

Original Article: Religious and Quranic Education from the Islam and the West Viewpoint

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ABSTRACT

Religious and Qur'anic teaching seeks to alter the individuals' beliefs for a particular type of action and behavior based on the rules of religion, Islam and the Qur'an from the darkness of animalism to the light of humanity. The difference between education in Islam and the West is due to the difference of goals. The view of Islam is fundamentally different from that of the West towards human beings, so much so that in these two types of views, the happiness definition for human beings is various. Consequently, educational goals will be different. Islam and the West each regulates their view of the family based on their worldview, and values in the family system are regulated based on this comprehensive viewpoint. The bottom line is that parenting is a two-way street, just as parents are being educated in the process both as an educational model and as a religious task. The research method was analytical-descriptive in which the information was collected in the form of library-based study and document references related to the research topic. The results of descriptive analysis of research data indicate that education has been one of the topics of interest to different religions and schools during the centuries and eras and religious and Quranic education has indicators, features, principles, methods and special methods to practice teachings. The religion of Islam and the Qur'an remove its obstacles and deterrents.

Introduction

Upbringing is a two-way process, merely as the coach causes the growth and training of the coach, the coach himself is impacted by this process and grows. This effect can be in various areas for demonstration, consisting of emotional, social, moral, religious areas and etc. Of course, it should not be overlooked that this interaction will not be the same in various situations. On the other side, the

most effective training method is that the coach himself in the position of action be the model of the training that he considers desirable for the trainer. In other words, it is essential to train, to be trained, and vice-versa.

The family, as the main center of education and its highest mission, is the proper shelter of children. Since family members have a deep and continuous relationship with each other, this interaction resulting from the upbringing of children by parents

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is doubly significant, and this influence begins even before the child is born and creates behaviors in parents. The educational consequences of children, even after death, affect the parents and cause a reward or an eagle [1].

The effect that the family receives from the process of raising children can be introduced in two categories. The first category is the behaviors which occur in parents during the upbringing process. In the second category, indeed it enters the family as a consequence of this training [2-4].

Since in the system of divine education, all aspects of human personality are regarded, in the religious family, this influence is greater than the non-divine system of education, and in the religious system, the correct upbringing of children is considered a divine duty and mission for parents. The family encompasses all aspects of the parents' life, whether as a cause of behavior or as a consequence, and even as a righteous or unrighteous deed in the hereafter. But we should not lose sight of the fact that family upbringing has differences in the Qur'an and the West, and based on these differences, families also experience different effects [5-7].

The Existential Structure of Man

Knowledge of man in the Holy Quran is possible by knowing the structure of his existence through the analysis of concepts such as soul, spirit, nature, heart, etc. Considering the frequency of these concepts in the Holy Qur'an and the relationship between them, these concepts are presented under the soul, soul, heart, nature and form, respectively.

Self

Self and its derivatives are mentioned 298 times in the Holy Qur'an [8-10].

Lexicographers disagree on the soul meaning. Some have considered the words "self" and "breath" and their derivatives to have the same root. In this view, there is a close connection between the breath and "exhale". The outflow of air breeze,

whether wind or otherwise, is the main meaning and other derivatives return to it [11].

The personal self has been called the self because it is stable to the soul or from which the soul comes [12].

In the same context, another main meaning has been presented for the soul: The realization of the individuality concept in the object essence ¹.

Other lexicographers reject the independent meaning of the self and emphasize it. This word, by adding another word, emphasizes the meaning of adjective. The self of the thing, "the essence of the thing" and "the object of the thing" have the same meaning. The other view, by rejecting the "single principle" for the self, introduces them as having two distinct principles. Self, which is the sum of self and selves, means the essence and truth of an object, and self means expanse and breadth [13].

The self is the truth of an object, which is peculiar to it, unless other things are destroyed. In deed, the self of everything is equivalent to the essence of that entity, except that the word self is used for emphasis, but the word essence is not used for emphasis [14].

The human person, spiritually and numinously, or in terms of body and appearance, or in terms of what causes the consistency of man and his person, such as the blood which flows in his body and through which his life continues, or the breath causes the continuation of life and it becomes the life of animals or the external determination of any creature. Hence, the self, as it includes body and soul, is composed as observed in the following verses.

