, it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

.....  
Nik Suryani Nik Abd. Rahman  
Supervisor

I certify that I have read this study and that in my opinion it conforms to acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a dissertation for the degree of Master of Education.

.....  
Siti Rafiah Abdul Hamid  
Examiner

This dissertation was submitted to the Department of Educational Psychology and Counseling and is accepted as a fulfilment of the requirement for the degree of Master of Education.

.....  
Siti Kholijah Kassim  
Head, Department of Educational  
Psychology and Counseling

This dissertation was submitted to the Kulliyah of Education and is accepted as a fulfilment of the requirement for the degree of Master of Education.

.....  
Ainol Madziah Zubairi  
Dean, Kulliyah of Education

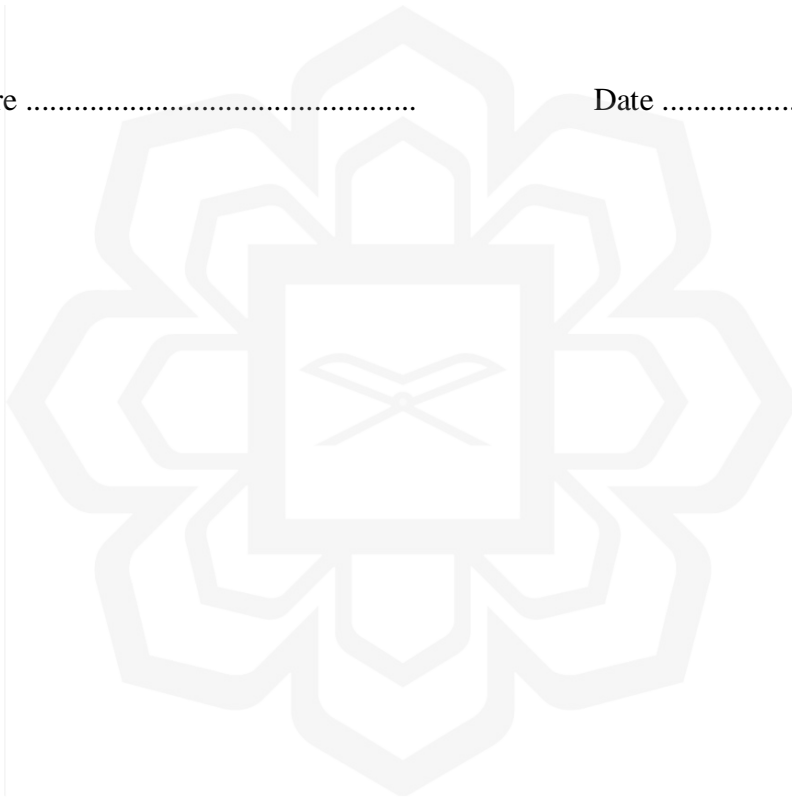
## DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

Raziye Rumeysa Dundar

Signature .....

Date .....



**INTERNATIONAL ISLAMIC UNIVERSITY MALAYSIA**

**DECLARATION OF COPYRIGHT AND AFFIRMATION OF  
FAIR USE OF UNPUBLISHED RESEARCH**

**OSMAN NURI TOPBAS: A QUALITATIVE STUDY OF HIS  
CHILDHOOD AND PARENTING EXPERIENCES**

I declare that the copyright holders of this dissertation are jointly owned by the student and IIUM.

Copyright © 2020 Raziye Rumeysa Dundar and International Islamic University Malaysia. All rights reserved.

No part of this unpublished research may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise without prior written permission of the copyright holder except as provided below

1. Any material contained in or derived from this unpublished research may only be used by others in their writing with due acknowledgement.
2. IIUM or its library will have the right to make and transmit copies (print or electronic) for institutional and academic purposes.
3. The IIUM library will have the right to make, store in a retrieved system and supply copies of this unpublished research if requested by other universities and research libraries.

