

## **The Relationship between Family and Education in Islam**

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### **Abstract**

The main purpose of this article is to express the relationship between family institution and education in Islam. This research is done for several purposes; first, what are the factors of education from the perspective of Islam as a heavenly religion? In the meantime, what is the position of the family and can the family be in the first place of these factors? Education in childhood is the basis for the formation of the quality of human labor. Here as, the starting point of education is the family. The family factor is a special factor; because the principles that govern it in the field of education are unwritten, and at the same time very decisive. In fact, the family is the centerpiece of education, but unlike formal education institution, it has no signage. This research has been done by descriptive-documentary and analytical research method and based on data from Islamic texts and sources. Coombs and Daniel (1991) analytical method seeks to provide a clear and complete description of each concept or topic. Accordingly, in this study to provide a comprehensive picture of the perspective of Islam, i.e. verses and hadiths, as well as studies and studies of psychologists and sociologists and social psychologists as well as the legal laws of Islam and the legal laws between the "documentary" method has also been used to present the international educational role of the family, the necessity, limits, preconditions, and its achievements. Studies show that the family plays a very important role in the formation of children's personality in terms of psychology, education and training.

**Keywords:** family, first school, education, Islam.

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### **I. INTRODUCTION**

Childhood education not only affects individual success and happiness, but also determines the quality of the workforce and the capacity for innovation (Heckman, 2011, pp31-35). Some studies have mainly focused on the impact of family background on the final level of education, especially on higher education, but it is worth noting that education is an ongoing process in which educational performance in the previous stage influences the later stage. (Zhonglu Li & Zeqi Qiu, 2018).

Islam has set special programs and instructions for the development and upbringing of the child and has entrusted its implementation to the family. Throughout childhood and adolescence, which is the most important period of child development and upbringing, there are many special programs and educational instructions in choosing a name, breastfeeding and weaning, in loving and caring for children, and in observing justice, fulfilling the covenant towards them. It has been expressed both during puberty and adolescence.

Imam Sajjad says: Your child's right over you is to know that his existence is from you and his good and bad in this world is related to you and you should know that you are responsible for him and you are responsible for educating him in the best way Do it and it is your duty to guide him to the Almighty God. (Imam Sajjad, Page 233).

### **II. RESEARCH LITERATURE**

Education is one among the few crucial factors that contributes to the positive social development. It is directly and indirectly influences many factors of development and can bring significant social change. Creating an environment to have quality education is a moral responsibility of family, society and state for building the sustainable human resources. (Pratibha, 2014)

A study of verses in the Holy Quran, including Tahrir / 6, Taha / 2, Maryam / 55, Lughman / 17 and 13, Hood / 44, as well as the narrations of the Infallibles (PBUH) such as poetry, 1382 AH, Shu'ba al-Harrani, 1404 AH, Amadi Tamimi, 1407 AH, Hor'Amili, 201, Nahj al-Balaghah, Sermon 84 and Malik Ashtar Pact, 1384: 209. It is stated that in the religion of Islam, the family is the first and most important educational institution that organizes human beings under the influence and structure of their education. It is the clearest manifestations of mercy and kindness that, due to special emotional relationships, have the most lasting spiritual, moral and behavioral effects on the human educational structure. (Samadi&Rezai, 2011).

In the field of educational topics and attention to the role of effective factors of excellence, many books and researches have been written in the field of writing, some of which are mentioned below:

1. Ali Hemmat Banari in a study entitled Imam Ali (as) and child rearing, has dealt with the role of hereditary and environmental factors in child rearing. According to him, the Commander of the Faithful Ali (as) paid attention to both of these factors in his biography. Mr. Hemmat Banari has mentioned the factor of family and friends as two important factors in education from the point of view of the Commander of the Faithful.

2. Gholamreza Modabar Azizi, in an article entitled The Role of the Family in Religious Education, while pointing to the importance of the role of the family in education, has listed the items that should be considered by parents for proper education, including: The truth of the parents; 2. Efforts to coagulate pure sperm; 3. The effect of a good name on religious education; 4. The role of the mother during infancy and....