“لَا تَكْلَفُ نَفْسٌ إِلَّا وُسْعَهُ” (Al-Baqarah, 2/233) but to the physical reliability (قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ) (Al-Qisas 28/33) and spiritually (يَأْتِيهَا النَّفْسُ) (Al-Fajr, 89/28-27); (وَلَا أَسْأَلُ بِالنَّفْسِ اللَّوَامَةِ) (Al-Qiyamah, 2/75). It is not a secret that identification in essence is diverse from the difference between worlds and essences. In the animal world with the manifestation of animal traits and characteristics, material desires and lusts, and in the human world with the emergence of superior human spiritual traits, in the

¹ Individuality means a feature and characteristic that distinguishes one thing from another and ultimately leads to the concept that a concept of a general meaning that can include multiple instances, in a specific and unique meaning. It turns out that it includes only one instance. What gives objects this distinction and distinction is the nature of that object. That is, what constitutes that object and constitutes that object. The essence of every thing is unique and it is an object and it forms its identity.

purgatory and Ba'ath world to what is appropriate, from spirituality and inner tendencies and abstraction from matter [15].

Thus, in intrinsic individuality, the body has no subject except in the physical world, just as the purgatory body is like clothing for human beings in the purgatory world [16].

Breathing is the air entry into the respiratory system and its exit, and this leads to the continuity of life and is necessary for the realization of the identification and determination of the existence and affects continuation of that particular person. The self-interpretation to the soul is not correct, because death, murder, martyrdom, etc. applied for the self are not correct for the soul.

Soul

Soul is one of the concepts which has a particular place and central role in various sciences such as philosophy, ethics and especially education. This word has been repeated twenty-one times in the Holy Qur'an and most of the cases have been mentioned in a context that has no direct connection with anthropology [17].

Among cases, a special angel (Al-Qadr, 4/97; Al-Ma'arij, 4/70), revelation (Al-Shura, 42/52), angel of revelation (Al-Shu'ara, 26/193; Al-Nahl, 16/102), etc are mentioned.

One of the meanings of soul in dictionaries is bloating. Therefore, bloating is called the soul, which is the wind that comes out of the soul.

The self is also considered synonymous with the soul. With the difference that the self is feminine and the soul is masculine and feminine. Ibn Manzur quotes from Aba al-Haytham: "The soul means that by which the body is consolidated and life is formed, and in Persian it is called the soul, and revelation is also referred to as the soul by which that life is formed and life is done by it".

Ragheb Esfahani has considered the reason for naming the self to be the soul as naming a species after sex, such as naming a human being an animal. Placing the name of the self on the part (of the soul) by which life and movement, gaining benefits and avoiding harms is achieved, follows the same procedure.

The author of "Al-Tahqiq" considers the meaning of the root (soul) as the emergence and

flow of a subtle matter that has various instances, such as the manifestation of grace, the flow of mercy and its existence, the emergence of prophethood and sending the prophet, the flow of revelation, the revelation of the book and rules, the emergence of pure manifestations and holiness, the manifestation of truth and wisdom, the manifestation of light and the flow of truth. Among the effects of this emergence and flow are joy and happiness, goodness, salvation, ease and liberation. Between this matter and the lungs, he believes in a greater derivation. In this article, it is the spiritual flow and, in the soul, flow and material and physical mobility.

He does not consider the application of the self to the soul in the Holy Qur'an. The reason for this claim is that in none of the cases of using the soul in the Qur'an, the soul can be replaced, if it is replaced, the meaning of these sentences will be completely incorrect. The following instances have replaced the soul and are meaningless:

نَفَخْتُ فِيهِ مِنْ نَفْسِي، أَوْحَيْنَا إِلَيْكَ نَفْسًا مِنْ أَمْرِنَا، قُلْ إِنْ نَفْسٌ مِنْ
" امر ربي "

In this regard, it is not possible to replace the soul in the following sentences, because they lack the correct meaning:

كُتِبَ عَلَيَّ رُوحَهُ الرَّحْمَةِ، يَحْذَرُكُمْ اللَّهُ رُوحَهُ، لِأَنَّهُ لَوْ رُوحًا إِلَّا
" وسعها " (Mustafawi, 1980: 258).

