Islamic Perspective about Second and Third 7-Years of Child’s Life Upbringing

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ARTICLE INFO

Article history:
Received 2 February 2015
Received in revised form 28 February 2015
Accepted 10 March 2015

Keywords:
Islam, Child Life, Responsibility

ABSTRACT

There is no agreement on the definition of the upbringing and there is no unique definition of it. Furthermore, it is not possible to find a single and comprehensive definition of upbringing. In this work we well suggest some of its definitions since one of the most important interests of defining upbringing is that it reveals the educational school. If a person wants to reach perfection and needs a ladder to reach this goal, undoubtedly, the first step of this ladder is the formation of a family. A family established on Islamic criteria provides soul and body relaxation and the present sincerity, sympathy, compassion, and coordination removes neural fatigue, physical distress so that, the family becomes more cooperative and powerful. One of the main tasks of a family is upbringing of children. Although this case will be discussed in detail later, but upbringing has familial effects which will be discussed too. Depending on the extent of human education, upbringing can never confine and summarized in a few ways and methods. However, based on the necessity of familiarity with the methods of religious education we will briefly mention some of the most important methods with the help of verses of the Holy Quran and the traditions of the infallible Imams. In Islam, in order to educate the child, his/her life is divided into three phase of seven years and in this work, we will investigate the second and third phases. Second 7-years are the period of submission and obedience and from the growth view, the child is reached to the extent that is able to understand the concepts and be subject of the Hadiths, in this period, parents have two important course of duty as discipline and education process. Therefore, this period is crucial in child rearing and as mentioned in the hadiths, in this period, parents have two important course of duty as discipline and training in good manners and instruct and educate the child thus they must pay attention in these tasks with all their power. Third seven Years as suggested by traditions are called as the period of work and consulting. It means that, parents must benefit their children as advisor ministers and consultants by making them to work and act along them and take responsibilities under their supervision. This period is the period of entry into responsibility.

INTRODUCTION

This paper explains the facts and guidelines that are followed in the relationship of parents and children and educating the children as it is based on the words and deeds of the Prophet and God’s commands. From the words of God and commands of Islam, final solutions are extracted in the relations between parents and children by defining determined tasks for both parents and their children. Some of the philologist have defined upbringing as to foster, increasing, being the owner, finalizing, and the constructive and master [1].

Maqayis Al-Lughah have suggested the meaning and concept of upbringing in three principles as the following:

First principle: the reformer of the things, therefore, the creator and owner of anything is called Rabb (God).

Second principle: which is consistent with the first principle and mentions the necessity of companionship and supervision of the upbringing subject.

Third principle: explains attaching of something to something (Ahmad ibn Fars Zakariya, 382/2 - 381) in another definition of the word correction [2].

There is no agreement on the definition of the upbringing and there is no unique definition of it. Furthermore, it is not possible to find a single and comprehensive definition of upbringing [3]. In this work we well suggest some of its definitions since one of the most important interests of defining upbringing is that it
reveals the educational school [4]. Sociologist such as William Goode and Clark Vincent consider family as a mediator between community members and believe that, family is a shelter to escape the conflicts of social life. Although, the family functions are different in different cultures, but these functions include as the following:

- Regulating sexual relations and procreating,
- Establishing deep emotional bonds between family members,
- Taking care and protection of children, the disabled and the elderly,
- Providing economic security,
- Stabilizing social status, and
- Socialization of the children [5].

**Position of the Family in Islam:**

If a person wants to reach perfection and needs a ladder to reach this goal, undoubtedly, the first step of this ladder is the formation of a family. A family established on Islamic criteria provides soul and body relaxation and the present sincerity, sympathy, compassion, and coordination removes neural fatigue, physical distress so that, the family becomes more cooperative and powerful [6].

One of the most important aspects of upbringing is its familial effect so that, the way a child educated shows its effects in the family and directly covers his/her behavior. Therefore, since the behavior of children originates in their parenting methods meaning that, this affect not only their present family but also their future family (after their marriage) and their behavior with their own children, this issue is very important.

For example, parents can teach their children to recognize and respect their self-esteem and dignity as well as dignity of others too. Children must learn to respect themselves and others and this must be one of their virtues. In addition, they must learn not to violate and infringe the rights of other people as well as avoiding bad manners. Therefore, they must gain dozens of desired moral characteristics that underlie the success and benefit Happiness in social life and national coexistence with other fellow human beings.

Therefore, one can claim that, values and counter values of the society mainly rooted in the behavior and treatment with the children. The type of upbringing that inspired the children through their parents determines their directions and movements in the society at the present time and the future. In other words, the seeds that planted inside the home and the family will prosper in the heart of human society.

According to Quran, religious education is the most important and essential need of a human, so that in an Islamic society it is obvious for everyone. Religious education means divine morality and politeness [7]. Therefore, if we look to the Quran from upbringing perspective, education and welfare is obvious in all of its verses and one can say that, Quran is human-making factory.

**Methodology and Data:**

Among the various definitions, the most broad and comprehensive definition is presented by the author of the book “A look back into Islamic education”. He says that parenting methods include the instructions that tell us what we need to do to achieve the intended destination [8].

Upbringing methods are divided into two groups:

A) Upbringing methods for the subject: parents, teachers and educators has to be trained in the practical methods of educating based on the predefined goals in order to select the most suitable method for the subject such as role modeling, kindness, encouragement, discipline, and so on.

B) Methods of self-purification which are used for spiritual perfection such as refining vices, gaining virtues and so on [9].