3. Hossein Ali Kouhestani, in an article entitled The Role of the Family in Raising Children, refers to the factors of upbringing, of which the family is the most important, and considers the observance of principles necessary for parents to fulfill this role, including the moral principles he has considered. It is possible to cultivate children's self-confidence and show their confidence. (Rostami, 2015).

James S. Raw examined relationships between adolescents' perceptions of their family and school environments and measures of their creativity, morality and self-concept. Parallel forms of environment schedules were used to assess the social-psychological contexts of families and schools. Data were collected from 312 16 year-old Australian students. Using commonality analyses, the results indicated that (a) adolescents' self-concept and morality have moderate associations with their perceptions of family environments and more modest relationships with their perceptions of school environments, and (b) adolescents' creativity has modest associations with their perceptions of both family and school environments. (Raw & Marjoribanks, 1991, Volume 17)

Among some factors in education and training, the role of the family highlighted according to the level and depth of their influence: "Undoubtedly, it should be said that the family has a special role in modeling and teaching behaviors and moral and social standards. Any relationship and dependence of the parents on the child or the child on the parents or parents with each other can be modeled as a basis for the person's next social relationship: child, talking, walking, social etiquette, eating etiquette "He learns from his parents how to dress, how to behave, responsibility, kindness, aggression, withdrawal behavior, love, courage, affection, cooperation, helping others, oppression and rape, and so on (GemechuAbera, 2018).

Parents are among the most important people in the lives of young children. From birth, children are learning and rely on mothers and fathers, as well as other caregivers acting in the parenting role, to protect and care for them and to chart a trajectory that promotes their overall well-being. While parents generally are filled with anticipation about their children's unfolding personalities, many also lack knowledge about how best to provide for them. Becoming a parent is usually a welcomed event, but in some cases, parents' lives are fraught with problems and uncertainty regarding their ability to ensure their child's physical, emotional, or economic well-being. At the same time, this study was fundamentally informed by recognition that the task of ensuring children's healthy development does not rest solely with parents or families. It lies as well with governments and organizations at the local/community, state, and national levels that provide programs and services to support parents and families. Society benefits socially and economically from providing current and future generations of parents with the support they need to raise healthy and thriving children (Karoly et al., 2005; Lee et al., 2015).

Rand and his colleges consider the economic situation of the family to be very effective and state: Belonging to a rich family insures the child's satisfaction in gaining social fame (Rand D. Conger, et al 2010)

Front Psychol discusses about the effect of parents' socio-economic status on children's learning, and the effect of socio-economic status on learners' innate abilities in various ways (Psychol, 2018).

## **Family**

The family is a social group characterized by common residence, economic cooperation and reproduction. It includes adults of both sexes, at least two of whom maintain a socially-approved sexual relationship, and one or more children, own or adopted, of the sexually cohabiting adults. (Families and households, p.58.)

A family is defined as 'a group of persons directly linked by kin connections, the adult members of which assume responsibility for caring for children' and 'kin' are those linked by marriage or blood relationships (Gedenz, 2013, p. 384). The chapter (10) of Gedenz's book, contains many examples of different forms that fall within this definition – single-parent families, extended families (often associated now with some minority ethnic groups) and reconstituted families where children are raised across two households. There are also households which do not fit the definition but would still see themselves as families. (Gedenz, Ibid).