Heart

The heart has a special place in the Holy Quran. The possibility of going to all the positive or negative officials indicates that it has not been determined. There is no specific form or personality for it and it has the capacity to come in all forms and personalities and can be adorned with existential ornaments. This is due to the will and authority of the heart. Heart movement is not necessarily complementary. The attributes of the heart in the Holy Qur'an confirm this claim.

The heart has the ability to employ internal and external forces. He can make his inner forces move as well as the objects outside him and hire them or their alterations and movements for their own purposes. This agent, while creating movement in its internal and external forces, also moves and realizes itself in this movement. The heart is constantly moving at different levels during its activities and can reach a healthy heart. In the Qur'anic terminology, the heart is the source of

desires, stimuli of organs, perception, feeling and instruments of movement. It is the heart that vibrates and coordinates these devices to examine his demands and bring them to fruition. This is what every human being first knows in himself and attributes his will, thinking and decision to it. The attributes of the heart are numerous in the Holy Qur'an and according to these attributes, human beings are divided into reciprocal groups. The division of human beings into infidels, hypocrites, believers, and infallibles (apparent and real) is based on the characteristics of the heart. The Holy Quran has used the physical heart and its features in drawing the heart. The heart mentioned in the Qur'an is not material. Among these characteristics is the ability to enter and exit it, to have volume, to have capacity, to be healthy or sick, to be inside the breast, and to be soft or hard.

Nature

Although the word nature appears only once in the Quran, the key words in the field of anthropology, Islam, is: " فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ" (Al-Rum, 30/30).

In the Holy Qur'an, there are words that were originally used in the literal sense but have been used in a specific sense throughout history. The word nature is one of these words. The Qur'an has intended this word in the literal sense, but since the characteristics of nature are mentioned in the blessed verse, its semantic circle has been gradually narrowed due to its frequent use. Therefore, wherever the word nature is used, only human nature can be understood from it, not the nature of jin, property, sky, earth, animals, plants, etc., although there is no obstacle to the use of nature in terms of lexicon in these cases. In brief, the characteristics mentioned in the Qur'an for nature are included in its idiomatic meaning (the later meaning of the Qur'an). If these features were not mentioned in the Qur'an, it would not be meant in the literal sense. In other words, these characteristics are not part of the literal meaning of nature.

Training

The Arabic word for education is the Latin equivalent of "education" and the Persian equivalent is parvaresh.

Education is derived from the root "usury" or "lord" "usury" in the word means abundance, and accordingly education, which is the source of the verb, means to increase, add, develop, nurture and provide. It causes the growth of the object. This meaning is specified in Arabic dictionaries as well as in the dictionaries of Quran and Hadith.

The dictionary of comparisons of the language says that "usury", "rabbi" and "usury" mean abundance, highness and growth.

In the Arabic language, we read that "education, because it is from "usury" and, conveys growth and growth, height, and pride, and says: " رَبَا الشَّيْءُ يَرْبُو رَبَا و رَبَاءٌ " Birth and appearance means that something grew and was added.

Training comes from the root "Lord" in the following meanings: To nurture, to lead and to lead, to bring to an end, to make good, to exalt and perfect, to value, to exaggerate, to equip, to establish and strengthen. It seems that in terms of this root and meaning of education, which has been mentioned in recent times: " رَبَاهُ يَرْبِي تَرْبِيَةً: جعله يربو " educated him, that is, he gave him food and adorned him ".

It is also stated in Al-Munajjid, "The root of the word tarbiyat in the Arabic word is derived from the word "rabwa "from the verb" rabwa ". The morality of a person is one of the pollutions " رَبَاهُ الْوَالِدُ أَي هَذَبَهُ " and هذبه "وهذب الرجل أي طهر أخلاقه مما يعيبها"

Allameh Tabarsi in his commentary on Majma 'al-Bayan, after enumerating different meanings for the word "Lord" such as owner, owner, Sayyid, obedient, reformer and educator, says: " واشتقاقه من التربيته، يقال: رببته ورببته بمعنى و فلان يرب صنيعته، إذا و اشتقاقه من التربيته، يقال: رببته ورببته بمعنى و فلان يرب صنيعته، إذا كان بينهما "

In the book entitled: "An Introduction to the Islamic educational system", the literal meaning of education is mentioned as follows: "Education means taking the child out of the first state or coming out of himself and later and means care that is applied in upbringing and nutrition and also care in spiritual upbringing. They and learning science or good habits have been used for them".

