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Universidad del Zulia
Facultad Experimental de Ciencias
Departamento de Ciencias Humanas
Maracaibo - Venezuela

Excellence of children in Islam

Ali esfehanian Semnani¹

¹Department of jurisprudence and legal practices, Faculty of Theology,
North Tehran Branch- Islamic Azad University, Tehran, Iran
aliesfehanian@azad.ac.ir

Seyyed Mohammad Moosavi Bojnourdi²

²Department of jurisprudence and legal practices, Faculty of Theology,
North Tehran Branch- Islamic Azad University, Tehran, Iran
moosavi@ir.khomeini.ac.ir

Seyyed Mohammad Hosseini³

³Department of jurisprudence and legal practices, Faculty of Theology,
North Tehran Branch- Islamic Azad University, Tehran, Iran
sm_hosseini@azad.ac.ir

Abstract

The aim of the study is to examine the context of the interaction of education and jurisprudence in the life of children in an Islamic society through comparative studies of both issues. As a result, a child who becomes dominant in himself and has grown up inside and able to correct his relationship with God in the course of his spiritual growth will also succeed in correcting his relationship with others. As a conclusion, the admission of jurisprudence is the provider of this educational dimension, and in this regard, acts such as prayer, fasting and pilgrimage play a decisive role.

Keywords: Islam, children, education, development, human.

Excelencia de los niños en el Islam

Resumen

El objetivo del estudio es examinar el contexto de la interacción de la educación y la jurisprudencia en la vida de los niños en una sociedad islámica a través de estudios comparativos de ambas cuestiones. Como resultado, un niño que se vuelve dominante en sí mismo y ha crecido dentro y puede corregir su relación con Dios en el curso de su crecimiento espiritual también logrará corregir su relación con los demás. Como conclusión, la admisión de la jurisprudencia es el proveedor de esta dimensión educativa, y en este sentido, actos como la oración, el ayuno y la peregrinación juegan un papel decisivo.

Palabras clave: Islam, niños, educación, desarrollo, humano

1. INTRODUCTION

Exit is an important arena that plays a prominent role in the life of the child. The child's general interest is one of his basic needs, and the children come to enjoy their perfect perfection in the light of the perfect and proper materials. Islam and its practical dimension, namely, jurisprudence, have a special place in human life, and a collection of beings and non-beings has surrounded his life. These two arenas have come up with a new form of development with the advent of human life and cultural and social developments. Because on one hand, the institution of education has become one of the fundamental institutions in the life of children and has provided the basis for human success in other dimensions. On the other hand, jurisprudence has

exceeded its role in the sphere of individual human life and has found a new mission and should answer as if human needs are in all aspects of individual and social. What is important in this context is to examine the context of the interaction of these two important areas in the life of children in an Islamic society. Because jurisprudence as a knowledge which has a religious and Islamic nature, by educating as a process that can be Islamic, has an impact and influences whose effects and results are revealed in the direction of the education system of Islamic society, because on the one hand, the role of jurisprudence in higher education can contribute to the process of Islamicization of education and covers a part of the content of Islamic education. On the other hand, the education of the principles and methods that it offers, while presenting new subjects in the field of *ijtihad* and jurisprudence, can lead to the process. It is important to pay attention to the rule of the Islamic community to jurisprudence and jurisprudential rulings. Hence, we briefly refer to the concept of salience and benefits from the point of view of jurisprudence.

2. FIRST SPEECH :ISLAM IS AT THE SERVICE OF HIGH EDUCATION FOR CHILDREN

"The concept of goodness, goodwill and goodwill understood by the term" expediency "can cover all human desires and wishes, although there are many differences and mistakes in the examples. Divine religions, in general, and the religion of Islam, in particular,

claim to be the goodness of mankind, through which human happiness and salvation are manifested" (Majlesi and ibnMuhammad, 2017).

Good and good will come when the commandments and desires of Islam take place. (Whosoever of men or women do good deeds while believing, then we will surely have him alive in the world) and (in the Hereafter) we will reward them for their very good deeds (Holy Quran, Surah al-Nahl, verse 97, 1944); therefore; expediency and practice are closely related. In the set of Islamic teachings and teachings, a branch that is related to action and behavior more than other branches, jurisprudence, as far as the main subject of jurisprudence is considered in the form of verbs, hence expediency and jurisprudence are also clear and logically connected. The connecting ring of judgments and exhortations is the same act and behavior, in that jurisprudence regulates actions and behaviors that human beings achieve through goodness and goodness.