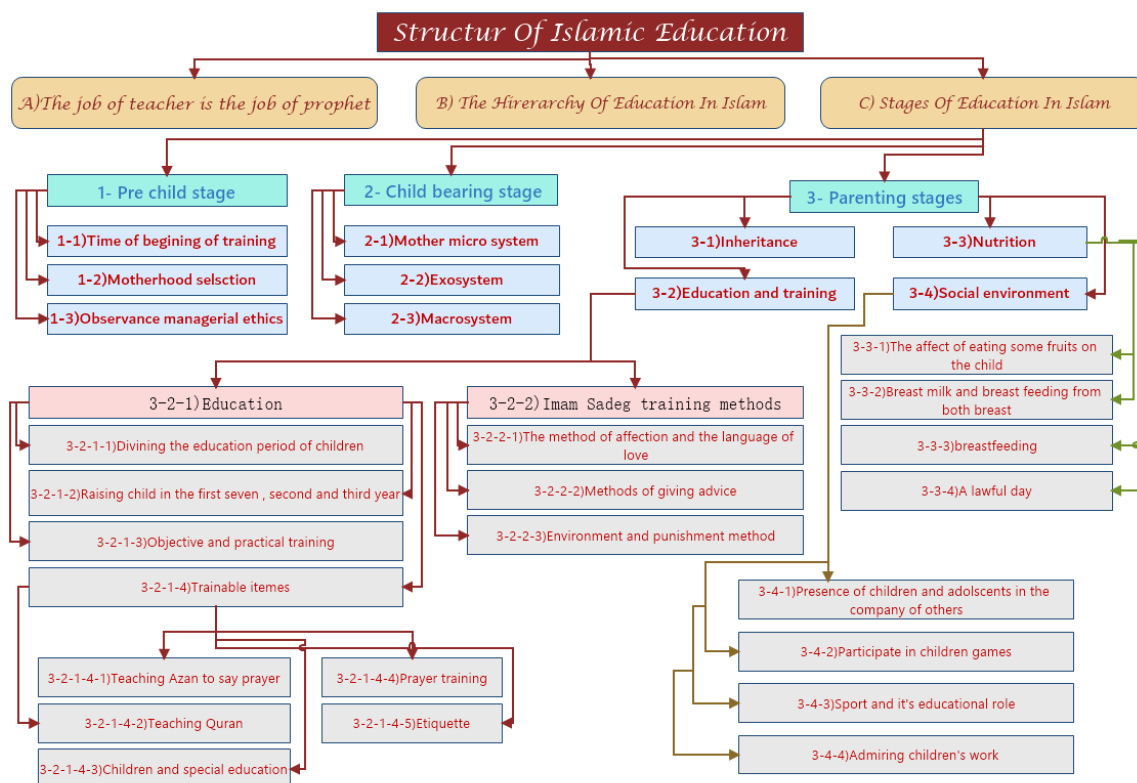
## **Education**

Education is an activity that encompasses all the actions and efforts of the older generation for their skills to the younger generation as an effort to prepare them in order to fulfill their life functions both physical and spiritual (Poerbakawatja, 1981: 257-258).

Essence of education includes the following characteristics: First, the potential of education is a conscious effort to achieve a desired goal. Second, the educational process involves a qualitatively optimal development effort on all aspects of human personality and capability. Third, the educational process takes place in all living environments, within the family and household, school and community; Fourth, the process of education takes place in all stages of a lifelong development (lifelong education - learning no end). (Matondang and Dja'Far Siddik, 2017).

Looking at the importance of home and family from the perspective of its place in the education of Islam, it can be concluded that in the heart of home and family, what rules and arrangements have been considered to strengthen the family that by employing or rebuilding them, we can once again see families with new functions and effective interactive capacity among its member.

In the first volume of the Oxford Review of Education Jerome Bruner (1975) showed how the upbringing of the very young is influenced by poverty, and how different kinds of upbringing shape human development. He called the paper 'Poverty and childhood' and baldly stated 'With respect to virtually any criterion of equal opportunity and equal access to opportunity, the children of the poor ... are plainly not getting as much schooling, or getting as much from their schooling as their middle-class age mates' (p. 43).



**Structure of Islamic education:**

**A) The job of teacher the job of prophets**

Allah says in Qur'an that he teaches, guides, leads and looks after his all creations.

«وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ»

(Bakarah/31)

○Means, Allah almighty teaches Adam names of objects, and then asks angels to mention all of objects names if they are right. Angels say, what a great you are (Allah almighty), there is nothing to know except things you teach us to know, and you are the knowledge and wisdom owner. (alBaqoroh 31)

As the Qur'anic verses are used, based on religious teachings, the teacher must first go through steps to be allowed to be educated. Imam Khomeini with such an approach considers the job of a teacher as the job of the prophets: "You teachers have a very honorable job which is the job of God; it is the job of the prophets. And you have a very big responsibility which is the responsibility of the prophets. (Khomeyni, vol. 9, pp. 291-294).

