

THE PRINCIPLE OF EDUCATION (UP' BRINGING)

In the name of Allah the Beneficent the Merciful

1. OUR SUBMISSIONS

Education (Upbringing) of children is one of the greatest obligation. However it is too lamentable to say, that even the basic principles, to properly fulfill this obligation, are not commonly known.

The traditional style, of child education (upbringing), has been that whatsoever is heard or known, howsoever baseless it may be, is taken for granted as the fundamental law and principle of education (upbringing)! Moreover by just practicing upon them, one feels contented, as if he has adopted the right approach, and if God wishes, the child would have an exemplary (intellectual) growth! But, as the child becomes young, one witnesses the calamity that has befallen upon him!

Although being Muslims, we are totally unaware of the Islamic code of life, the Quranic concept of social life; or have the faintest idea about the Islamic requisites of practical life. What that we have is a cross cultural manifestation of the new and old, some specific modes of living, a few new gestures of style and expressions, scanty academic knowledge, thinking inferred from ideas of Lord Macauly, an endless desire of grabbing economic resources, and along with it, a bewildering heart (thought), and scattered ideas!

Oh, the sons of this modern era! that is all what they have as their intellectual and cultural inheritance! Now in dire anguish, these misfortunates stand at the cross road, entangled in an unsolving dilemma.

Oh my God! On one side they find, the religiously glossed methisim, while on the other, are unimpressive worthless apprehensions, being associated to religion. "There is no way out for them!" But, they can neither dare to given up their beliefs, nor have any Inclination towards these religiously coloured racial traditions!

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What should they do! what is the way out? They are dragged in this invincible tussle!.....They break, they burst forth, and at a later stage, get absorbed in the "defected generation", as configured (modelled) by the West.

On seeing all this, the parents find themselves in utter distress and agony, and just to concole their throbbing hearts, start repeating the same old weary phrases; "Oh what to say! Bad luck has fallen upon us. What a bad time are we in!..... and so on". but as a matter of fact, not a single of these statement can be termed as true. They desired to harvest "wheat" from "corn"! and that is contrary to the Laws of nature.

Now if one really loves his "dear ones", is a well wisher of them and himself, sincerely needs to re-evaluate his past and present regarding their education (upbringing). One must dare question oneself, whether he has judiciously accomplished the task of their education and upbringing? Did he really knew the correct methodology for doing so?; And it is as clear as day, that his conscience would negate all this! Then why to object? We have obtained the fruits of what we sow!

However, the real state of affair is that. "What should these poor guardians and helpless parents, do! Till now, no one has even touched this subject, no one has ever been gracious enough to discuss it's issues.

In Urdu, just a few publications exists, however, either they are translations of some books in western languages, or inferred from these sources. Moreover, these books are mainly compiled for technical education and so, are either meant for the educationists, or for the students of some teacher training institute. And besides this they are mainly written on pure materialistic concepts, secular view point and on western style of ethics, aiming for the transformation of the today's children to tomorrow's valuable citizens (for the West)! The idea, which fundamentally oppose!

In brief, till now there does not exist any organized publication on this subject, that bears the genius of the Islamic view and theory, regarding education and upbringing.

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This book in your hand, is the first ever attempt on this subject, and has been abored by the scholastic and prudent pen of Hazrat Ayatullah Allama Syed .Ibne Hasan Najafi. The Honourable Allama has always appraised the young intellect in the right direction, and has continuously enlightening them with religious models for character building. This has been the ultimate aim of Allama. May Allah Almighty bestow his special benevolence upon him, and bless his efforts to success.

The Idara Tamaddun-i-Islam, has already been honoured, by publishing the scholastic treasure, Masala-e-Khums, and now, by Almighty Allah's Grace, feel honoured by publishing, of "The Principles of Education (Upbringing)".

This work is in itself unique, comprehensive, and extremely beneficial. May Allah accept our efforts, and bless, it with recognition!

Idara Tamaddun-i-Islam

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2. It all starts from here.....

Every nation dreams of progress, every community is in search of peace, every race is desirous of safety and harmony! Like all, Muslims too wish to lead an honorable life, with peace and tranquility, of contentment and satisfaction

Well ! at present it is beyond our scope to survey the needs and outcomes of other nations. Presently we are concentrating upon the Islamic world, and only they are our primary focus. However, at this juncture, two issues need to be well understood. Firstly, the meaning of "nation" and "community"? and secondly, how can the earnest desire of individual and collective success could bear fruits?