Education means taking the child out of the first state. It became clear that education is, we can say: Education means gaining talent and giving direction to the child from gradual so that human

beings can make changes in the educator. According to the above definition his first state, because giving direction does not necessarily mean change. In fact, man can give direction to the educator and cultivate a good trait or useful knowledge in him. Therefore, training can be considered from the root of the Lord, that is, training and perfection.

Upbringing from islam perspective

Islam creates education as a ground for growth in various aspects of intellectual, belief, moral, emotional, psychological, cultural, social, and political and provides the right way to think and live well in a way that brings man from the animal stage to human perfection.

In other words, "Islamic education means providing the intellectual context for the actualization of human latent powers and talents and adjusting instincts in order to bring man to his ultimate goal, which is the position of nearness to God."

"Islam's educational views are not limited to human personal behavior in life, but consider all individual and social issues based on human nature and true values, and for all its complex dimensions that Western thinkers have avoided due to lack of awareness of human truth. In the framework of divine commands, it has a practical plan and program and not only satisfied with the hypothesis and theory, but by providing a model, has helped him in his perfection and excellence, but in the West only scrutinizes human behavior from the embryonic period and its psychological root is examined with experimental and scientific methods, the result of which is not compatible with the true personality of man, because the high character of man has degraded in the West."

Training from the verse's perspective

The Qur'an is a manifestation of God's mercy, manifestation, the book of knowledge and training of human beings, and because of such an identity, it recommends careful study of the book of legislation and the system of creation in order to get a clear and realistic idea of them to provide their excellence and evolution smoothly and to prepare the ground for the formation and provision of their ideal life in the two worlds. It also includes an unrealistic view

of existence, and for this reason, in this Bible, the teaching of wisdom and truths of existence, along with the recitation of divine verses, cultivation and teaching of revelation, is considered as an effective factor in freeing man from error. *هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ* (Surah Al-Jumu'ah, Verse 2).

Thus, the Qur'an has the mission of educating human beings and every commentator, researcher and educator who turns to it seeks a way to know the educational system of the Qur'an and to reach the understanding of the educational views of this divine book according to his understanding and ability. All verses of the Qur'an are directly and indirectly in the position of human education. One of the important parts of upbringing is child upbringing. The Qur'an has given information in several chapters and while telling the story of the prophets and their children (Noah, Abraham, Jacob, Joseph, etc.) to the issues of child upbringing (importance, axes, methods, etc.). The culmination of the teachings of the Qur'an in this regard is in Luqman Surah that God Almighty has directly stated the various educational axes addressed to his son from Luqman speech. One of the advantages and features of the Holy Quran is that it is an educational book and all its verses directly and indirectly in the position of human education in different age categories, from young to old. Sometimes He has expressed this serious task directly and sometimes indirectly. One of the most important parts of upbringing is the upbringing of children. The Qur'an in various chapters and while telling the story of the prophets and their children (Prophets Noah, Abraham, Jacob, Joseph, etc.) to the issues of child upbringing (importance, axes, and methods and ...) has given adequate information.

The culmination of the teachings of the Qur'an in this regard is in Luqman Surah that God Almighty has directly stated the various axes of education addressed to his son from the language of Lughman, which we refer to some of these verses: *وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ " 1. (Eqman Surah, Verse 13)*

"And [remember] when Lughman said to his son, while he was admonishing him: 'O my son, associate partners with God, for indeed is polytheism, a great oppression.'

2. يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ " "O my son, if you practice the weight of a mustard seed and rock, or Whether in the heavens or the earth, God will bring it, for God is All-knowing, All-knowing" (Surat al-Luqman: 16).

3. يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَ أْمُرْ بِالْمَعْرُوفِ وَ أَنْهَ عَنِ الْمُنْكَرِ وَ اصْبِرْ " "O my son, observe the prayer, and enjoin what is right, and forbid what is evil, and be patient with what befalls you. This is a good deed." This verse and the next verse contain Luqman's instructions on action and morality. Prayer commands that it is the pillar of religion, followed by enjoining what is good and forbidding what is evil, which is the executive and practical guarantee of the divine commandments, and the reform of the individual will never be complete without reforming society. "It is good and it means self-control and self-control in matters so that it can be firm and steadfast against what it has decided and determined".

4. وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَ لَا تَمْشِ فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ " "O my son, do not turn your cheek towards the people, and do not walk on the earth with arrogance, for every arrogant is scornful." (Sura: Luqman verse: 18).

5. وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ " "O my son, be moderate in your walking, and slow down your voice, for the worst songs are the cries of a donkey".

Also, in the Qur'an, under each title of educational methods, verses related to that method are placed in order to clarify how to use these methods in the Holy Qur'an while getting acquainted with those verses. It is necessary to include verses in the methods because the verses of the Qur'an are all revealed for human education. Therefore, in any case, a framework for selecting the verses in question must be found. Therefore, verses are selected that are placed in the form of these methods. For the total of these methods, more than 400 verses have been selected and mentioned, and below each verse, using interpretations, sufficient explanations have been provided to remove the ambiguity in understanding the verses or to reveal its connection with the educational method. What is meant by method is the method that expands between the principle and the goal,

and organizes the educational operations and achieves the goal. In other words, the educational method shows how the principles can be used and the educational goal can be achieved. The method determines the practical duties of the instructor and helps the instructor to learn the method of work.

Books written on the methods of education in Islam, or specifically on the methods of education in the Qur'an offer diverse categories of educational methods. Of course, some have mentioned only a few training methods and some have asked to list them all. They sometimes refer to an educational method, while they mean two different definitions of the same title. The following are the works that have provided a coherent part of the training methods.

Upbrining in the west viewpoint

Since upbrining is an all-encompassing and universal matter and has been addressed everywhere, western thinkers have also studied this issue and expressed various definitions.

Plato's views

"He considers upbrining to be the harmonious cultivation of values, and was the first philosopher to study education fundamentally. Indeed, education began with Plato. The true meaning of human education is to lead him to values. In his book entitled: "Noamis", Plato defines education as follows:

"I mean the training of virtue that the child acquires from the very beginning. This training is the formation of good habits and the most basic feelings, namely pleasure, love and resentment, in a way that spontaneously develops with the intellect in the child. "Let it be coordinated".

Herbert spencer's view

According to Spenser, "The purpose of education is to develop character. In this definition, character is a quality permeated in the human psyche that stabilizes and stagnates in most people, such as economic character, managerial character, political character, artistic character, etc., so works documented by character have a professional aspect and prevent Dynamics becomes fluid and at the same time mental dynamics has stability and with

its stability it is specific to fluids, so in this definition dynamics must be considered".

Jean-jacques rousseau's perspective

To Rousseau, "Education is an art or technique which is realized in the form of guidance or support and guidance of the nature of the educator and by observing the laws of natural development and with his own cooperation and for living. Obviously, the lower the child is, the more the coach needs guidance more and his own share in this process is less than the coach's work, but the closer he gets to physical and mental perfection, the more independence he will have and the less guidance he will need in any case training. It is correct that it should be done more or less with the satisfaction and cooperation and participation of the teacher, and in principle, training is not imposed. The purpose of education is to prepare the educator for life. "Of course, Jean-Jacques Rousseau means life, living in society and starting a family" [29].

Horace mann's notion

On the basis of Mann's idea, "One of the great benefits of education is that it can lead us to a pleasure that, while being fun, is unique in terms of quality and infinite in terms of quantity".

Dewey' view

Dewey held that "Education is the growth of correct judgment in the individual, or in other words, it is the re-construction or re-organization of education".

According to the above definition, we can say correct judgment may be part of education, but not all education can be considered as correct judgment.

The place of Family

The family is produced as a social institution in the context of society, and this institution has a useful role in training the active force of individuals, and the family has had its own tasks from past historical periods, and these tasks are mainly global and performed in different societies. But it is also affected by temporal and spatial conditions, as well as by the development and cultural changes of

family duties. "According to some, the family has the task of transforming the 'biological organism' and transforming it into a human being, and through education and the implementation of social roles, it creates a great change in the members of society. "The family is the first factor in the socialization of individuals, the first point of social education and the most important factor influencing the values and norms of society in the personality of individuals and interacts with all components of the system and affects any positive and negative family performance in society".