**B) The hierarchy of education in Islam**

Regarding the Messenger of God (PBUH), the Qur'an says: By reciting the verses of the Qur'an and the trainings that he himself has received in the divine teachings, he should offer them to the people and cultivate them and teach them the Book and Wisdom (juma 2). Imam Khomeini (RA) regarding the scope of the field of Islamic education says: "The world is a school and the teachers of this school are the prophets and saints and the teacher of these teachers is God Almighty ... "(khomeyni. (2008). volume13).

Imam Ali says about self-learning before teaching others: And he who teaches himself and is polite is more worthy of bowing than he who teaches another and teaches politeness "(Nahj al-Balaghah, Wisdom 70)

### **C) Clues of Islamic education**

In general, the need for education in childhood has been emphasized in several narrations, including; Imam Sadegh (AS) considers rights necessary for the father, one of which is seriousness in the upbringing of the child: "(Majlisi, 1403: vol. 7, p. 236).

Imam Sadegh says: "Teach the words and sayings of the Holy Prophet (PBUH) and us, the Imams, to your teenagers and hasten in doing this task..." And let your teenagers place you and lead them astray "(Kolayni, 1407: vol. 2, p. 94)

Regarding the education of the child, we can mention the three stages before childbearing, the stage of childbearing and the stage of parenting, in all of these three stages, the role of home and family is highlighted:

### **Stages of education in Islam:**

**1- Pre-child stage:**at this stage, some points have been considered, including;

#### **1-1- Time of beginning of training**

Parents or family as a whole, are one of the direct holder of educational work. (Ceka & Murati. 2016)

The term parent should be comprehended as a set of notions such as:

1. Firstly, their planning and decision to children birth and the overall nativity rate
2. Secondly, their care and contribution towards rising their children'
3. Thirdly, the parent's actions and activities towards an overall parental achievement of a priori setgoals (Ceka .Ibid)

As such, the children learn their responsibilities and role in the family, when they themselves grow up and become parents, which is they are mature to play the father's role in this regard. Given this theory, there has been done much research, which proves that the relationship between father and child becomes stronger. This relationship does not result to be dependent from neither of the other two relations i.e. the one between father and child neither the one mother-child. (Cowan, C. 1992)

#### **1-2- Motherhood selection**

The starting point in Islamic education is the choice of a suitable mother or fetal environment, which in modern psychology is interpreted as a micro-system. But the religion of Islam considers raising a child from choosing a spouse. In this regard, the Holy Quran has mentioned:

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ نَبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا « (دهر/ 2)

"We created man from a mixed seed, tested him, and made his talents a reality, and made him hear and see."

Imam Sadegh also says: "Connect with a good and worthy family, because it affects the sperm." (Tabarsi, 1375.103) Imam Sadegh states about the importance of paying attention to the criteria for choosing a spouse: "Well, pay attention to where you put yourself and who you associate with in Malta and inform about religion and secrecy"(Amili, vol. 14, p.17, 1409AH).

#### **1-3- Observance of managerial ethics**

There are instructions in religious texts about intercourse and its effect on the child's mind and body. The Holy Qur'an says in this regard: "O Satan! Provoke whomever you are able with your voice and send the cavalry and infantry on them and share in their wealth and children" (Isra / 64). But how does Satan share in children? It has been narrated from Imam Sadegh: "When intercourse and the formation of sperm, if the name of God is mentioned, the devil will go away, but if the name of God is not mentioned, the devil will enter and the action will be shared by the devil and the doer." (Feyz Kashani, 1402: vol. 3, p. 303)

#### **2- Childbearing stage:**

At this stage, we can point to three different systems, each of which plays a role in the material and spiritual health of the fetus:

##### **2-1- Mother micro system**

The first environment that surrounds and affects the fetus is the mother's environment. In a short but fruitful heavenly speech of ImamSadegh it is stated: "The greatest good and goodness is in the existence of women" (Amili, 1409.14, p11).