"Nation", according to the sociologists, "is a group or community among human beings, linked together by a common heritage, traditions, customs, history and system of economy, and is habituated in a particular geographical location, desirous of living under the influence of a particular government", and its members consider that all reforms and multidimensional development and progress is only possible through nationalism. They believe that all the evils would fall apart, the day the nationalism succeeds, and would be first day of heavenly bliss.

However, it is noteworthy that Islam call upon the group of it's believers as "community" or "Ummah" rather than a nation.¹ and also distinguishes the qualities and distinctions of Ummah, from the known concept of a "Nation". The details of these qualities reveal that in no way the thinking approach, and the

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1. The Holy Quran has also frequently referred to the word "nation", but at instances where the concept of the "collective being" of the Muslims is being introduced, the Quran adopts the phraseology of "ummah" or "millat". Therefore in the 78th verse of Surah Hajj it is mentioned.
"This is the "millat" of your father Ibrahim. Allah has named you "Muslim" in the old scriptures, and Quran too bears the same name for you"
Also in the 143rd verse of Surah al-Baqar, it guides us as follow:
"Oh Muslims! in this way have we designated you as an Ummah on the right path (Ummah-e-was'at), so that you may be a witness upon the people of the world and the Prophet be a witness upon you"

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aims and objectives of the followers of Quran, match with the thinking and objectivity of the others.

The 'Deen-e-Hanif (True religion)' bases "Ummahism" neither upon caste or creed, nor on heritage or colour. It uproots traditions and customs, and the linguistic ties, to be the basis of its civilization. The historical or geographical entity could not also find its way in Islam, and even the bonds of "politics and states have always been considered as "unreliable".

Further, the Holy Quran enumerates that, "Deen-e-Tawheed (belief on the Oneness of Allah)" is a universal theory. Its aims and objectives being cosmological. Those who follow it, are bestowed upon a complete code of life. Moreover it constrains all the members of the community (Millat) to direct their thinking, psychology, standards, values, and objectives, in accordance with the instructions of Almighty Allah.

And under no circumstances does it allow, to dispense away from the direction of its teachings, due to any external effect or idea, whatsoever it may be.

The Holy Quran stresses that only Deen (religion) is the foundation of thought, the ultimate source of reference, the only potent driving force, the ultimate objective, and the base of all deeds and actions.

And thus from the chandeliers that lites due to this Ideology, the shades it casts, the fragrance it emanates, the elegance it radiates, and the carvings that it engraves; evolves a culture, which is known as the Islamic civilization or the Islamic culture.

Now the demand of the Islamic spirit, culture, heritage, and doctrines is that, whether it may be the rules of politics or the civic etiquettes, economic regulations or the social norms, educational patterns or the methodology of education (upbringing), in brief, every segment and fragment of human life should only be in rhythm (accordance) with the dynamic and revolutionary system of Islam.

Moreover, the "religion of Allah" has its own specific philosophy regarding felicity and punishment, exaltation and pit fall, progress and backwardness, and even good and bad luck;

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which consistently reminds us, that the Islamic Ummah would neither achieve its aims, nor find a place in history; until it does not mould its words and deeds, in consistency with Islamic thoughts and conscience, In accordance with Quran, and does not acquire the attributes of "the recognition of self and Allah", or Otherwise it would be:-

"Who knows what befalls in the Hereafter".

Well in these words, the Holy Quran discloses the reasons of the downfall of nations and the decline of societies, and announces the path of Almighty (Sunnat-e-Illahi) : -

Allah The Almighty does not change the state of a nation, until it does not change itself from within, and when Allah decides to punish someone, then it cannot be altered by anyone, and no one can be a Guardian and a supporter of such nation in front of Him.²

Altaf Hussain Hali, has expressed the same idea in one of his very popular verse, he says:-

Allah does not change the state of that nation; which does not ever bother about altering its state

And in the Surah Anfa'al, the Almighty Allah has mentioned in this way:-

Allah does not deprive any nation from its blessings till it does not alter its correct thinking and courage, and Allah is all hearing and all knowing.³

Anyway, when a society or its concerned members, part off from their "school of thought and action", then at a later stage, they give up their actual thinking, and also their real identity. As a result, nothing worthwhile is left over with them.

2. Surah 13 (Ar-rad), Verse 11.

3. Surah Arifaal, Verse: 53

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All the glamorous colours, which once filled their lives, fade out. All the splendour get deserted. The history of mankind reveals that at such a stage, all their creative qualities get buried' down. deep in the earth, presenting a scene of utter bewilderment.

