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Foreword

There is pronounced difference between education and training or upbringing. Education means inculcation of knowledge, or imparting the meanings of the contents of curricula. But upbringing is moulding of personalities on desired lines. The society can be transformed with proper upbringing of its population.

It is imperative that upbringing is based on well thought out program to ensure the degree of desired success. Upbringing is not only sermonizing and admonishing but it requires creation of the right environment towards attainment of the desired results. The criteria necessary for proper upbringing can be listed as:

- 1. The mentor should be properly acquainted with the student whose upbringing he is assigned to take up. He should familiarize himself with the physical and mental status of the student.
- 2. The mentor should have defined aims of the training program for the student. The ultimate goal of the upbringing process has to be the development of the student into a humane person.
- 3. The training program to be inclusive of the desirable criteria and conditions for producing best results. The mentor then can expect positive results over a period of time.

The best period for commencement of the upbringing or training is the childhood of the student. Childhood is the most impressionable period in the life of a person. At this delicate and responsible juncture the parents can play a very crucial role.

But upbringing of small children is not an easy and simple function and requires deep thought of identification, knowledge, experience, determination and perseverance in the mentor or the parents. It is sad that most parents are found ignorant of the art of upbringing of the children. This is the reason most children are not receiving upbringing on desirable lines and they keep growing like self sustained saplings.

In the progressive countries of the West and the East upbringing of children receives prime importance. They have conducted lot of research in this field. Many useful books have been published on the subject and they have many experts in the field. But in our country scant attention has been given to this crucial matter.

We have few knowledgeable persons in this discipline and very few books on the subject which are absolutely insufficient. Quite a few books have been translated from other languages into Persian which are available to people. But these books from the West and the East have two big lacunae.

The first lacuna is that they treat of only the physical requirement of the students and the stress is on the worldly education of the subjects. All the research rotates around these aspects only and they are totally silent on the spiritual aspect of human life and have ignored any reference to mention of the concept of hereafter.

In the West the only objective is to train the children for their bodies and minds for the attainment of worldly conveniences and pleasures so that when they grow up they have ideal living conditions at their disposal. And if these books deal with the subject of morality they limit themselves to the treatment of morality specific only to the worldly benefits and are totally silent about the rewards or retribution which one can earn on the basis of his actions during the worldly life.

The second lacuna is that the training problems in the West are dependence for a solution only on past experiences and statistics. There is no impress of "Faith" in this process. Therefore, these books are not of comprehensive utility for the people of the Muslim Faith. In the eyes of a Muslim the human being has two pronounced aspects—one is the body and the other is the spirit. One pertains to the worldly life and the other to the Hereafter.

In view of this the writer has decided to study and research and thereafter present the conclusions to the seekers of knowledge in the form of a book. For the writing of this book the main source of information has been the Holy Qur'an, the books of tradition and the writings on moral science.

Reference has also been made to works in Arabic and Persian on the training of children, their psychology, health etc. The books written by Iranian scholars on the upbringing of children were also kept in view. The personal experiences of the author have also been invaluable in this effort. It is hoped that this humble presentation will be of use to the mentors who are associated with the training of impressionable minds in the Muslim community.

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