Fayz Kashani in the interpretation of the verse"

"هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ"(Aleomran6)

Has an interesting statement: "When two illustrated properties came to depict and shape the child, it is addressed to those two properties that you look at the mother's forehead and take the fate of this child from there and what is in her forehead is the same". (Feyz Kashani, the former, vol. 1, p. 18) As Imam Sadegh said: "Happy is the one whose mother is chaste". (Majlisi, 1407 AH: vol. 5, p. 285) as the immorality of the mother can be passed from generation to generation through inheritance. (Majlisi, vol. 5, p. 285). Imam Sadegh has portrayed the position of women in the family as follows: "a woman is a necklace that is worn around the neck, so be careful what you wear around the neck." (Amili, vol. 14, p. 17).

From the point of view of systems theory, the fetus has only one microsystem, and that is the mother's uterus. Many categories are involved in creating favorable conditions for a satisfactory microsystem.

## **2-2- Exosystem**

Exosystem means the environment of the mother environment. The social network of the mother's friends and relatives is also the fetal exoskeleton, which affects the fetus through the mother and indirectly. Perhaps it is because of the good behavior and kindness with women in the narrations that the Imam Sadeh states the necessity of observing the above three descriptions by the head of the household as follows: "A man at home and in relation to his family needs to observe three attributes, even if they are not in his nature: good manners, generosity and zeal with self-control." (Ibn Shuba, the former: p. 322)

In general, the signs of men who adhere to moral relations in the family are stated by the Holy Prophet (PBUH) as follows: "The best men of my nation are those who are not violent towards their family and do not insult and are compassionate and do not oppress them." (Tabarsi, p. 216).

## **2-3- Macrosystem**

Religious beliefs and values, economic issues and the medical system of society are the fetal macrosystem. Imam Sadegh says about the method of income earned: "The effect of forbidden income is revealed in the children of man." (Kolayni, 1986, vol. 5, p. 124).

In Islam, it is emphasized that a woman who has a child should not forget to recite the Qur'an. Of course, different narrations have been narrated about which chapters of the Qur'an are useful for woman who has a child. Imam Sadegh says about the creation of security for the family by the man of the family: "Let him know that he is coming, so that he does not see anything that displeases him." (Majlisi, vol. 76, p. 11).

# **III. PARENTING STAGE**

In the (Third) stage of training, various factors play a role, which are briefly mentioned:

## **3-1- Inheritance**

Genes influence health and disease, as well as human traits and behavior. Researchers are just beginning to use genetic technology to unravel the genomic contributions to these different phenotypes, and as they do so, they are also discovering a variety of other potential applications for this technology. (Simmons, 2008, 173).

One of the contemporary writers on the effect of heredity on the child believes: "Genetics has proven that the child carries the moral, physical and intellectual traits of the parents." "It should be the religion of Islam." (Beheshti, 1991: Vol. 1, p. 34) Imam Sadegh interprets inheritance as God's inheritance: "God's inheritance to his faithful servant is a righteous child" (Amili, previous, vol. 15, p. 97). Fadhil ibn Uthman quoted Imam Sadiq as saying: "No child is born except by nature, it is his parents who make him a Jew or a Christian or a Magian." (Ibn Babawiyah, 1413 AH: J 2:49)

## **3-2- Education and training:**

### **3-2-1- Education**

Imam Sadegh (AS) has stated some points about raising a child: "Introduce your children to (our) word, before the authority (and other deviant sects) overtakes you and distracts them." (Kolayni, vol. 2, p. 94)

#### **3-2-1-1- Education periods of children**

Imam Sadegh: "When the child reaches the age of three, teach him La ilaha illa Allah and leave him (this amount is enough). When another seven months have passed, Muhammad, the Messenger of God (PBUH) Teach him and then let him go until he is four years old, then teach him how to send Salawat. At the age of five, teach him right and left, show him the qibla and tell him to prostrate. Then leave him until he is six years old. Just pray in front of him and teach him bowing and prostration until he is seven years old. When he is seven years old, teach him to perform ablution and tell him to pray. He should recite ablution and prayer well until he is nine years old, and when he learns them well, God will forgive his parents for their training. (Amili, vol. 15, p. 193)

### **3-2-1-2- Raising a child in three seven-year periods**

Imam Sadegh has outlined the periods of education in three seven-year periods: "Leave your child free to play for seven years, and train him for seven years with useful manners and methods, and in the third seven years, be his companion and companion like a close friend." (Amili, vol. 5, p. 125). Imam Sadegh says in another narration in this regard: "It takes seven years to write; and he learns what is lawful and what is unlawful for seven years." (Kolayni, Vol. 6, pp. 46 and 47)

### **3-2-1-3- Objective and practical training**

Practice is the mainstay of Islamic education. Man's destiny is determined by his actions. The Holy Qur'an says in this regard: "We do not say what we do not do" (Amili, vol. 15, p. 194). Imam Sadegh also says in this regard: "Invite people with your actions and not just invite with your language" (Kolayni, vol. 2, p. 78).