Moreover, on a nation such conditions prevail for a long duration, are extremely dreadful and awfully admonitory.

Let us see, the reality of life to which, Ami'r-ul-Momineen. Ali-Ibne-Abi Talib, the unmatched personality in mankind and the revealer of divinely wisdom, has warned us. Wake your conscience (Taste of acquirement), and hold to heart, each of His words.

“When someone is blessed with zenith and ascend, then the qualities of Qthers, also turn to be the gleaming star of his turban; but when this world drag it's face away, and ill-luck falls upon him, then even the wealth of his personal qualities, is snatched away as booty!”⁴

Well, let us evaluate ourselves at this juncture, cast an eye on the days gone by, evaluate our present period, and then keeping in view the past and the present, pay a bit of attention on our future, because this issue not only concerns us, but also our children, our dear ones, and above all, it is an issue linked to the fate of the coming generations.

Our “children” are our wealth ----- They are our bequest (heritage), the guardian of our history, the preserver of our philosophy of life, the custodian of our culture, the protector of the sacrifices of our ancestors and their prestigious deeds and more than this, are the twilight of an honourable, prestigious and a bright future.

Therefore, we all are obliged to evaluate with full honesty and sincerity whether we are really doing justice regarding our personal responsibilities and to the careers of our `children? or it is otherwise?

4. Nahaj-ul-Baleghah Explanatory notes and presentation: Dr. Sabahi Salah

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To know this, it is imperative to atleast ponder over the facts mentioned below:-

1. Are we aware of the rights of our children?
2. As the head of family, do we perceive our obligations?
3. Along with the provision of physical amenities, have we ever cared to provide intellectual standards to our children?
4. Have we ever tried to analyse and evaluate the heritage of attitudes and traditions, which we are passing over to our children?
5. Along with the desire for economic prosperity, have we ever tried to inculcate in our children, the spirit of self confidence and high moral standards?
6. Are the environmental conditions of the location conducive for the upbringing of the children, where nature has bestowed upon us this responsibility?
7. Is any deficiency left over in their education and upbringing?
8. Are all the conditions for character building being met?
9. Are we developing the intellect of our child in a manner that he would accept with vigour the principles of life being extracted from the Holy Book and the Sunnah and Ser'at of the infallibles (Masumeen)?

All the above mentioned issues pertain to "the Islamic Philosophy of Education". If a satisfactory answer to them is in hand, then all the aspects of the subject would be vividly clear, and from it if some new idea emerges, an unknown feeling takes shape, the heart's but sprout, a new idea unveils, the tongue gains clarity, a new path emerges, then there is a possibility that some mystic and lively destiny might readily unfold itself. And thereby, the "metropolis of aspiration" may start glittering with radiance and grace.

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Well! Islam is, ----- a message of peace and guidance,----- desirous of peace and tranquil, ----- a patron of human prestige and stature,----- and the torch bearer of rectitude and well being for the 'sons of Adam' on all courses and domains.

The purpose of this Deen (religion) is that every individual on this Earth should find restitude, and be totally submissive only to Allah. To be so the, the necessary requisite is that he should at all instances be endowed with ease and comfort in this world, and also be blessed by Allah's boundless Grace in the Hereafter.

To those who believe in both the worlds, the Holy Quran directs them to supplicate from Allah in the following manner:

Oh creator! Also bless us with felicity in this world, --- and also reward us with well being in the Hereafter."⁵

It is a fact, that this supplication completely conveys the essence of a pious person (Momi'n). Moreover, what else could be wished, in comparison to this "desire"?

But, now the question arises that, does the Beneficent just accords it in a supernatural miraculous manner? That, even sitting idle, all these desires would be fulfilled?

The answer is but obvious! Could you think that in the environment where the theory of the system of thought and action is based upon the following saying, that:

Man is only rewarded of, for what he strives:⁶

then the longing to acquire such favours under these constrains, could not be else than a mirage! For the attainment of the targets, efforts are obligatory, and for the realization of the objective, the determination of the path and destiny, needs to be performed, only and only through the prescribed procedure, the processed as explained by the religion, and under all circumstances it is necessary to keep in view all of it's details.

5. A1-Baqara, Verse: 201

6. Surah: 53 Al-Najam Verse: 39

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In these regards, Islam has set forth its own specific view point, and has also delineated the approach for action. What is right? What is wrong? What is advantageous? Why are there sufferings? How to evaluate welfare? How to assess evil?

