

## **Study of Family's Role in Their Children's Training From the Perspective of the Holy Quran**

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### **ABSTRACT**

*Humanization and reaching to the ultimate perfection is all thanks to proper upbringing. Different genetic and environmental factors effect on child training meanwhile, the family is the most fundamental institution for raising children. Family environment both in terms of priority (time and location) and priority (the quality of effect) is the most important environments that can provide a suitable ground for the child's physical and spiritual talent. However, one of the elements that can be very effective in educating children by family is the prospective of holy Quran for children's education. So in this study, the family's role in their children's training from the perspective of the holy Quran has been studied. The research method is library and documentary. The results of the research showed that from the prospective of Quran, family institution while being a social institution it is an ethical, moral and juridical institution that law and Ethics are intertwined in its field and kindness and love govern on its relationship. According to the holy Quran verses, in studying the family institution, it's all aspects must be studied and avoid from studying it from only one dimension. In the current situation, all who care about communities are trying to find basic strategies for maintaining families' health and base solidity and control the present crisis situation by presenting these strategies to community and decrease tension and crises in community and in this context it is necessary to return to the true culture of Islam in our society, a religion that has the most respect to the family and its sublimity and know this sacred institution as a training center and a love and mercy institution.*

**Key words:** Family, ethics, training of children, the Holy Quran

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### **I. Introduction**

The institution of the family and its functions has been considered by the religions, schools and different cultures for a long time. This effective institution in Islam also had a high position and special attention has been given to it. In Islam, family is one of the underlying institution of existence foundation and it is the main structure of the Islamic community that steps forward along with other community structures to realize the goal of humanity, as the successor to Lord. From the perspective of religious teachings, family is the cornerstone of society that connects the individual to the community and connects generations and connect various social groups to each other (Cheraghi Kotiani, 2009).

In addition to the satisfying of the sexual needs some other goals can be cited for the goal of the family formation such as Survival and training offspring, participation in material and spiritual life, resolving of economic needs and acquiring power and social status (Kahani Moghadam, 2008). Islam as a humanization school pay the most attention to the nobility of family. Therefore, it knows this sacred institution as the training center and believed that well-being and misery of the human society depends upon the interest and corruption of this center and knows the aim of the family formation as satisfying emotional and spiritual the needs, including achieving peace. Families that are founded on three bases of peace, love, and kindness will find the necessary strength, because when there is affection and love, the tolerance of family members, especially the couples, will increase and the field of tension between them reaches to the lowest possible and settlement and peace will be created (the same reference). Ibn Sina explains the fundamental link between these three elements: «it is obligatory that the marriage be tight and solid to avoid divorce and separation because of irrationality and the string of community and family will not be broken and if the base of marriage is weak and frail, the separation and divorcing will be happened by any brief things, the men and women need to renew their marriage and there will be great losses in this» (Ibn Sina, 1984). According to what has been quoted from Imam Sadiq, the sublimity of faith is the most important and most obvious educational effect of kindness because man tries to satisfy the needs of others. Now if this person take on the role of mate, he will focus his kindness on his mate. It is in such a circumstance that the human's tranquility will increase simultaneously. By the centrality of rest and love and mercy in the regulation of sexual relationships can strengthen the commitment of spouses to each other

for example, it will be impossible to marry to prostitute women who dispose their body for money (Sayed Sabegh, Vol. 2, and p. 95).

Undoubtedly the love and mercy in the family causes that parents spent all efforts to educate and care their children therefore, efforts have continued for survival of generations and the human life is always safe from the danger of destruction. The existence of such mercy and love all over the community and among the people can be effective in the promotion of moral values and improving of the quality of people's interactions with each other (Tabataba, 1981, Vol.16, 166).