### **3-2-1-4- Trainable items**

**3-2-1-4- 1-teaching Azan and Egameh for say prayer** in the child's ear; Imam Sadegh says in this regard: "Tell the midwife and some people around the child to say the call to prayer in the baby's ear, in which case, pain and disease will not come to him." (Amili, vol. 15, p. 137) Imam Sadegh quotes the Holy Prophet (PBUH): "A person for whom a child has been born, then say the call to prayer in his right ear, say the call to prayer, and say iqamah in his left ear, because it protects the child from the devil"(previous).

### **3-2-1-4-2- Teaching the Quran**

Teaching the Qur'an is very important in childhood, which is the age of education. In a narration from Imam Sadegh we read: "Whoever kisses his child, God will write a good deed for him in his deeds, and whoever makes him happy, God will make him happy on the Day of Resurrection, and whoever teaches him the Qur'an, his parents will call him." They become and cover them with two valuable garments, the light of which illuminates the garments of the heavenly beings "(Sanei, 1278: p. 203)

### **3-2-1-4- 3- Children and special education**

Another important step of this period, which is the responsibility of parents, is to give special education to children and adolescents. Imam Sadegh says in this regard: "When a child is seven years old, it is no longer permissible to kiss women." (Bostani, 1372: p. 99)

### **3-2-1-4- 4- Prayer training**

It is stated in religious teachings that in one case we are allowed to be hypocritical, and that is when teaching morality to our children; That is, performing religious acts should be in the view of the child so that he is also encouraged in that direction; Such as praying with the child or helping the needy by the child. Therefore, others are advised to invite others to religion through their behavior throughout their lives. Imam Sadegh says in a narration: "That is, call people to God in a way other than your language." (Amili, previous, vol. 5, p. 246)

### **3-2-1-4-5- Etiquette**

One of the remarkable points in educating, politeness and etiquette to children. Imam Sadegh says in this regard: "Respect your children and improve their manners so that you may be forgiven." ( Amili, vol. 15, p. 195)

### **3-2-2- Imam Sadegh training methods**

The following are some of the methods of education from the Imam's point of view:

#### **3-2- 2-1- The method of affection and the language of love**

Undoubtedly, one of the most basic human needs is the need for love. In this regard, Imam Sadegh.

He says: "Moses asked the Almighty God: What are the best deeds? He said: Loving children is one of the best deeds."(Muhaddith Nouri, vol. 2, p. 615) therefore the language of communication with human beings, especially children, is the language of love.

#### **3-2-2-2-Method of giving advice**

Preaching is one of the useful educational methods that parents and educators can use as long as they know the etiquette of giving advice so that their preaching is a good sermon. In this regard, it has been narrated from Imam Sadegh that "because the world does not act according to its knowledge, its sermon slips and falls from the hearts so that the raindrops fall from the flat rock". (Kolayni, vol. 1, p. 44)

#### **3-2-2-3- Encouragement and punishment method**

The method of encouragement and punishment is a good way to motivate human beings towards goodness and goodness and to prevent human beings from evil and corruption. It is narrated from Imam Sadiq that he said: It is narrated from Imam Sadiq that he said: "My father used to say: No servant is a believer unless he has two lights in his heart: the light of fear and the light of hope."( Kolayni, vol. 1, p. 67)

Some of the methods of education from Imam Sadiq point of view are: the method of compassion, preaching, thinking and reasoning, reminding, enjoining the good and forbidding the evil, honoring, neglecting, and setting a pattern, praying, objective and practical education, tolerance and encouragement, and Punishment that was addressed in the above research. Refer to: Gharibzadeh, Ramin,2019.A comparative study of education in primary schools based on the educational views of Imam Sadegh.