Then, what are the means of attaining virtue? Further, what are the methods of safe guarding against evils? etc, etc.

All these issues have been eloquently explained in the Islamic literature, And since the issues related to education (upbringing) being of fundamental significance to human life, has been stressed emphatically.

It is correct, that the scholars, philosophers, and experts in ethics have toiled hard in this subject, and have expressed upon on this subject in depth and detail, but it is no way comparable with the religious directives, especially the intellectual guidance being provided by Islam.

The fact is, that the philosophers and the scholars have mainly discussed the theoretical view point, and moreover they are least concerned with the practical problems that engulfs a common man!

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Of course, it is accepted that, there is a lot of information in the works of these scholars, but what so ever one may deduce from them, muddles the brain in doubts and suspicions. Moreover, these scholastic proposals, howsoever good they may be, are not backed by practical example and pattern which could be followed.

As a result, these distant philosophical doubts, either carve impression upon the brains of just a few knowledgeable individuals, or gets adored in the closed books, elegantly decorated in shelves. And thereby at the mass level, they never shape out in practice!

On the contrary, there is a miraculous wisdom concealed in the directions of the heavenly religions, and in the preachings of the prophets of Allah and His appointed leaders.

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The eloquence of the Godly acknowledged persons, have the capability to rule the hearts, their sayings have the potential to spread far and wide!

The Godly ordained person directly communicates with the individual, and also themselves puts their sayings to practice!

The Last Prophet of Allah, never spoke behind the veils, or in an unperceivable expression. What so ever He (SAWAW) used to express, was In public, in the common man's language, and so elaborate that even a layman would not find it difficult to understand, and to draw upon a conclusion.

Every saying of the Benefactor of Mankind (the Holy Prophet) was as vivid as the full moon; and bore the fragrance of the blooming roses! Moreover whatsoever He (SAWAW) used to say, He (SAWAW) would demonstrate it by His (SAWAW) actions, and this is what is termed as His Excellent Pattern (Uswa'e Hasana), and which the Holy Quran has ordained to be the way of life.

Similarly, the divine and pious life style (Se'rat) of the pious Ahle Bai't, the devoted participants of the successful revolution of the Holy Prophet, and the protector of the spirit of this intellectual• and life bearing revolution; either supplicating in niche bent in His Grace like a sword or behind the bars, are a living assemblage of the sayings and deeds of the Holy Prophet, and are the Allah's endorsed explanation and commentary, for our way of life.

Therefore, the principles and rules regarding education and upbringing of children and "training and development" of the new generation, as set forth by Quran, Islam and real leaders of this system, has boundless ability to create enlightened brains, foster exemplary ethics, and develop ideal manners and habits.

On one side, these preaching's are extremely simple to follow, while on the other side, when incorporated in ones practical life, guarantee's a sure success.

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3. A word of Truth

Who doesn't know that the children have gigantic obligation, regarding their parents. What! just one right? Parents have tremendous rights, and one who does not accept this reality, can not be termed as human being, what to say that he is a Muslim!

At about twelve locations, the Holy Quran explicitly and emphatically directed the "sons of Adam" to have an extremely balanced, highly modular and exemplary attitude towards their parents.

In two verses the instruction is general, one being Surah Ankabu't, the 29th surah, and the ether Surah Ahqa'f, the 46th surah of the Holy Book. It is stated:-

1. And we have ordained upon man, to be humble with his parents.⁷
2. And we had made it obligatory upon Man, that he should deal nicely with his parents.⁸

But in Surah Al-Baqarah, the Allah Almighty along with His worship has made the elegant behaviour with the parents, as a part of social contract. Therefore in the context of Bani Israel, to all those who submits (mukallif) to the limits of Allah's sovereignty, this constitutional reality has been reminded in the following verse,:-

And when we took oath from the sons of Israel, that you should not worship any one else, except Allah, and should have an elegant behavior with your parents.⁹

Similarly in Surah Nis'a the sole Creator while mentioning the Islamic system of Legislation, along with submission to Him, and the belief of His Oneness (Tauhi'd), has given priority to the respect of parents and has guided us in the following way:-

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7. Surah Ankabu't, Verse: 8.
 8. Surah Ahqa't. Verse: 15
 9. Surah Al-Baqarah, Verse: 83

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3. Worship Allah, do not make anyone His associate, and serve your parents in an exemplary way.¹⁰