There are several methods for practical education in Islam. In the following we will introduce them as well as explaining some of them:

- Role modeling method
- Moderation and consistency method
- Lenity in religious education method
- Encourage rather than punishment method
- Gradual training method
- Divine preaching method
- Practical training method

**Gradual training method:**

Teachers and parents should not teach the child all things in a compressed manner, regardless of his/her age, but the education of the child must be gradual proportional to their age and growth. Gradual training means to start from simple contents such as simple and short stories. Furthermore, about reading, writing, and other trainings, the educations must continue to the end of the maturation with considering the age of the child and his/her readiness to learn presented educations.
Divine preaching method:

Literally, preaching means prohibition that is conjoined to the threatening and also means mentioning the goodness so that dilutes the heart [10]. In addition, some define it as advice, consulting and anything that calls man to the good deeds and prohibits him/her from crimes [5].

Because human nature is such that takes effect from benevolent guidance therefore preaching and advise is necessary for everyone especially children whom educational personality is not completely developed. Accordingly, fully dedicated instructors must remind the truth in the form of good preach.

Practical training method:

There are several upbringing methods and all of them are important. One of these methods os practical training so that, parents should be the epitome of action, not just words. One of the traits God gave man is imitation. It is especially apparent and remarkable in the childhood so that some call it as instinct of imitation [11].

This strong tendency in humans causes many children to learn and utilize living traditions such as eating, dressing and talking and some movements from others. Parents, through their behaviors create deeds such as entrust, fulfilling promises, seeking truth, love, lying, revenge, breaching and so on. Children usually imitate their parents as their model of the actions, behavior, and speech especially in the second seven years of their lives.

Therefore, practical method of training can be beneficial to children's education and through which parents can help their children learn many good things provided that, their words corresponds their acts. For example, a mother trying to teach cleanliness to her children must show them it in her actions, thus, children easily accept this concept and parents will achieve their goal and objectives.

Islam has divided child upbringing to three seven years phase and in this work, we will explain the first seven years.

Islamic upbringing of children in the first seven years are:

After the first seven-year period, the great responsibility of teachers as true educators after parents will be started in the way of training them and prospering their intellectual and spiritual abilities. During this period, children are a farms ready for seeding and their gentle heart, free mind, and lively spirit bring great responsibility for parents and teachers. Imam Ali said to his great son Imam Hassan that, the heart of a teenager is like an empty filed that accepts planted seed, therefore, I engaged to train you before your heart being hardened and you mind being preoccupied.

Quran as a divine book and the most important Islamic source has a great role in religious education. Imam Ali, in his educational letter to his son Imam Hassan, after emphasizing the importance of education introduces his first step as educating Quran and its commandments which states that the lawful (Halal) and unlawful (Haram).

The most striking example of religious education is prayer. Furthermore, prayer is the most important and greatest rule of God so that acceptability of all other acts of worship is depended to it. Imam Ali, in ordering prayer to his children says that, fear God, fear of God on pray for it is best of the acts and is the pillar of the religion [12]. He also follows that, teach children to pray in childhood and make them pray in adolescence. Prayer is very effective in refining, cleanliness, and bowing before the Lord especially for teens and young adults.

Results:

Ethics education and training, as well as familiarity with the religious beliefs are of the parents tasks for their children. However, it is worth mentioning that, in order to teach these issues, ethicists, emphasize that, some of these matters are theoretical that must be taught to children and some of these are practical that must be expected from children to act. For the theoretical part, parents, through increasing their knowledge can easily learn them but for the second part which is applying the learned things in the field of morals, educations, and religion, the actions of parents have essential role since actions and behaviors have more effects rather than the words and speech only.

One of the rights of the children is supporting them in satisfying their sexual needs through reasonable, humane and ethical means. Thus, as noted earlier, according to Islamic rules, facilitating marriages is among the rights of children on parents.

Furthermore, since sexual relations outside of marriage lack transcendent human approach and may lead to the creation of child without identity and deprived of basic human family support, Islam deeply prohibited all factors that cause early puberty in children. In order to religious education of the children and lack of sexual deviation it is necessary to consider the children's bedroom and separating beds of boys and girls is one of these considerations. Even we must separate beds of girls with girls and boys with boys after ten years. In addition, it is not appropriate for boys to share bed with their mother and girls [13 , 14]. Imam Sadiq says that, it is required to separate the beds of boys more than 10 years from the beds of women.

International Journal of Administration and Governance, 1(1) January 2015, Pages: 1-4
Conclusions:
In this work, in addition to mentioning the mutual rights of parents and children to each other, one of the most important rights of children is the issue of upbringing. Children are the fruit of human life and deserve respect such as an adult. Parents often spend most of their best times to provide children's needs such as food, clothing, education and training as well as supporting their mental and emotional needs. However, none of these can be achieved without spending a lot of time, when parents have lost most of their life and there is no compensating and turning back for the lost time unless the children will be successful people and useful for themselves and the society. The main factor of human growth, prosperity, and happiness depends on religious education and this is only achievable in the light of Islamic upbringing except that, the structure of human existence in childhood and adolescence have been properly developed based on innate tendencies.

In this paper we will try to investigate main relations between parents and children following by discussing child upbringing from the perspectives of Quran, traditions of Imams, and sayings of the scholars especially ethicists. This paper explains the facts and guidelines that are followed in the relationship of parents and children and educating the children as it is based on the words and deeds of the Prophet and God’s commands. From the words of God and commands of Islam, final solutions are extracted in the relations between parents and children by defining determined tasks for both parents and their children.

In addition, we tried to logically explain the almost comprehensive instructions covering the words and behaviors of leaders of Islam in order to present the relationship between parents and children based on the Islamic opinion.

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