### **3-3- Nutrition**

Nutrition has all-encompassing effects on the upbringing of children, the various dimensions of which are mentioned below:

### **3-3- 1- The effect of eating some fruits on the child**

Imam Sadegh said: "Give your wives dates of dates so that your children will be good and beautiful." And they say: "A pregnant woman who eats her child becomes fragrant and speedy." (Tabarsi, 1392: Vol. 1, p. 193) Imam Sadegh said: "eating pear makes a weak heart strong, cleanses the stomach, makes a coward brave and makes a child beautiful." (Kulayni, p. 101) Imam Sadegh: "Chicory wind blows on you, because it increases semen and makes the child good. It is warm and laxative and increases the masculinity of the child." (Tabarsi, 1392: Vol. 1, p. 372, 123)

### **3-3- 2- Breast milk and breastfeeding from both breasts**

Imam Sadegh said to "Umm Ishaq" who was breastfeeding his son: "O Umm Ishaq! Give him milk from one breast only, but give him milk from both of them, because in one of them there is food and there is a drink in another (Amili, vol. 15, p. 176) Imam Sadegh says about the importance of breast milk: "There is no milk happier for an infant than his mother's milk". (Kulayni, vol. 6, p. 41) Imam Ali said: "Take good care of the midwives who breastfeed your children, because the child becomes like him." (Ibid., P. 46) "Choose to breastfeed (the right midwives), as you did in the marriage (the right girl), because breastfeeding changes the nature of the baby," he says.

Umm Salma asked the Prophet (PBUH) about women who serve their wives and children. The Imam enumerated many rewards and said: "When a mother breastfeeds her child, every time she breastfeeds, she is rewarded for freeing a servant from the children of Ishmael." (Majlisi, vol. 103, p. 351)

### **3-3- 3-Breastfeeding:**

According to two narrations in the book *Wasa'il al-Shi'ah*, the minimum time for breastfeeding can be 21 months, and it is not allowed. Imam Sadegh said: "The obligatory amount of breastfeeding is 21 months, so a woman who breastfeeds less than that is short and short, and if she wants to finish breastfeeding, two full years is desirable." (Kulayni, vol. 6, p. 40, p. 3)

### **3-3-4- A lawful day**

One of the effective factors in raising a child is halal food. Imam Sadegh says: "Acquiring haram will leave its mark on the descendants of human beings." (Amili, volume 17, p. 82)

Imam Sadegh said: "Whoever strives to earn a lawful livelihood for his family is like a mujahid in the way of God." (Ibn Babawiyah, vol. 3, p. 16). One of the main chapters of economic management in Islam is earning a halal income for living affairs, Imam Sadegh said: "Whoever strives to earn a lawful livelihood for his family is like a mujahid in the way of God". (Ibn Babawiyah, vol.3, p. 16)

### **3-4- Social environment**

One of the important factors in raising a child is how to interact with the social environment, including socialization, as well as being safe from social harms. This interaction takes on practical dimensions in some aspects, which we will mention in this regard:

#### **3-4-1- Presence of children and adolescents in the company of others**

Imam Sadegh said in this regard: "Whenever my father was sad, he would gather women and children and pray and they would say Amen." (Amili, vol. 2, p. 487)

The presence of children in the company of adults makes them familiar with the culture of management and education of adults, and tend to do good deeds. In this way, the educational fields in them reach sufficient and necessary growth.

#### **3-4-2- Participate in children's games**

In the biography of Imam Sadegh we read that Imam participated in children's games and whenever he encountered the dishonesty of some children, he would leave the game and return to the game at the request of others. That is, in this way, Imam taught them to adhere to and practice the laws and regulations or truth and honesty. (Manteghi, 1372-1370: p. 560)

#### **3-4-3- Sport and its educational role**

Exercise meets the physical and mental needs of children and adolescents. It is narrated from Imam Sadiq says: "One day the Prophet (PBUH) entered the house of Fatima. Imam Hassan and Imam Hussein were with him. Fatemeh Zahra who had gone out for work, entered them and saw that the Holy Prophet (PBUH) said: Hurry up, Hassan, be hard on Hussein! Fatimah (PBUH) was surprised and said: Do you encourage the younger one? The Prophet (PBUH) said: I encourage Hassan while my brother Gabriel encourages Hussein and says: O Hussein, be hard on Hassan. (Majlisi, vol. 100, p. 189)