In Surah Anna'm, while preventing from idolatry, the need for a better approach with the parents, has emphasized. And in this verse, the way adulatory has been declared non statutory (unconstitutional), in the same context the indecency, of the children towards their parents, has been announced as contrary to the fundamental beliefs of Islam. It has been stated:

4. "Oh Prophet! tell the people. --- come on: I read out all that to you, which Allah has declared forbidden (Haram). (Firstly) that, do not associate anyone with Allah, (secondly) that always treat you parents in an exemplary way (never be immoral)".¹¹

Besides this, in the 17th Surah of the Holy Quran, the Ultimate Creator along with the acceptance of His Oneness (Tauheed), has also considered the exemplary dealing of the children with their parents, as a fundamental issue of religion (Deen). It is mentioned as follow:-

5. The order of your Creator (Rubb) is inflexible (definite), that do not worship any one except Him, and keep on treating your parents in an exemplary manner.¹²

Further, in Surah Luqman, the prestige of the parents have attained boundless heights. Therefore regarding the issue of, obligation of thanks giving to the benefactor,¹³ Allah has ordained. "Oh My people! it is not sufficient to be just indebted in My Grace, but the dignity of My directive and your conscience

10. Surah Al-Nis'a, Verse: 36

11. Surah Al-An'am, Verse: 152

12. Surah Bai Israel, Verse: 23

13. The American Government system is a collection of multiple evils, but this aspect is quite thought provoking that on the face of the world, it is the only country where the 'Thanks Giving Day' is officially being observed. Alas! the people who are willing to sacrifice everything against the evils of that nation, may at least include this one good aspect of that nation, in their lives,

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demands, that you should persistently submit before your parents, due to the services they rendered for you.”

Therefore the verse guides us in the following way:-

6. And We have instructed man, for whom his mother bore labours after labour when she was pregnant, breast fed him, weaned him after two years, that he should thank Me and along with it, also pay thanks to his parents. After all everyone has to return to us.¹⁴

Then in Surah Mariu'm at two locations, the quality of being graceful and submissive to parents or mother, has been regarded as an ideal attribute of the prophets. Hazrat Yahya-bin-Zakariya and both "father and mother", so regarding him it is mentioned:

7. "Oh Yahya! Hold this book with steadfastness. We granted him prophet hood (nabuwa't) while he was a child, and (due to our special Grace) also blessed him with soft heartedness and chastity (purity), further that, he himself was pious, and was very obedient to his parents, and he was not rebellious and disobedient."¹⁵

And since Hazrat Issa only had mother, so in his own words it has been stated:-

8. (while in cradle, Issa as a child) said, "I am an obedient servant of Allah. He has given me the Book, made me Prophet, where ever, and in whatsoever condition I may be, He has made me a blessed one. And that, till I am alive, He has instructed me to offer prayers and pay Zakat (alms). And that Allah Almighty has made me an "absolute obedient" son of my mother,

14. Surah Luqmari, Verse: 14

15. Surah Mariu'm, Verse: 12 - 14

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further that, He has safe-guarded me from being violent and unlucky."¹⁶

Moreover while mentioning the details of those people who could be considered deserving for monetary support, the Holy Quran gives top priority to the economic service to the parents. It is mentioned:

9. "Oh Prophet! People inquire from you as to what and how they should spend? Tell them that whatsoever you should spend for prosperity should be distributed amongst your parents, relatives, orphans, needy and strangers (wanderers). And whatever good deed you would perform, Allah will know about it."¹⁷

The way Hazrat Nu'h expresses his involuntary love and respect for his parents, in the same manner it has become the part of the Holy Quran. It is mentioned:-

10. "Oh Allah! Grant a place in your Grace, for me and my parents."¹⁸

Then let us witness the friend of Allah, Hazrat Ibrahi'm (ASWS)! See with what devotion, is he supplicating before Allah:-

11. "Oh Our Nourisher! On the Day of Judgement, bless me, my parents, and all the pious persons (momi'ns), with Your forgiveness."¹⁹

It all does not end up here! But regarding the elegance in behaviour and obedience towards the parents, the Holy Quran has mentioned many other practical standards and factual realities, which manifests deep in one's self. Moreover the explanation and interpretation communicated to us by those personalities, who understood the Quranic view point and are a guide of humanity, widely opens our insight, and all the rights of the parents and our

16 Surah Mariu'm, Verse: 30-32
17 Surah A1-Baqarah. Verse: 215
18 Surah Nu'h, Verse: 28
19 Surah Ibrahim, Verse: 41

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obligations regarding them, gets deep embedded in the conscience of every wise individual.