Because sociologists consider social, economic, and cultural development to depend on the utilization of the talents, abilities, and efficiencies of community members, raising children within the family, preparing them from birth to full adulthood, and empowering them. Their construction is left to the family to enter the community. In this regard, the family has a key role to play in helping individuals and members.

Family in the Quran

The family is a small social unit whose purpose, according to the Qur'an, is to provide mental health for husband and wife, parents and children, as well as to prepare them to deal with social phenomena. As mentioned in the Qur'an: "And those who say, 'Our Lord!

Those who say to their God in prayer, " **وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا** " This verse highlights the importance of the family and the formation of a model human community.

Within the family, parents have played the role of models for children since birth, and the role and meaning of the importance of the family in improving the human condition also lies in this fact. Parents influence their children's behavior in every way. The family in Islam is considered as a strong foundation and a basic and social institution. The family is established by marriage, as a covenant, based on rights and laws, and on the basis of time and mercy. The existence of the family is not only a natural need but also a social necessity, and members of the community are advised to form, maintain and survive this sacred center as Motahhari says: "Marriage is not only for men and women to enjoy each other's company. Marriage and the formation of a family center, welcomes the next generation".

Family in the west

The family is known as an institution whose formation is a long-standing social tradition and a sacred covenant between all religious and non-religious races and nations. Everywhere follows somewhat more or less the same rules, which, of course, differ fundamentally from one society to another in many respects; because the culture of the society affects the family and its environment. Undoubtedly, in any society where a family is formed, it takes on the color and smell of that society, and its members follow the common customs, traditions and traditions in the same social environment. In the West, based on the idea of "absolute freedom", the principles of the family are shattered and its foundations are weakened, and a dark and terrible future awaits families. Family formation, which is the creation of security of mind and the provision of emotional, spiritual and spiritual needs of human beings, no longer has any meaning in the West. The foundations of the family in the West are based on material interests and high human values are violated in Western families and there is no news of moral dignity and also stability and peace in families have been lost and the purity and intimacy that is seen between family members in traditional societies has become a dream in the West.

In the West viewpoint, the foundation purpose of the family is nothing but to achieve material goals and sexual uses, and the main role of the family, namely the upbringing of children, has been forgotten, and all these disorders are due to unlimited freedom in the West. Regarding the current situation in Western families, it can be said that the west has a negative attitude towards children because they think that having a child hinders their progress. Regarding the relationship between family members in the West, it can be said that the heart bond between parents and children is very weak, so that in practice, children are out of the power of the family and leave home when they reach legal age, and live alone. The form of the family in the West has expanded with the advancement of modern material civilization. Westernization has led to the disappearance of the lesser positive role of children and the interest in having children, which in traditional and religious culture has increased solidarity. Some parents also refuse to have children due to problems such as

illness, mental disorders and social delinquency. The change in the child's attitude is in fact due to the specific western viewpoint that their ultimate goal is economics, entertainment, and a prosperous life, and that they eliminate everything that stands in its way. Because having a child and taking full responsibility for it and proper upbringing puts a huge burden on parents, something most parents are not ready to shoulder it; as a result, they abandon the principle of having a child.

Educational differences from the Quran the West Perspectives and its Effects on the Family

Quran viewpoint on education

In Qur'anic upbringing, families tend to educate their children according to the commands of Islam, because with this method of education, children are perfected, and Qur'anic education has features and characteristics that make it superior to other religions.

The educational comprehensiveness of the Quran

Since the Qur'an was revealed by God Almighty, it is comprehensive because it considers all the spiritual, spiritual and physical dimensions and none of the many and numerous vital dimensions of human beings have been neglected and no aspect of life has been left out. As Ali Shariatmadari writes about this characteristic of Islam: "Normal education or non-divine educational systems often consider one or more dimensions of human personality, while in divine education all aspects of human personality are considered".

Inclusion of the Qur'an towards all human beings

According to the Qur'an, education is not specific to a group, sect or region, but can be used by all human beings, groups, at all times and places وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (Saba Suarh, Verse 28).

Allameh Tabatabai writes about this verse: "The Islam upbringing is not like the current Christian religion, which considers only the happiness of the people in the hereafter and is silent about their worldly happiness, and not like the current Jewish religion, which only educates a nation." In Islam and the Qur'an, education and happiness of all the

people of the world have been regarded forever and at any time and place”.