Given the new economic developments and societal changes and the scientific advances in psychology, the education of children has completely changed, and psychological advancements, especially pediatric psychology, have led children to enter the new phase. In order to root out the abnormalities of children and achieve the right path to their education, many efforts are fundamental, and the thinking of thinkers and educators is being used to build a healthy society, and to achieve this, a significant amount of funding is provided and consumed, and only Abouin's assignments in this field are not fixed. If we want a healthy and progressive society socially and ethically and

economically, we must make a serious and continuous effort to educate and educate children, and leave the children that are the future men and women of the country and the new community builders.

"The government and government organizations should take tall steps to build a healthy society and, in addition to providing the necessary facilities for education and raising public awareness, put day's issues at a pediatric education program. "(Safaei and Imami, 2008). Nevertheless, the best interests of children should always be addressed to the child's goals and values. Undoubtedly, a well-deserved thinker in harmony with the rules of the Shari'a and its requirements, taking into account the ordinary affairs, especially the opinion of experts and experts. But the guardian of the child should act with the acknowledgment of the human dignity of the child, the development and development of his personality, as well as awareness of his needs and rights with the standard behavior in order to provide his goodwill.

Muhammad bin Ali bin al-Hussein says: "The Prophet (PBUH) recommended that: someone who has a child with him should act childishly."(IbnAli and Ibnabuyeh, 1983). It thus becomes apparent that the Prophet practically and with proper behavior led the line of void to all the traditions of the past, and his human behavior brought about human life, and the lost children's rights were manifested in the course of the Prophet and prospered, as in the encounter with Osman bin Zazoon. It came to pass that the Prophet (s) saw that he had a boy with him and kissed him. Rasoul Khod (PBUH) asked: "Is this your

child? Said yes. He said: Do you like Osman? He said: "Yes, O Messenger of Allah, I swear that I love him!" He said: Will not I give you more affection for him? He said: Why are my parents freed. He said: "Everyone who has a happy child of his generation will be happy on the Day of Resurrection"(Al-Hendi, 1998). It is important to establish a nationwide plan that all things be done to create the children's happiness, and there is no expediency beyond the child's best interests.

Our primacy in the pattern of behavior is the leader of our religion. The great Prophet of Islam taught a great lesson, but left out the apparent formalities that were of interest to himself and his companions. However, childcare is incompatible with the rules. The child is expecting love and caresses. He does not think that this is the alley and the Prophet is the great leader of the humanity, and this crowd is with him that he must be observed, and the great leader of Islam ignored these matters and thus put his practice at the forefront of the world, although he has also driven the model in language (HurrAmeli, 1982).

Today, in spite of these irrational and selfish judgments, the world today has tried to accept the fact that the weak and wise child, who occupies less space than others, is hardly able and weak, is a human being, not only of all It has the rights of the elderly, but it is due to the fact that his inclining talents must also thrive, he has a right to parents and the community, and his deprivation of rights is not only harmful to the child himself, but also to the society at least the risk of

his loss. The fall of the future is the responsibility of today's small and disenfranchised people has been.

3. SECOND SPEECH :CHILDREN'S EDUCATION IN EDUCATION

The importance and decisiveness of education will increase the credibility and role of educational instruction. Therefore, it is necessary to interact more widely between jurisprudence and educational sciences. One of the manifestations of this trade is the establishment of principles and methods of education based on jurisprudential methodology. From Islamic jurisprudential point of view, educational and educational behaviors, like all voluntary attitudes, have a religious jurisprudence. "Jurisprudence in educational affairs", with the aim of determining the religious law, the voluntary behaviors of educators in the field, seeks to achieve this through the method of *ijtihad* and inferential methods. The present study, by presuming the possibility and necessity of the presence of jurisprudence in the field of education, seeks to infer some of the judgments on pedagogical education from a jurisprudential point of view, and to infer their religious decrees from its detailed evidence. This research uses the content analysis method, with emphasis on the inference and *ijtihad* commonly used in Shiite jurisprudence, and its most basic achievement is: the system of must and non-behavioral behavior that is based on the five ordinances of Shari'a.