Note the instructions given to us, in the following verses of Surah Bani-Israel: -

12. "When either of your father or mother gets old, then do not dare to think of scolding them (on their anger) and do not even sound Aah! and even if you have to say something, then present it with utmost courtesy tenderness and respect. Keep yourself submissive in front of them. And that, supplicate for them in the following manner, Oh Allah! the way they borne us (with complete sacrifices), (as it's reward) You too should bless them a place of peace (and tranquil) in Your Grace."²⁰

In this regards, Sadiq-e-Ale-Muhammed Imam Jaffer-e-Sadiq and the eighth Imam Hazrat Imam Riza(ASWS) says:

"To prevent the parents from any grief from their children, had their been any other concise and more comprehensive word than "Aah!", then the same would have been revealed in the Holy Quran, through the Divine revelation (Vahi)."²¹

While explaining the meaning and purpose of the Quranic Verse; () 22 the Sadiq-e-Ale Muhammed (SAWS) has stated:-

"That is! never gaze or cast a frowny look towards the parents, but whenever you look towards them, it should be felt that as if you have bloomed roses of love and affection in their lapse. Be cautious! that your tone should never be above their voice. Your hands never higher then

20 Surah Bani Israel, Verse: 23-24

21 Alkafi, KuIa'eni; Tafseer Majma A1-Biya'n, Tabra'si, vol: 6, page: 405; Tafseer Sa'fi Faiz Kashani, VoI: 3 page: 185; Tafseer Al-Milan, Allama Tabataba'i Vol: 13, Page: 98; Beruit.

22 Surah Bani Israel, Verse: 24.

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their's, and when you walk together, never attempt to overtake them"²³

Regarding respect and honour, Imam Muhammed Baqir(ASWS) says: -

"Once on a way, my grand father Imam Zain-ul-Abi'dee'n saw a father and son going some where together, but the style was, that while walking the son was hanging over the shoulder of his father. Imam Muhammed Baqar said that: My father was so much dejected to see this indecent act, that he never spoke with him for the rest of his life. "²⁴

Further, Baqar-A1-U'lloom Hazrat Imam Muhammed Baqar(ASWS) has stated, that once the Last Prophet(SAWAW) was inquired:-

"Who has the highest priority of right on a man? He replied: "the parents right rank highest" ²⁵

Besides to above, let us now dwell a while upon the importance and significance of the following words uttered by the Prophet, who (according to Holy Quran) uttered nothing except what was ordained upon him through the Divine revelation. May be, it glitters the mirror of our luck:

"The Holy Prophet(SAWAW) has said: if a child casts an eye of love upon his parents, this vision turns into divine w⁵rship (ibadat). "²⁶

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- 23 Alkafi, Kula'eni; Tafseer Majrna Al-Biya'n, Tabra'si, Vol: 6, page: 411; Tafseer Sa'fi, Faiz Kashani, Vo]: 3, page: 185; Talseer Al-Miz'an, Allama Tabataba'i, Vol: 13 Page: 98; Beirut.
 24. Manua'e Warrarn, Vol 2, page 208
 25. Mish'k~t-ul-Anwa'r, Page: 158
 26. Thu'f-ul-Aquo'I Sheikh Ibne-Sha'ba' Al-Harrani, Page 38, Beirut

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And Imam Jaffar (ASWS) has said:-

“If the parents of some person, are prodigal (extravagant) towards him, and his reaction of this maltreatment is that he casts an eye of anger upon his parents, then Allah Almighty would not accept his prayers (namaz) “²⁷

And the following commandment of the Holy Prophet(SAWAW) should always be borne in mind:-

“The will of Allah is merged with the will of the parents, and His rage, is concealed in the rage and anger of the parents”. ²⁸

And finally in the end, let us mention an extremely thought provoking message of Sadiq-e-Ale Muhammad for the “coming generation”. He says:-

“You should set up the “tradition” of obedience towards your parents. Your children would continue displaying obedience towards you!”²⁹

27. IJsu'l al-Kafi, Vol-2, Page; 349.

28. Mus'tadrak-ul-Wasail Allama Hussain Nun, Vol-2.; Page: 627

29.. Bihan-ul-Anwar, Allama Majlisi, Vol 17, Page: 184; Wasil as-Shia'~ Vol 7, Page 217

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4. And Now about duties!

The way the parents have a number of rights upon their children, similarly they have some "duties" concerning their children. And in "Quran and Surah (traditions of Prophet and Imams)" there is a magnanimous treasure regarding this, which enlightens the thinking and conscience.