By signing this form, I acknowledged that I have read and understand the IIUM Intellectual Property Right and Commercialization policy.

Affirmed by Raziye Rumeysa Dundar

.....  
Signature

.....  
Date

*To Allah Almighty, Without Him, nothing is possible...*

*To my precious country Turkey, ... may Allah bring you peace and prosperity...*

*To Malaysia, the Jewel of Asia, thanks for giving me the opportunity to continue my study in Master of Education, May Allah keep you safe and affluent...*

*I am so grateful to my parents who motivate me to proceed and succeed, my father may Allah bless him and enters him His Paradise, my mother may Allah help me to obey you as a good daughter and thank you for your love and guidance and for being supportive, I would not have been able uphold the energy to complete this degree without your courage.*

*To my all siblings whom there are no words to express the feelings of thanks that I have for each of you, nor is it possible to describe the impact that each of you have had on my life.*

*To all my best friends who always support me and encourage me to finish and succeed in my goals here in Malaysia or in any part of the world, I am blessed to know you and to call you my friends.*

*Thank you, Allah, for all the blessings.*

## ACKNOWLEDGEMENTS

All praises, reverence and glory are due to Almighty Allah, the Exalted, the Sublime, the Cherisher and Sustainers of the worlds, and the One by Whose infinite benevolence the completion of this thesis has been made possible. May He bestow His endless favors upon our Holy Prophet (PBUH), his family, his companions and the Muslim Ummah who remain true to his Sunnah until the final day.

This study would not have been possible without the intellectual support of many individuals to whom I am most grateful and indebted. First and foremost, I would like to thank my supervisor, Assoc. Prof. Dr. Nik Suryani Nik Abd. Rahman for her continuous guidance, support, and feedback throughout the entire dissertation process. I also thank Prof. Dr. Nik Ahmad Hisham Ismail for his careful and meticulous reading of the thesis.

My appreciation goes to all the lecturers in the Kulliyah of Education for opening up the new horizon of learning for me. Thank you for all of the valuable and interesting moments where you have given me a spot of wisdom and knowledge. I also like to convey my appreciation to all the staff in the Kulliyah of Education for their help, cooperation, kindness and assistance during my studies in IIUM.

Special thanks are also due to all the School Principals who allowed me to distribute my questionnaires to the students, and to all the teachers who permitted me to take their time to distribute the survey among parents.

I am equally indebted to the following people: Dato Syed Fakhri Baraqbah who always supports me and helps me in any way. I really appreciate that.

I wish to thank all my friends (in Malaysia and in Turkey) for their moral support, prayers and encouragement, without which I could never have a chance to complete my dissertation.

Finally, I am forever indebted to my family, my father may Allah have mercy and forgive him, may Allah bless her, and all my siblings.

Perhaps, I may have forgotten someone so just in case, my thanks to all of them. May Allah reward you all with His blessings.

## TABLE OF CONTENTS

Abstract .....	ii
Abstract in Arabic .....	iii
Approval Page .....	iv
Declaration .....	v
Copyright .....	vi
Dedication .....	vii
Acknowledgements .....	viii
List of Figures .....	xii
<b>CHAPTER ONE: INTRODUCTION .....</b>	<b>1</b>
1.1 Background of the Study .....	1
1.2 Significance of the Study .....	6
1.3 Statement of the Problem .....	7
1.4 Limitation of the Study .....	9
1.5 Research Question .....	10
1.6 Research Objective .....	10
1.7 Definition of Key Concepts .....	10
<b>CHAPTER TWO: LITERATURE REVIEW .....</b>	<b>13</b>
2.1 Introduction .....	13
2.2 Theory: Parenting in Islamic Theology and Western Sociological Literature .....	15
2.2.1 The Definition of Human Being and the Purpose of Creation in Islam .....	15
2.2.1.1 Fitrah of Man .....	15
2.2.1.2 Vicegerent on Earth (Khalifah) .....	19
2.2.1.3 Nature vs. Nurture .....	21
2.2.1.4 Nafs and Soul .....	22
2.3 Parenting from the Western Ideology .....	23
2.4 Meaning and Role of Marriage in Islam .....	26
2.5 Parent-Child Relationship in Islam .....	31
2.5.1 Children's Rights and Parents' Responsibilities .....	31
2.5.2 Parent's Rights and Children's Responsibilities .....	32
2.6 Ultimate Role Model: Prophet Muhammad as a Father .....	33
2.7 Practice: Parenting in Predominantly Muslim Countries .....	34
2.7.1 Parenting Styles .....	34
2.7.2 Parental Discipline .....	36
2.7.3 Positive Attachment .....	38
2.8 Developmental Approach .....	43
2.8.1 Cognitive Development .....	43
2.8.1.1 Vocabulary/Speech: Birth to Three Years .....	46
2.8.1.2 Emotional Control: Birth to Three Years .....	47
2.8.1.3 Math/Logic Development: One to Four Years .....	47
2.9 Erikson's Theory .....	48
2.9.1 Stage 1: Trust Versus Mistrust .....	48