The methodology and the study of educational methods has a very important and special place in the system of Islamic education in fact, the fruits of the fruitful tree of education will ripe when educational points be implemented in the form of appropriate methods. The Imams have employed methods and ways in their educational tradition that discovering and studying these methods will be a great provision for their true followers. The success of moral education is dependent on appropriate field. Therefore, in the Prophet Muhammad's (PBUH) and Ahl al-Bait's (PBUH) attitude much attention has been paid to provide appropriate field and by using educational methods have tried to pave the way for the fulfillment of the role of moral education goals and know the family as the most important institution in the education of children.

So in this research, the families' role in children's education will be studied. In the direction of the research goals, the question that will be proposed is:

What is the impact of following of Quran issues by families on the educating of children?

### **Theories**

Dalvez Law Dictionary defines family as: Family is a legal entity consisting of a set of people who are linked together by blood or marriage or adoption strands. In a more limited sense, the word of family represents a participation arising from marriage which includes husband and wife and their children (Keynia, 2007).

The definition of family has been changed over time. From a perspective, the family is: The legal link between opposite sexes based on stable relationships, religious sanctity, and deep emotional ties associated with a sort of social contract and important cultural works (Karllson, 1963). In this perspective, the original meaning of family is associated with a social contract and a legal, social and emotional link. From another perspective, marriage is a process of interaction between two people that is formed according to the legal requirements during a ceremony and in general their action are accepted by law (Karllson, 1963).

Today, the controversy over the definition of family is focused mainly on two issues of structure and function. In other words, in defining of the family the question is whether it should be noted to structure such as parents, children and the relationships of blood, marriage, adoption or people unrelated by blood, marriage or adoption living in a house can be known as a family because of similar functions of the family?

Literally, the family means lineage (Dehkhoda dictionary) and idiomatically it is difficult to present a comprehensive and universal definition of the term of family because of the disagreement of experts. Some sociologists believe that the family is a group of persons who are directly linked together with kinship ties and the elder members of it are responsible of taking care of children (Engles, 1973). It seems that according to Islam's teachings the family is a set of people who are linked because of causal relationships (the marriage contract) or relative (child and siblings) and in proportion to the kind of their relationship and kinship with each other, they have social, legal, educational, behavioral, economic, religious and moral responsibilities towards one another (Gidenz, 1995).

### **Types of family**

According to the history of human life evolution and changes in the social and cultural patterns (In spectrum of time, place, developments in technology and the transformation of the traditional society to industrial), the family has been observed in the form of variety of patterns. Among the most common and most general of these divisions, there are two types of families that include extended family and nuclear family.

#### **Extended family**

It is a type of patriarchal family that will be created through marrying of families' young members and casual links. For this reason, this type of family consists of several blood group, group marriage and several child adoption groups. The extended family has an important role in meeting economic, social, educational and emotional needs of its members and this will be achieved through a vast group of relatives. That's why the members have a high level of relation to one another and the death of its members will lead to separation and disintegration of whole family.

#### **Nuclear family**

The nuclear family consists of parents with children or without children. The separation of workplace from home, the importance of education for parents and children, power structure, how to choose a spouse, child bearing, familial ceremonies, the division of labor in families, the way of participation in the affairs of home and

community and foresight of children are some of the main issues in nuclear families in modern times (Jamshid, 2004).

### **Concept of education**

In a general sense, education consists of different physical, mental, emotional, intellectual, social, moral and religious aspects and each of these aspects is important in human life psychologically and educationally. It is necessary to consider the harmonious and systematic growth of child in the first period of child's life, so that the child will be in trouble if he is not educated and considered in one of these periods. Realizing and achieving of this goal is a huge responsibility on the shoulders of teachers and trainers of children, including parents, teachers and those involved in educating at schools.

Pedagogy has two important roles of education and training, education is an attempt to teach the techniques, skills and abilities required to meet the needs of society and training is fostering the child's religious sense which is an innate sense. It is necessary to study all aspects of pedagogy because of its main role in human life, but this study tries to review the families' role in educating children (Ehasani, No date: 5). Idiomatically, the training is to grow someone to be able to remove the obstacles and provide the field for flourishing of talent and actualization of its hidden powers (Ragheb e Esfahani, 1983).