Children are a great blessing of Almighty Allah, for which we should always remain highly obliged to Him. but be cautious! the meaning of gratitude is not just that we verbally keep on uttering the word of "thanks" all along our lives, and that is all! The purpose of "the recognition of grace" in Islam is that, whatsoever favour Allah Almighty has bestowed upon us, we should do full justice with it. In relation to it, we should keep our attitude flawless, so that in accordance with the promise of Allah, He keeps on extending His Blessings upon us, with regards to each thanksgiving.³⁰

Witness the Allah's Grace! When after a long spell; consecutively two roses bloomed in the family of Hazrat Ibrahim Khalil-ullah!

Under such conditions, the common practice is that the children are borne with extreme care and Extraordinary affection! And the minimum list of expectation is expressed in this verse:

Health, Happiness, and Good fortune,
Abundant grandeur, Enormous property (land), and long life.

But Hazrat Ibrahim who in a blink, had uprooted the hundreds of year old Calesdient culture, had trampled the politics of the boastful, ferocious, and proud man like Namrood, and moreover whose exemplary style of guidance provided a new enlightenment for mankind, and originated a completely new innovative style in thinking; knew very well, his responsibilities

30. It is a promise of Allah that, "If you pay gratitude, then We would extend our blessings, but if you are ungrateful, then My punishment is extremely severe, -
--Surah Ibrahim, Verse: 7.

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regarding the upbringing and modelling of his children, and along with paying gratitude for His blessings, knew what to initially demand from his Nourisher, and what to request at a later stage!

In these words, The Holy Quran expresses the feelings, impression, desires and the supplication of Khalil-e-Khuda:-

First verse:

"I praise Allah, who at this old age has blessed me with (the sons like) Ismail and Ishaq, and there is no doubt in it, that my Nourisher definitely complies to the supplication."³¹

Second Verse:

"Oh Creator! I have settled some of my children in a waterless (infertile) and barren valley, near Your distinguished House. Oh my Nourisher! all this has been done so that they may live under the aegis of Your House, establish the system of prayer (Namaz). Therefore it is requested that, (You Please) mould the hearts of the people towards them, and bless them with subsistence, so that they may keep on paying gratitude to."

Come on! Let us now start examining our duties. In this regards our first obligation is, that we should provide our children with complete protection (security). Pay attention towards their intellectual training, along with physical development, so that in this world there is a continual growth in men of qualities.

At this stage someone might think as to what is the good idea behind discussing the significance Of caring for the children? In this world, whether it may be the civilized or the primitive society, everyone love their dear ones! Yes it is true....! But what to do, when if ha~ been a common experience that due to the social differential, economic tussle, sense of deprivation, lack-of self confidence, unawareness from religion, and above all, the

31. Surah Ibrahim, Verse: 39

32. Surah Ibrahim, Verse: 37.

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indifferent attitude towards Allah, sometimes intentionally, or unintentionally, people sacrifice their children – yes, I stress again, their children for political, social, and economic expedience, or at occasions slaughter them at the alter of their egoistic desires.

However there do exist some difference in approach, between the culturally conscious and in undeveloped societies, but these minute differences or variances are not something fundamental, they are just superficial. Due to the divergence in environmental conditions and style, the approach differs. And that is all! For example, in the era of darkness, i.e the pre-Islamic period, the dwellers of the Arabian Peninsula, had extremely poor economy, and mainly due to economic frustration, would kill their children, and sometimes for the fulfillment of their desires, would slaughter them in the alter of their idols!

The Holy Quran, while forbidding such act of “the slaughter of Sons and daughters”, terms it as a grave crime. Note the eloquence of Quran, that along with the instructions for it’s forbiddance, just in two words, it reveal the old history, the customs and traditions of the Arabs, and the real motive behind the intent of this men slaughter!

Allah Almighty says:

“Do not slaughter your children due to the fear of Poverty and paucity, because We provide subsistence to you and as well as to them.”³³

Further there is a verse in Surah Bani Israel:

“You should not slaughter your children due to the fear of destitution. We are the one who provide subsistence to them, and also to you. Believe it! to slaughter them is a grievous crime!”³⁴

Did you notice that the real motive behind this illegitimate murder, and loss of these petty innocent lives, was nothing but the fear of “adversities and loss”? If there would be children, from

33. Surah Ana’m, Verse: 152

34. Surah Bani Is~ail Verse: 31

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where would they eat? and the lesser be their number , more would be the savings in bread and butter!