2.9.2	Stage 2: Autonomy Versus Shame and Doubt .....	49
2.9.3	Stage 3: Initiative Versus Guilt .....	49
2.9.4	Stage 4: Industry Versus Inferiority .....	50
2.10	Piaget’s Cognitive Development Theory .....	50
2.10.1	Piaget’s Stages of Development.....	51
2.11	Parents Effect on Character Development .....	57
<b>CHAPTER THREE: RESEARCH METHODOLOGY .....</b>		<b>58</b>
3.1	The Concept of Tasawwuf in Turkey .....	58
3.1.1	Naqshbandi Cult .....	59
3.2	Participant .....	60
3.3	Procedure .....	60
3.4	Qualitative Research: Definition .....	61
3.4.1	Document Analysis Method .....	62
<b>CHAPTER FOUR: FINDINGS OF THE STUDY .....</b>		<b>63</b>
4.1	Al-Ghazali’s Model Of Parenting Skills.....	63
4.1.1	Relationship with Allah .....	63
4.1.2	Relationship with Children .....	66
4.1.3	Relationship with Others .....	68
4.2	Osman Nuri Topbas’ Parenting Model.....	70
4.3	Parenting in Islam.....	74
4.3.1	Happiness in the Family .....	74
4.3.2	The Meaning of Marriage in Islam.....	76
4.3.3	Duties of Parents Towards Their Children .....	78
4.3.4	The Role of Father.....	81
4.3.5	The Best Example for Us All.....	94
4.3.5.1	The Most Prosperous Way to Get to Know the Prophet (PBUH) .....	95
4.4	The Role of Mother .....	97
4.5	Children Responsibilities Towards Their Parents .....	99
4.6	Child Discipline.....	100
4.6.1	Good Manners and Courtesy.....	120
4.6.2	Good Manners Towards Allah Almighty .....	122
4.6.3	Modesty .....	123
4.6.4	Manners of Speaking .....	125
4.6.5	What Kind of Language Does the Qur’an Expect from Us to Use? .....	125
4.6.6	What Kind of Language Does The Qur’an Prohibit?.....	130
<b>CHAPTER FIVE: DISCUSSION OF FINDINGS, IMPLICATIONS &amp; RECOMMENDATIONS.....</b>		<b>133</b>
5.1	Discussion .....	133
5.2	Parenting in Islam.....	140
5.3	Teaching Good Manners And Courtesy .....	153
5.3.1	Good Manners Towards Allah Almighty .....	155
5.3.2	Modesty .....	156
5.3.3	Manners Of Speaking .....	157

5.4	Happiness in the Family .....	158
5.4.1	The Meaning Of Marriage in Islam.....	161
5.4.2	Duties of Parents Towards Their Children .....	163
5.4.3	The Best Example For Us All .....	166
5.4.4	The Role of Mother .....	167
5.4.5	Children Responsibilities towards their Parents .....	169
5.4.6	Child Discipline.....	169
5.4.6.1	Physical Abuse .....	173
5.4.6.2	Child Discipline of Messenger of Allah.....	175