Western upbringing viewpoint

In the West, raising children is considered humanistic, but in Islamic families, raising children is a duty, and the duties towards children expressed to parents are in fact a great responsibility for parents. If this duty is done well, parents will see good results in the future. In the West, raising children is not considered a duty and responsibility; therefore, parents do not feel much fatherhood and motherhood, and children consequently do not benefit from maternal love and warm family embrace. "Children in the West live with their families until the age of 18, but after that they are separated from their parents and live independently, which removes them from parental control".

However, in Quranic upbringing, children gain independence but are not separated from the family, and parents supervise their children and sometimes guide them. "In the Islamic family, children are brought up according to Quranic and Islamic instructions, so parents feel satisfied with raising their children and children feel responsible towards their parents and when their parents need them, they help their children”.

"In Western families, there is not much influence because of the parents' distance from their children, because in Western societies there are irresponsible parents who do not value the upbringing of their children, because according to Fukuyama, the main problem at this time is that parents's children "He sacrifices himself for their personal interests”.

In the West, the government tries to play a supporting role for children, but in the Qur'an, this role is the responsibility of parents. "In the West, they use technology devices such as satellite and the Internet to bring families together, while none of these devices can replace group and human communication. These devices are used only for entertainment and in education, they have no role; as a result, parents will not observe the educational effects on themselves”.

What stated about the family shows the importance of the family institution in the individual and social life of man. The definition of family and the concept of family are not very

different in different disciplines, but each science examines a specific aspect of science according to its needs. Comparing the family system in Islam and the West, it can be concluded that contrary to Western claims about freedom and human rights and the like, family rights have been violated in Western countries and the family is being dissolved due to many cultural and social problems. Dignity, honor, modesty and chastity have all been sacrificed almost indefinitely in the West. However, unfortunately we have to say that some Muslim men and women have been seduced by the apparent splendor of the West. The family has the role of protecting its members, both in the form of financial support and in the form of spiritual support in the event of unemployment, addiction, bankruptcy, and so on. In fact, it is not only parents who sacrifice themselves for their children, but the children also understand their duties with the right upbringing. For example, the care of elderly family members is highlighted, a basic grounding in Islamic culture and the Quran recommending parents as " وَ قَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا " وَإِمَّا يَنْتَلِعَنَّ مِنْ دُونِكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفْ وَلَا تَنْهَرْهُمَا وَ قُلْ لَهُمَا قَوْلًا كَرِيمًا (Asra, Verse 23).

Upbrining Goals of Islam

In the Qur'an and Nahj al-Balaghah and other authoritative Islamic sources, educational goals have been expressed in various ways. Here are some of these goals [37].

Worship of God, As the main upbringing purpose

In the school of Islam, the main goal is the worship of the one God. "وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ" (Surah Zariyat, Verse 56). Worshiping God means surrendering ourselves to the truth and obeying Him. He who worships God obeys Him with all his being and moves in the path of theology.

When we say that only God can be worshiped and man must submit to Him, other basic issues also arise. God is the manifestation of wisdom, justice and goodness. A person who worships God and walks in the path of monotheism, in fact, participates in a process in which justice, piety and self-sacrifice flow. Worshiping God means moving in the monotheistic system. To surrender to God and accept His servitude has established the highest motives of being human. Theology not only promotes the perfection and growth of human

"God bears witness to His oneness and the angels a just relationship with others and its effects, and gradually, while understanding the concept of justice, to behave in accordance with standards. Apply justice.

5.5. Human Evolution

In the Islamic school, man has a high position. It is stated in verse 70 of Isra Surah:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ
وَوَقَّمْنَا

"We honored the children of Adam and made them rule over the land and the sea, and provided them with every pure food, and made them superior to many of our creatures".

Individual independence

The school of Islam wants man to be born independently. When a Muslim reaches the age of puberty and can distinguish between good and evil, he must study the principles of religion through reason and reasoning.

Among other religions and social professions, we find few religions that ask their followers to study the principles and foundations of their school through reason and to accept the principles of that school through reason.

It is stated in the Qur'an: "بَلِ الْإِنْسَانُ عَلَىٰ نَفْسِهِ ۖ
بَصِيرَةٌ" has "Rather, man has insight into his work" (Qiyamah Surah, Verse 14).