Therefore to stop them from such mal-practices of brutality and ferocity, they were told that the reasons of your ill luck is not associated with the fortunes of these children. Note the words "the way we are sustaining you, similarly we are responsible for the provision of subsistence for your progeny (children)".

* * * * *

Well the baseless notion regarding Arabs, which has gained popularity is that, during the age of ignorance they only used to slaughter, their daughters due to zealot and the concerns regarding the unbearable economic burden, needs to be clarified, and also that in that society the sons were considered as a gift of Allah!

The fact is that in the verses which prohibits the slaughter of children, the word progeny (au'lad) is being used, which according to the "current language" bears the meaning of both the boy and girl. That is why the Greatest exegesist of our times Allama Sayed Muhammad Hussain Tabataba'i has explained it in the following manner:

'In this verse and in other verses on the same topic the slaughter of progeny from fear of poverty and destitution has been prohibited, and because the word progeny is more generalized, so their is no reason whatsoever to accept that this word is Only meant for girls."³⁵

Besides this, the old history of the Arabs also reveals the same. For reference we have a number of sources, and especially the two popular works of this century, i.e. Sera't A1-Nabi'. VoI:6, page 229, which has been compiled by Allama Syed Salman Nadavi, and the scholarly works of Dr. Hussain Ha'j Hasan, Naqad Al-Hadi'th. In both of them they have at length commented upon the economic conditions of the Arabs of the Arabian Peninsula, regarding their culture and customs, and it complements our stand.

35. Al-Miz'an fi Tafseer Al-Quran, Vol: 13, Page 85, Beirut.

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The truth is, that those Arabs who were comparatively well off, had cultivatable lands, animal rearing, home industry, and piracy etc, used to breed (raise) Sons as a means of personnel power, but like most of the other areas of the world, the majority of their population was starving and poverty stricken. Therefore the masses who were completely indigent (empty handed), thought that since it is even difficult to sustain the relation of life and bread for themselves, how can they bear the burden of their children? Well, of course! the children are a source of satisfaction of their heart and consoling for soul, but when it was "a matter of self survival and existence" they were willing to give them up. Therefore in the eradicating vision of insolvency, in utter wilderness they preferred to build the graves of their alive innocent children.

While referring to their intellectual bankruptcy and brutality the Holy Quran mentions:

"Certainly those people remained in (total) loss,
who due to their ignorance and unawareness,
without any deliberation slaughtered their
children. "36

Whereas the Islamic code of life, ascertains the sons of Adam: -

"There is no living creature on the face of Earth,
whose subsistence is not due upon Allah".³⁷

Well as far as the issue of depriving the girls from their right of life is concern, we can term it as an involute egoistic craze of the poverty stricken Arabs of the age of ignorance.

The Holy Quran, while explaining the "psychology and approach" of these nomads, mentions:

36. Surah Ana'rn Verse: 140

37 Surah Hu'd, Verse: 6.

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“When someone of them was informed that to him a female baby has been born to him, his face would turn pale, the eyes frown out with anger, and then due to this dreadful news, would try to conceal himself from his clan, and kept on thinking either he keep his daughter alive and live in disgrace, or buries her alive? See, what an evil decision they used to take.”³⁸

Also in Surah Takvi'r there is a mention regarding this ruthless custom, which in the Arab society, was called va'd. The Islamic code of life has termed it as the most barbaric tradition. It is mentioned:-

And when the girl who was buried alive would be questioned, as to what was her crime that she was so deprived from her life.”³⁹

The mood of the expression tells, that at the time of decision, the murdered would be questioned instead of the murderer. As the poetic verse expresses:

Due to what sin did this brutality befell upon us? that is, the cruelty of the brutal is proved, only the details of the story and the happening from the innocent's viewpoint needs narration!

Yes, all that would take place on the Day of Judgment. Nothing would remain concealed, no action would remain veiled! and how is it possible, when it is a question of the disgrace of a human blood? As a poetic verse says:

“If the guilty would conceal his crime, the blood spots will themselves reveal the truth!”

Now, if someone asks, to forget about this dreadful story! and argues that, it is a tale of the olden times; it was the temperament of the dreadful desert inhabited Arabs, their miserable environment and conditions, at that time all was quiet different, which has no bearing with anything else. Well, this preposition is to some extent true, but however both in the old

38 Surah Naha, 'l, verse:58-59

39 Surah Takvi'r, Verse:8-9