<b>REFERENCES .....</b>	<b>177</b>
-------------------------	------------



## LIST OF FIGURES

<u>Figure No.</u>		<u>Page No.</u>
2.1	Erick Erikson's Stages of Development	48
2.2	Child Development, Parenting Strategies, and Causes for Concern, 0-7 months	53
2.3	Child Development, Parenting Strategies, and Causes for Concern, 8 months to 2 years	53
2.4	Child Development, Parenting Strategies, and Causes for Concern, 3-4 years	54
2.5	Child Development, Parenting Strategies, and Causes for Concern, 5-7 years	55
2.6	Child Development, Parenting Strategies, and Causes for Concern, 8-11 years	56
2.7	Child Development, Parenting Strategies, and Causes for Concern, 15-18 years	57
4.1	Modification of Al-Ghazali's Model of Parenting Skills Attributes Based on the Grounded Theory	63
4.2	Relationship with Allah	64
4.3	Relationship with Children	66
4.4	Relationship with Others	68
4.5	Osman Nuri Topbas' Parenting Model	71

# CHAPTER ONE

## INTRODUCTION

### 1.1 BACKGROUND OF THE STUDY

The concept of being a conscious parent has become a very essential concept for the past years in the world of psychological researches to find solutions to the alpha generation's problems. Home is the first place of a child; and parents are the first teacher of this place. As the success of a teacher decides the future developments of children, an effective parenting is very critical and vital in children's learning and development. A school employs trained and effective teachers to ensure the growth of the children successfully. However, there is not any place for parents to be ensure that their approaches to their children is in the right way. Unfortunately, all responsibilities have left on parents and assumed that they would solve the mysteries of parenting on their own (Spock, 1998).

Hence, parenting is learned vicariously. A person utilizes his childhood experiences to rear his own children. It means a person treats his children in the same way as he is treated by his own parents. Senkal and Gulsen (2018) reported that people behave like their parents or their perceived opposites and continue to do so, without awareness, until life experiences permit (or force) them to recognize alternatives to their programmed possibilities. Social, political, economic, and cultural changes happen constantly and these changes bring new challenges for families.

New technological advancements have also created many new challenges for parents. Like somewhere else, globalization has altogether affected Turkish society. In recent years, Turkey Report (2019) reported that Turkey has developed from being a

closed and conventional society. Expanding riches and the rapid dissemination of media and innovation has expanded the speed of change. Furthermore, advances in education and financial improvement have come about in higher goals for young women who as of late have gained a few get to to work exterior the family home.

This quick alter in Turkish society reflects on family life. Both parents have become engrossed with paid work, and children discover bounty of time to spend on the internet. Nevertheless, many Muslim parents know little on utilizing media and innovation (Al-Saif, 2003). As a result, children are learning almost remote culture and concepts, such as magnanimous and mainstream thoughts. These can differ incredibly from what they learn from their guardians, school educational programs, and their society. This new social setting has too made a condition where children have begun to break family rules and do what they need to do, regularly against their parents' counsel (Al-Rumizan, 2009).

Recently, Turkish guardians have been complaining that their children imitate outside societies and break family rules (Al-Nujaimi, 2005). They moreover complain that they are finding it troublesome to understand their children, particularly when they talk about mechanical and cutting-edge issues. At the 2 same time, the children feel that their guardians don't care sufficient approximately them since of the multiple obligation's exterior the domestic that their guardians carry (Al-Shiki, 2010). Although parents endeavor to oversee these issues, they have not come to palatable results because these issues are more noteworthy than their capacity to alter the circumstance. These days, a few guardians find themselves between the pound of alter and the iron block of conventions, traditions, societies, and Islamic values: a private battle that parallels broader social insecurities.