#### **3-4-4- Admiring children's work**

Imam Sadegh, forbade the humiliation of others, especially children. Muhammad ibn Muslim says: "Abu Hanifa, the leader of the Hanafis, came to the service of Imam Sadegh. Meanwhile, his son Musa was praying and the people passed in front of him and he did not stop them. The Imam asked his son why he did not. He said: Yes,

father, the person for whom I pray, is closer than these people to me. It is more because God says: I am closer to them than the jugular vein. "O you who have been entrusted with the secrets of God." (Majlisi, vol. 8, p. 299). Imam Sadeh did not react negatively to Abu Hanifa's protest against his son Musa. First, he asked his son and he was given the opportunity to prove his work and to know the extent of his intellectual talent and abilities.

#### **IV. CONCLUSION**

Through the topics presented, can be reached:

1. Islamic education in the framework of home and family can be studied at three levels; Motherhood stage, childbearing stage and finally, parenting period.
2. Education is like agriculture, which experiences the stage of planting, holding and harvesting. The main education farm, home and family farm, gardener and farmer of this farm are considered parents.
3. Education is a kind of engineering, so it needs its own engineer and the geometry of children's education is drawn in a workshop called home and family.
4. The origin of Islamic education is home and family and the cornerstone of education is laid there.
5. Micro system or fetal environment is one of the effective factors in raising a child. Ecosystems and microsystems indirectly affect the upbringing of children, and all this is formulated in the context of the family.
6. Nutrition is very effective in raising a child, especially in terms of providing a halal livelihood, and the family economy is decisive from this perspective.
7. There are different methods of education, from preaching and counseling to praising and avoiding humiliation of the child, that is, the parents play the role of a preacher and a clergyman, and the house actually resembles a mosque.
8. The element of inheritance carries traits that are passed on to children through parents.
9. Involving young people in decision-making and playing with them is effective in raising children, and the first base of children's participation in a small area called home and family makes sense.
10. Children have rights over their parents, including raising children and choosing a good name for them. These rights are mostly educational and their place of realization is home and family.
11. The audience of all narrations and educational verses is, first of all, the home and the family, and some of the duties have been assigned to the father and the serpent.
12. The educational duties of parents despite being a teacher in school have not been eliminated under any circumstances, and the duty of teachers in school is to continue the same duties of parents in the home and family.
13. Parents perform the duty of education continuously, without pay, in person, at all hours, through verbal, behavioral, moral, direct and indirect communication, and the results of education.
14. The home and family can facilitate the work of the three forces with a good upbringing of their children. In other words, the rail is the education of human beings, the home and the family, and the educational cargo is loaded on this rail.

#### **Offers:**

1. Home and family can be considered as a part of education, even the official education of the country.
2. It is possible to create an atmosphere in which the choice of husband and wife is made in more favorable conditions for members of society.
3. The home and family can be considered as the center of education of the products of the legislative, executive and judicial branches of a society.
4. It is possible to the establishment of colleges to training fathers and mothers.
5. The slogan of every house of a school can be implemented.
6. The cultural policy of the teacher's father and mother and the school house can be promoted.
7. One can follow the policy of the house as a mosque and parents as a teacher and clergyman.
8. By defining educational and training duties for parents, even in exchange for their financing, it is possible to reduce many of the costs of hiring a police officer, building a prison and recruiting a judge.
9. You can choose benefits for families that are not a burden on society.
10. Employment priority and suitable job opportunities for innocent families can be considered.
11. You can choose a family-centered and model in every neighborhood.
12. It is possible to rebuild the family based on religious patterns by establishing the Ministry of Family and Family.
13. Preschool stage can be considered as the stage of family education and officially as a part of education system and prepare a report card for children.
14. By receiving reports from families about the general situation of children, it is possible to strengthen the strengths of children and eliminate their weaknesses.



15. Based on the accurate and real knowledge that we gain about children through families, we can create specialized schools and place students in schools based on general characteristics.

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