### **The importance of family in stages of life**

We read in verse 74 of Surah al-Furqan: those who say: 'lord give us of our wives and children what pleases our eyes and make us leaders to the fearful (Furqan, 74). This verse emphasizes the importance of family and it's leading in the formation of human society. As it introduces the healthy and shining link of family as ideal for the righteous. Within social unit of the family, parents are as patterns for children from the beginning the birth of children, the role and meaning of the importance of the family in improving the human condition is in the same fact (Tabataba.Hakim, 2012). In the following of this article we briefly study the role of the family in the fetal, childhood and adolescence stages.

### **Fetal stage**

For the prevention and mental health in different periods, Islam has directorial and guidance teachings. At first, we will study the fetal stage because the share of genetic factors and congenital mental disorders are more than other factors; thus Islam has paid special attention to this period. We inherit a lot of traits from our parents. In this way, the source of many vital functions, as well as physical and mental disorders rooted in the human psyche which are inherited can be realized. Dr. Karl says: Drunkenness of husband or wife at the time of intercourse is the real crime; because children who are born in this condition often suffer from severe neurological or mental complications (Beheshti, 2006). Imam Sadiq (PBUH) said: If a woman obeys his drunken husband and lie with him, her sins are equal to the number of stars in the sky and every child that is born, is evil (Sharafi, 1993).

### **Childhood**

The baby begins its first interaction with the environment in the family. In this early foci, the first influence and reception will start and the child will be placed in social development process gradually. According to psychologists, early childhood has a main role in his personality growth and future. The most of child's knowledge from himself, others and the environment will be formed in this period. The family that has a decisive influence on character building of children must be familiar with Islamic education system and the various influences of behaviors on the formation children's character. The amount of Physical and mental health of children depends on the relationship that he has with family and to what extent his needs will be satisfied by family. The children who their emotional and security needs will not be satisfied will be faced with many difficulties. The problems starts with mischiefs and simple lying in these children but due to the unorganized situation of family, it will be led to the crimes and offenses in adult time.

### **Adolescence**

Seeking independence is one of the most important characteristic of adolescence. In a manner, he wants to prove his growth and independence to family. Accordingly, he increases the distance between himself and family and approaches to peer group. If the family is not familiar with its basic functions during this period and does not know features of adolescence, it will not have a correct training function. Perhaps the incorrect behavior of family members and its inappropriate will estrange the adolescent from this environment (Tabataba Hakim, 2012).

### **The teachings of Quran about the training children Educating of familial virtue of God**

About familial virtue and marital issues of men and women, God proposes the issue of permission before entering the room when a man and woman are likely alone and commands that children should never be entered without the permission of parents to their bed room; as in verse 58 of Surah Noor said that: o you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is knowing, wise.

Family, the place of mentioning and recitation of divine verses (and remember that which is recited in your houses of the verses of Allah and the wisdom. Allah is the subtle, the knower) (AL-AHZAB, 33). What is used about the above verse and interpretation of Allameh Tabatabaei (Almizan), is that if a home be cleaned from any evil and God be praised and worshiped, that home will be out of a walled cold home (Tabatabaei, Vol.16, p 166).

### **The tradition of Salaam (salutation)**

When you enter houses, greet (with peace) one another with a salutation from Allah, blessed and good (AL-NOOR, 24).

The purpose of greeting one another is greeting the people who lives in that home and if he did not say: greet the inhabitant of the home, he wants to keep the unity of the Muslims; because all are human beings and God has created all from a male and female. In addition, all are believers and faith has gathered them, because it is stronger than any other factor for the unity. God says: greet the inhabitants of home, since Salaam (greeting) is an expression of holy salutation from the Lord, the most excellent relationship between family's members will be created when they greet one another and remembrance of God is among them. If this holy relationship is established at home, it certainly will be brought to the community. So the truth of Salaam is the expansion of the health and safety of humans (Mohammad Ashnai, 1994).