Therefore, God has endowed man with the power of reason and insight to recognize the right truths from the wrong ones and to do the right things, and each human being determines his situation according to the action he performs.

"كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ" (Muddaththir Surah, Verse 38).

"Every person's situation depends on what he has done."

According to Islam, human beings are responsible for their actions. Man is not born a sinner, and no one but God can forgive his sins. The followers of Jesus believe that: Humans are naturally sinful and created with sin, and Jesus has guaranteed the forgiveness of the sins of his followers, so he is the savior of human beings, but

we Muslims know that the benefit of each person is the result of his work.

"وَأَن لَّيْسَ لِلْإِنسَانِ إِلَّا مَا سَعَىٰ" (An-Najm Surah, Verse 39).

"Man gets the result of his effort." So, each person is responsible for his own actions and behavior, and no one bears the burden of another's guilt. Of course, it goes without saying that human beings are not only responsible for their individual actions, but sometimes human beings also have collective responsibilities.

As it follows from the words of the Holy Prophet (PBUH) that:

"كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِمْ"

"You are all responsible to each other."

So human beings are not only responsible for themselves, sometimes they have to accept the responsibility of other people and help them in their work.

Nurturing moral character

According to Islam, human behavior can be changed. It is true that man is under the influence of geographical, biological and social factors, but he is in control of his own destiny and can change his behavior and resist the factors that change behavior. Islam holds individuals and groups responsible for their actions and social change considers the result of changes in human behavior. The correctness of this statement can be compared with the verses of the Qur'an. We have in Al-Anfal Surah, Verse 53: "ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِّبَعْمَةٍ أَنْعَمَهَا عَلَىٰ قَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا
بِأَنفُسِهِمْ" Therefore, human beings can be changed and by changing some bad moods, many benefits can be achieved. The Islamic system is a moral system. If we consider morality, both individually and collectively, as principles, criteria, ideals and the movement towards absolute perfection, then Islam is a moral school.

The Holy Prophet of Islam says in this regard:

"بعثت لاتمم مكارم الاخلاق"

"I was sent to fulfill moral virtues."

To complete the moral character of human beings, it is necessary to teach solutions to human beings. One of these strategies is worship.

"إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ" (al-Ankabut Surah, Verse 45).

"Prayer will prevent you from committing ugly and disgusting deeds and oppression."

Humans attain peace of mind through worship, and this factor in itself does not cause revolt and corruption and misguidance. The educational goals of man in every period of his development must reflect his individual and social needs, and these goals must be approved by the religion of Islam in order to lead the individual and society to perfection [17-19].

Conclusion

All of our trainings, habits and behaviors are derived from the environment and arise from direct and indirect role models, educators, and learning, but what follows the process of children's personality development and their influence on behavioral patterns. It is very sensitive, the harmony, similarity and accompaniment of patterns in personality development and establishing moral standards when the child enters school. Therefore, it is necessary for parents to be a practical model of religious education with coordination and support and also provide appropriate models for children. Modeling can be done through processes that children are interested in, such as storytelling or reading books to children. Even if the parents have no intention, their behavior, actions and speech will be the greatest means of their religious education, because the most important factor in children's education programs is the desirable characteristics of parents and educators, because children are emotionally strong. They are affected and the creativity, behavior and personality of those around them affect their individual and social beliefs, feedback and behaviors. Performing educational activities must have a certain coherence and orientation in order to be able to fulfill the great mission of education and mastery properly. Therefore, one of the most fundamental issues is to know the strategies and orientations of Islam in human education. Accordingly, by examining the Holy Quran, we have obtained four strategies of bowing, honoring, explaining, and preaching and warning that determine the direction of educational activities and measures. In Islam, to obtain the goal of upbringing, some methods are used. In essence, it corresponds to the goals and content of upbringing. Indeed, just as the goal is sacred in education, so are the methods of achieving that goal

sacred. Method is a means to an end. In the Qur'an, method is not separate from content and purpose rather, because there is a divine direction in all of them, they are closely related. Therefore, the principles that we use as a method of education in practice should have both a content and ideological basis and be in accordance with the innate, emotional and natural characteristics of man. For example, human attitudes in education must be honest, that is, man should be both honest and sincere. You have to say the right thing and behave honestly and correctly. In fact, the applied principles are consistent with content principles, although the two categories are separate.

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