The young generation of today is increasingly disconnected with world. Technology is, sufficiently enough, everything to them, even replaces the role of parents to nurture their children. In today's world, technological devices became the teacher and guider of children that even starts from very young age. The children are living in their cyber and virtual world that do not trigger them to connect with others. Therefore, their spiritual and emotional constructions are neglected part of the cognitive realm that affects their psychological, mental and spiritual well-being. Since these are new developments, parents really do not know how to deal with these challenges. Whilst technology poses both good opportunities and many potential dangers to children, parents owe children to make an effort to understand the world (Bush, 2014).

Furthermore, in a joint family set up, grandparents assistance in imparting that training to newly parents. Since society is changing and nuclear family is becoming the new trend, the training and help from grandparents is also cut off. Joint family culture was exceptionally vital in shaping a person's character and conduct. It made a difference people to develop with magnanimous and tolerant states of mind. They learned to assist other individuals and to alter themselves for the wellbeing of the framework. Since no children were over cared and spoiled in that framework, they had the opportunity to create overseeing things and circumstances they were included. They had the chance to memorize that each thing would not happen as per their wish. The children of those days had opportunity to play together and meander all over they favoured which hone made a difference in generally advancement of their mental and physical conditions. Nowadays, the joint family framework is about terminated. People are kept to atomic family set up, where the individuals are reluctant to blend well with others. Children are confined inside the dividers of their domestic and their exer-

cises are limited to video/computer recreations. This alter have antagonistic impacts on the physical and mental status of present generation.

The marital bonds may moreover be impacted by the financial connections between men and women, which have moreover changed with ladies getting to be more fiscally free (Safa, 2002; Trask, 2010). Within the West, one result of globalization has been the rise within the significance of the voices of children in family choices (Trask, 2010). Be that as it may, this alter in significance has not necessarily happened all inclusive (Trask, 2010). Unfortunately, many parents do not put adequate attention to their children's education to be a righteous person as a vicegerent of God on the Earth. Parents' neglected behaviours harm their children. Many of the social problems such as crime, drug addiction, suicide, drop out from school, pregnancy out of marriage, and many more social problems, therefore, are increasing in the society just because parents ignore the development of children's emotional and spiritual intelligence.

Furthermore, external and internal factors cause many problems faced by contemporary Muslims in all around the world. The main reason affect the result is basically related to confusion and error in knowledge that leads to the loss of *adab*. Western civilization and values are followed by Muslim societies after colonialism unfortunately that is creating external factors. However, Syed Naqib Al-Attas describes the source as the internal factor of loss of *adab* is the main cause of Muslims' confusion and crisis that leads them to follow Western civilization.

Syed Naqib al-Attas said the issues that are related to moral corruption are the source of the confusion in knowledge and the loss of cultural identity due to the damage of secularization in the Muslim societies. He defined the knowledge as an arrival of meaning on the soul, arriving of the soul onto the meaning. Allah is the source of

knowledge with His attributes and Names. Knowledge, with reference to Allah Al-mighty as being its origin, is the arrival in the soul of the meaning of a thing. The role of soul is essential and heart seem as an intellect capacity from his point of view. Worship carries very precious meaning to demonstrate the level of knowledge and acknowledgement of the knowledge; it is because, through practice, the meaning comes to man.

Knowledge is important for every human being to guide them in this world and hereafter to reach happiness. The family institution is considered as an authority to nurture and educate children and transmitting right values to them. Al-Gazali said that moral training is something to be initiated from childhood. Children should learn first legal obligations (fard al-ayn) that must be performed by each individual Muslim, including prayer, charity, fasting, and pilgrimage. Individual obligation is contrasted with communal obligation (fard al-kifayah) which comes after legal obligations. Having good intention is very important in knowledge that bad intention overwhelms the good knowledge. Furthermore, wisdom is the higher level of education that needs to be the ultimate goal of parents.