The goal of education should be the intellectual development of children, the cultivation of his talents, the cultivation of his judiciary, the raising of his sense of moral responsibility and the bringing of him as a useful member of society, under the same conditions as others. The best interests and interests of children should be the key to the behavior of those responsible for the education and guidance of children. This responsibility is first given to parents of children. "The child should have full play and recreational facilities that realize the goal of education. The community and government officials must work in all cases for this development and realization of this right "(Convention on the Rights of the Child). Motahari says: "Education in humans should be on the flourishing of the soul; do the different periods differ in this regard? Definitely different. Some courses have a much better fit for a talent blossoming, the same period after the age of seven is a very good time for the spirit to flourish of a variety of talents and, therefore, is one of the best periods of everyone's life at the very moment of his being"(Motahari, 1994).To achieve perfection, man deserves the right education. "In Islamic law, the issue of the education of children and children is of great value, and one of the important duties of parents towards their children is to promote their moral education, intellectual and intellectual development, and to educate the children to study knowledge and to acquire appropriate job knowledge Earn and reward the living needs of life. "(Safaei and Imami, 2008). The Prophet (peace be upon him) said: "Treat your children in giving and forgiveness to justice, as you would like them to do justice to your respect and kindness among you." Or say: "Fear God and deal with your children justice. As you also would like them to obey and respect.

"He said:" Almighty God wants to act the same among your sons, even kissing them"(Al-Hendi, 1998). Or say: "Treat yourself to your children in secret, as you yourself would like to do justice to your respect and kindness"(Tabarsee, 1991). Islam is well aware of the fact that human beings are not all types of talent. The mental and social development of children starts from the very beginning of the infancy, and if not faced with an obstacle, along with physical growth, goes for perfection. It is a sense of security and assurance of the basic needs that are provided and maintained at childhood and adolescence, the basis for optimal growth and mental health (Heley, 1987).

Regarding issues related to jurisprudential matters, education is a co-operation between jurisprudence and pedagogy, each of which discusses them in some way. For example, the child and his issues are studied both in jurisprudence and in education, although the kind of view of each one is different to the child. The field of education offers various subjects to jurisprudence, and the jurispudent, after recognizing the constraints and conditions of these matters, expresses their jurisprudential rulings. Undoubtedly, the extent and manner of knowing the jurispudent of the subject can be inferred from his inference and his perception, so that sometimes the judge may change the opinion of the jurispudent. The effect that education in this field can have on jurisprudence is that, by relying on its own principles and methods, it will be able to explain and analyze the educational issues and give the results to the jurispudent.

"Education is to cultivate, that is to say, the inner potentials that exist in an object to be activated and cultivated"(Motahari, 1995). Therefore, education is true only in the case of animals - plants, animals and humans. From here it turns out that education should be subordinate to nature, that is, function and follow the nature and nature of the object. If an object is to flourish, it must strive to develop the same talents as it is.

Educational experts believe: "The child in the early days of existence is not yet formed and is capable of any prosperity. It can be a perfect human being and can become a bred animal. The prosperity and plight of each individual depend on the quality of his education" (Amini, 1989).

It can be said that the main purpose of custody is "the maintenance of the interests of children, and in fact, in terms of sharia in custody, it has been done in a manner consistent with nature"(Sabzevari, 1992). The reason for placing a guardian for children is to observe and pursue his interests and to eliminate the damage and corruption from minor affairs because the principle is that no one has any other domination, which is in accordance with Shari'a and reason for minority affairs. The title of Qa'ī province is intended solely to support him. The owner of jewelry writes about the reason for the custody of custody of male children up to 2 years old and the mother's offspring for seven years: "Because the father is more deserving of raising his son and mother for the education of a girl," he writes (Najafi, 1984).

In the field of pedagogical education in Islam, the following is expressed:

Education and training of experiences: The emphasis of the Prophet Mohammad testifies to this statement: "Educate your children in three ways: love your Prophet, love his household and read the Quran, as the Quran's guardians on the Day of Resurrection seek God and with His prophets are his chosen ones. And he said: "Respect your children and make them better." And he said: no father has given his child better than good education "(Al-Hendi, 1998). Parents must strive to nurture their children and give them proper and informative experiences and try to educate them properly and appropriately. Other rights of the child are taught religious principles and religious practice assignments, which are in fact best placed in the minds and minds of the child, in the light of their actions by the parents themselves. Also, about home-based education, it should be noted that the behavior of children in the community and at home depends on the type of encounter and parenting education in the home.