### **The impact of family on training of children from perspective of Quran**

Family is the first environment for child training. The moral virtues grow in this environment and cornerstone of human morality is placed in the family (Safarai Parizadi. 2009). The holy Quran knows using kindness in expressing the values and norms as one of the effective methods of socialization and education of children. Verses 13 and 19 of Surah Luqman emphasizes that the parents are the most effective teachers at home and school that have a particular great contribution (Amiri Garosi, 1995). In these verses, Luqman as a preacher speaks with kindness and advices his son kindly and gives reasons to his argument, because being aggressive not only destroys the impact of preach but it causes the impudence and arrogance (Mazaheri, 1985). Verse 74 of Surah al-Furqan knows paying particular attention to raising children and their family and their sense of responsibility as one of the characteristics of true believers, this verse is interpreted as: They continuously want God and say:" o my Lord give us spouses and children who bring us gift and glory" (Makarem Shirazi et al, 1995).

Discussion of education in Islamic issues are so significant that holy Quran has expressed that one of the important mission of holy prophet (PBU) is the need to understand the people about the importance of education in the family. Holy Quran cites the internalization of religious values as one of the tasks within the family and parents. So that the holy Quran has recited the encouragement of children to pray as an important religious rite as the main task of the head of family. Another very important pedagogical issues in the Quran is how to express love to the children, in verses 14-11 of Surah Yusuf, God also noted the important educational point and says that the parents must refuse false affection and provide the field of independence for their children. Also in verses 7-10 of this surah, it is emphasized on the expression of love of parents to their children in a way that the other children's envy not to be provoked (Makarem Shirazi et al, 1995). So, as we have considered that there are various verses in holy Quran about training of children and emphasizes on the internalization of religious values and religious and moral beliefs.

## **II. Conclusion**

We have found from the study of the total verses of the Qur'an that all issues within family and its special solutions have been expressed. According to the verses of Quran, family has a divine and sacred nature and a moral, emotional and spiritual relationships among the members of the family should be established. From the perspective of holy Quran, family is a social, institutional, moral, spiritual and juridical institution that law and the ethics are intertwined within it and love and kindness is governing on its relations. According to the verses of holy Quran, all dimensions of family must studied and it should be avoided from its one dimensional study.

Considering the importance of family, it has been written in preface of the constitution: « Family is the fundamental unit of society and the main focus of human excellence and growth and ideological and idealistic agreement in family formation which is the main field for evolution growing of human being is a basic principle and it is the duty of Islamic government to provide the possibilities to achieve this goal ». So it is important for families to have the knowledge of human training to train specialist and experts and it is on government to investigate the status of studies and researches, policymaking, planning, performance and related agencies and institutions responsible for family regularly. Many dangers, such as immorality, addiction, divorce, emotional and psychological problems endanger the youth and families. To get rid of these risks no choice for families but to seek refuge in the regulations of Islam in the light of Quran teachings which leads to a successful marriage and family formation along with strength and peace and training of righteous children. Education and social emotions as the most important features of the human system emanates from the family. In the current situation all who care about communities are trying to find basic strategies to keep the families healthy and to maintain and strengthen the foundation of it and by presenting these strategies to community control the present crisis situation. In this regard, it is necessary to return to the true culture of Islam in our society; a religion that respects the excellence and honor of family and know this sacred institution as love, mercy and training focus. What families should be considered in the training of children is:

Learning from observation of parents' behavior is more important than their word, therefore parents should be careful about their behavior lest through their actions impact on training their children. Parents are the only trusted patterns for children. The child is trying adapt its behavior based on their behavior as much as he can. So if parents pay attention to the orders of religion and pray for God, it will effect on the religious and spiritual dimension of children undoubtedly.

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