Parenting from Al-Ghazali perspective emphasized the religious knowledge on parenting, communication skills, conflict management and right way of child education. Parents need to know what to give to their children at the right time according to children's age and capacity. Al-Ghazali said treat well with all and speak to everyone according to his intellect. He emphasized the level and capacity of person is very significant to educate. And he also said that do justice to the people willingly and come to them with what they love (Duties to Relatives, Neighbors, Slaves and Muslims; *Ihyaul-Ulumuddin*).

The behaviors of parents also very important to guide their children at the right direction since their children learn through implementation. From the Islamic perspective, one who should prevent wrong and evil and enjoy with right and truth. One who prevents wrong and evils should have the following three qualifications: knowledge about the act is wrong, God-fear and God-conduct in any action taken and behaviors. There are 5 stages of enjoining well and forbidding evil which are giving simple advice, give sermon with sweet words, abuse and mere out harsh treatment, force and prevent, and assault, beat and threaten. (Al-Ghazali, Enjoining Good & Forbidding Evil, Ihyaul-Ulumuddin).

The harmonies relationships among the faculties of desires, reason and anger help to build in the spiritual progress of the self. Parents' anger management and control of their children anger should be in the direction of Islamic guidance. When the faculties of desire and anger obey the faculty of reason and the Divine Revelation then the four cardinal virtues will emanate from the soul which is wisdom, temperance, courage and justice.

## **1.2 SIGNIFICANCE OF THE STUDY**

In general, this research is significant as it enriches parents, future parents and adds values to the educator's knowledge on the skills in parenting through formal and non-formal education of their children in all aspects of development. Furthermore, the scope of these research findings will assist the policy makers, educators and trainers for future development of policy and training in narrowing the gap as well as spearheading potential plan in shaping future generation. This research also will contribute to the field of education, family education, family development and developmental psychology. As a matter of fact, this research will suit conveniently as core content for

future teaching on family development at International Islamic University of Malaysia (IIUM) or other institutes. Subsequently, the findings from this research could also be used as a basis to develop future curriculum or syllabus on parenting skills or family development themes.

### **1.3 STATEMENT OF THE PROBLEM**

The child learns his personal identity, social and cultural values through his family structure. When the child arrives in adulthood, he creates his own family relationships by reflecting his family environment. For this reason, children should be given a chance to establish healthy relationship in their family.

Conscious Parenting usually focuses on the parents' development rather than children. It is because, parenting is the most basic effective element in the development of the child and the formation of his personality mentally, physically, emotionally and socially. Effective parenting is to support the child's development in the best way, to help him acquire the skills he needs in the best way and to direct him in the formation of his personality.

It is very important to observe the child well and to shape the parenting attitude according to the needs and characteristics of the child. From conscious parenting perspective, in the relationship, it should be essential to love the child unconditionally, to accept him as he is, to treat him with respect and love.

Effective parents should strive to provide a peaceful and safe environment for their children. They take care to create a rich environment where they can develop their skills and eliminate their deficiencies, and support their emotional and social development as well as their physical and mental development.

However, the situation of the families give opposite picture. Unfortunately, the number of divorce is getting higher while the violence reach to intense level. It is not quite easy for parents to provide all these peaceful environment for their children in the chaotic relationship they have. Regarding to this case, Turkey Statistics Institute (TUIK) announced that the increase in the number of divorces, according to 2019 statistics and takes the downward trend in the number of people getting married. The number of couples married in 2019 decreased by 2.3 percent to 541 thousand 424. The number of couples who divorced was recorded as 155 thousand 47 with an increase of 8 percent.

The child reflects how children will behave to other people, they will cope with that problem when they encounter a problem by internalizing what they see in the family (Aral Basar, 1998). Social cultural elements are passed on to the child within the family; thus, the child takes its place as the smallest carrier of culture in society (Bulut, 1990). Previous researches were pointing the children in their abnormal behaviours, however, this research focuses on the parents' relationship with their children. Therefore, it has very significant meaning to have good family relationship where this research tries to demonstrate how it will be.