Sermon and advice: "(My son, if the size of the mustard seed is good or bad, and in the rock, or in the corner of the heavens and the earth, Allah will count it on the Day of Resurrection, God is accurate and aware. Son of man, establish a prayer, do good to the good and forbid evil, and be patient with the troubles that come to you, this is one of the most important works) (Holy Quran, Surah al-Muqman, verse 17, 1944). (By neglecting the people and neglecting Allah does not love any arrogant (Holy Quran, Surah al-Muqman, verse 18, 1944)

(Always walk in the way, keep up the modesty, and do not lose your voice, and never cry out, the most ugly sounds of the voice (Holy Quran, Surah al-Muqman, verse 19, 1944), and elsewhere: (O Prophet! Tell your spouses, your daughters and believing women: "The libs are falling down on themselves, it is better to be recognized and not harassed". And if, until now, they are repent of the error and short of them, Allah is All-Forgiving, Merciful) (Holy Quran, Surah Al-Ahzāb, verse 59, 1944).

Responsiveness: Childbirth is a gradual process that requires patience. During childhood, parents are required to teach children how to deal with problems and behaviors in critical situations or abundance of favors. This important thing is not always effective with theoretical discussions and unprofessional advice, but should involve the children in everyday life and show them different living conditions. The father needs to support and support his children and help him down the path of life, as he says: "May God have mercy on fathers and mothers who help their children to do good to themselves" (MohaddesNouri, 1987). He also said: "May God have mercy on the Father, who will help his son to do good." In order to achieve this goal, parents need to respond to the sense of responsibility of the children and place them in the context of the experience of life. In another direction, parents should provide them with the right careers with close supervision and control of the responsibilities they give to their children an example of this. When my sister walked near the palace of Pharaoh, she said, "Will I show you someone who will baptize this baby and be a good nail for him?" So you have returned to your mother, so that his eyes will be

enlightened to you and not be sad (Holy Quran, Surah Ta'ah, verse 40 1944). And Moses mother told his sister, "Follow the situation to follow him." He also saw the story. While they were unaware (Holy Quran, Surah al-Quds, verse 11, 1944).

Some judgments have a significant impact on the educational process of children, most notably the impact on high ethics, and this is the very high educational value of the child in the judgments. For example, prayer and fasting are one of the most important and ethical aspects of worship. "In any case, parents must teach the religious law and all religious duties, including the necessary obligations, to their child, whether they teach them themselves or teach them this obligatory duty"(Khoy, 1995). Just as the child's practice of prayer is from the age of six. The childhood and the inescapable role of parents in influencing children, as well as the importance of beliefs in the eternal bliss and desires of their children, is important. The claim is that parents have a duty to believe in their children's belief in Islamic beliefs. In other words, parenting is obligatory. Fasting is the best way to preserve and control the soul and to control it, the fasting man avoids many sins and secrets. The importance of expediency in explaining pedagogical issues is not overlooked, and in this regard, the role of the family plays an indispensable role in the formation of insights and children's belief system. Belief education and education of beliefs, in accordance with the stages of child development and mental development, are necessary. And the system of human societies has laid down many personal and social laws and regulations. One of the characteristics of the Islamic law and regulations is their realism and

harmony with human nature and the ability to execute and enforce it. Due to this characteristic that God children who are still developing physically and mentally fit for carrying the burden of obligations and responsibilities have not, do many of the tasks and responsibilities of the individual and societal exempt and maturity condition of many of the provisions of the Education and Excellence has been made.

4. CONCLUSION

Exercise is one of the titles that is important in Islamic jurisprudence. The role of expediency as the backbone of the religious judgments of children is undeniable. In the face of new everyday issues, new issues in the lives of children come from a legal perspective that needs to be motivated. In the context of Islam in the field of children's affairs, we can say that it is a set of certain expectations and responsibilities assigned to parents, relatives and at higher levels, and governments, and even all human beings, which are in the direction of the growth, excellence, and advancement of children. These tasks have different dimensions and aspects. In a general division of the material, the divine material can be divided into two types of material and spiritual from the perspective of Islam.

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