Furthermore, the increasing number of moral violations and various social problems are the main indicators to the collapse of the parenting unconsciousness. Parents' failure to educate their children as a vicegerent of Allah Almighty and loss of *adab* are the main factors for the collapse of the family institution. Unfortunately, the collapse of this essential institution does not only bring harm to the personal level but also to the societal level.

In regard to this problem, there is a crucial need to understand well the necessity of education and knowledge in the family institution. The idea of secularism affects every mind except of any nations influenced by the Westerners.

Cognitive, emotional, behavioural, and spiritual aspects of development need to be clarified and understood by parents to implement on to their children. Most of the parents are not very clear on teaching due to the lack of knowledge. Especially when they are the parents for first baby, they practice a lot of wrong things in their children education. Ozel and Zelyurt (2016) found in their research that most of the parents are feeling lost in the education of first babies and they realize their mistakes when they have second and third babies. This research helps parents to not feeling regret in their education of their children.

In the previous researches, mother's contribution to the conscious parenting has been studied, however, father's involvement did not cover enough especially from the Islamic point of view. Therefore, this research tries to provide comprehensive approach to the parenting from Islamic perspective.

#### **1.4 LIMITATION OF THE STUDY**

The research only centres on Osman Nuri Topbas' parenting skills and attributes based on the Grounded theory. The researcher focused on his parenting skills and attributes as caregiver, educator and role model to his own children and people who followed him as a scholar and spiritual leader. The research respondent is the entire sample of Osman Nuri Topbas. This research encompasses his childhood experiences with his family on the way that his parents assist him to be a spiritual scholar.

Furthermore, this study seeks to understand his approach to his own children and also people who follow him as a spiritual leader. Although he has many institu-

tions that govern with his way of teaching about parenting, the research still comprehends some group of people in Turkey.

Turkey is the only country contributed to this research. Culturally this research has bounded only one perspective. It may differ if this research has done in different areas.

### **1.5 RESEARCH QUESTION**

How Osman Nuri Topbas's nurturance to become scholar and spiritual leader shaped his way of parenting?

### **1.6 RESEARCH OBJECTIVE**

This research seeks to address a holistic approach in educating the Muslim parents to raise successful individuals through right parenting approach for this life and hereafter.

### **1.7 DEFINITION OF KEY CONCEPTS**

#### **Child Development**

Child development is the investigation or examination of procedures and instruments that operate during the physical and mental improvement of an infant into an adult (Wardell, 2012). It defines the gradual growth of children as they become more advanced and stronger (Oxford advanced dictionary, 2002).

## **Parenting Skills**

Parenting ability is a particular skill in the process of promoting and supporting the physical, emotional, social and intellectual development of a child from infancy to adulthood (Davies, 2000).

## **Nurturing**

The act of process of raising and promoting the development of training, educating, and fostering (Webster's New College Dictionary, 2009) or the act that care, encourage, and support the children while they are growing (Oxford advanced dictionary, 2002).

## **Conscious Parenting**

Consciousness by its very definition is a concept that has been commenced but not complete work which is a state of evolution from unconscious thinking to conscious judgement. To be conscious parent intends to take active role in the process of conscious growth. This, by definition, implies opposing an over-connection to the 'doing' parts of life and moving your energies to take part in the 'being' parts of life. It is awareness, not love just that has the ability to show us unity. It is this unity that is deficient in guardians. Unity is a language we learn in youth. It is from this fundamental spot that our youngsters connect with their future with a feeling of fellowship and mutual solidarity, with their 'own sort', however with the Universe itself (Tsabary, 2012).

Consciously Parenting is about respecting the needs of your child and responding with love to your child. Consciously Parenting requires parents to be mindful and conscious in their interactions (Thompson, 2014). When they are reacting to something that their child has done, look inward to see what that is bringing up for

them to work through. When they understand themselves and their reactions, they will be able to respond to their child in that moment from a loving place.

