

STAGES OF CHILD REARING AND ISLAMIC SHARĪ‘AH APPROACH: AN EXPLORATORY REVIEW IN THE LIGHT OF HADĪTHS

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Abstract. Children are the future of any society; therefore, they are the center of society’s hopes and aspirations, therefore they deserve more attention, compassion and love than all other social classes, any society about children. The attitude one adopts is his social attitude, the chain of training which starts from the mother's lap, the next stage is the home, school and then the environment of the society. If consider the Prophet's biography and Islamic teachings, how they emphasize on the education and training of children, free of manners and morals, obscenities, because the work of training children is one of the common goals of the Muslim and It is also the duty of parents to train their children in the context of Islamic teachings, because among all creatures, human beings are the ones whose birth and mental development period is longer than all other creatures. It has been discussed to clarify the same objective by keeping an eye on how to organize the education of the child in the Islamic perspective and the teachings of the Prophet Muhammad (Peace be Upon Him).

Keywords: *Rearing of Children, Methods of Rearing, Islamic Approach, Hadīths, Islamic Perspective.*

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1. Introduction

From the Islamic point of view, education is not just the name of acquiring knowledge, but practical training is also an integral part of it. Islam wants to establish such a system of education and training that not only gives the student the right knowledge about religion and the world, but also the right one, build his personality according to knowledge and this comes to the fore when a person thinks about the Islamic goals and objectives. The main objective of the Islamic education system is that it wants to introduce and provide such a system of education that can create such a person who is aware of his purpose in life, lives his life according to the commandments of Almighty Allah and seeking the pleasure of God in the hereafter is his first. And the last goal is to live an active, active and committed life in this world that conquers the universe and proves to be beneficial and useful for mankind.

While the construction of such a person is possible only when the meaning of education includes not only acquisition of knowledge but also training based on character building and creative research. The meaning of training is character building, self-purification, these are the same terms. Self-purification is a Qur’ānic and religious term, while the term training is generally used more in educational circles. That is, training is an important part of becoming a good person and Muslim. It is a means, but if seen from the theory of education and learning, training is the real need. As far as education and acquisition of knowledge is concerned, it is only a means of training and not its ultimate

goal. Children are the future of any society, that's why they are the center of society's hopes and dreams. That's why they deserve more attention, compassion and love than all other social classes. A society is about children. The attitude he adopts is his social attitude. The chain of training which starts from the mother's lap, the next stage is home, school and then the environment of society. From the perspective of Islamic shari'ah, this is the lesson that children should be trained in.

The purpose of the Messenger of Allah, peace and blessings be upon him, is the beginning and the end of self-purification, and this is also worth noting, because without self-purification, neither a person can believe, nor can its fruits be sustained. The best opportunity for training is when a person's habits are being formed and habits and tendencies are being matured and this is the period of childhood, so it is the responsibility of parents and educators to They should train the child properly in Islam at this age.

2. Islamic Perspective of Child Education

The example of a child is like a seed, in the same way that a suitable environment proves to be helpful and supportive in its growth, in this way the obstacles that hinder its growth are also removed, it is important for this seed to become a tree. In this way, the training of children helps them to become a perfect member of society. The education and training of the child is the basis of the society, because the family comes from the individual and the society from the family, therefore the Islamic training of the child makes him an active part of the society, It has been stated that:

عن أنس بن مالك قال: قال لي رسول الله صلى الله عليه و سلم: يا بني إذا دخلت على أهلك فسلم
يكون بركة عليك وعلى أهل بيتك (Muhammad Bin Isa, 1997, Hadith 2698)

“It was narrated from Anas bin Malik that the Messenger of Allah, peace and blessings be upon him, said: O son! When you enter your house, greet your family, it will be a source of blessing for you and your family”.

In the same way, the Prophet (peace and blessings of Allah be upon him) ordered to teach manners to children and to improve their manners in the second place:

أكرموا أولادكم ، وأحسنوا أدبهم (Yazid, Hadith.3671)
“Treat your children well and improve their manners”.

Islam advises children to train and obey the rules before puberty so that when they become adults, it is easy and convenient for them to follow these actions. It is necessary to teach and train them, so that they become a part of their nature and later it is easy for them to perform them and their second from these actions is minimal and familiarity is maximal.

3. Initial Training

Although the child is not bound by shari'ah rules, childhood is the time to become the best person in the future and the time and stage to carry out the rules in the best way when the rules of shari'ah are obligatory. It is easy and easy to worship Allah Almighty, the soul is not burdened in worshipping the Allah Almighty. In this regard, the thing that the child should be attracted towards is to make him accustomed to prayer, when the child

turns seven years old, he should be made to pray and to make him aware of the duties and obligations of prayer. Imām Abū Dawūd quotes the hadith that:

مروا الصبى بالصلوة اذا بلغ سبع سنين واذا بلغ عشر سنين فا ضربه عليها

(Muhammad Bin Ismail, 1997, Hadith. 6788)

“Command the child to pray at the age of seven and if he does not pray at the age often, punish him and make him pray”.

If the child neglects to pray or does not give importance to it, or acts lazily in performing it, then it is permissible for the parents to punish the child that he has followed the path of the devil and denied the right to Allah. Since the child naturally has the element to carry out the commandments of Allah, in such a situation Satan reduces that element on which he obeys the command of Satan and Abandoned the real requirement of nature and not praying indicates that this requirement of nature has been fulfilled, so in this age, according to hadiths, it is necessary to treat it, to warn with a light blow and to In the phase, the recommendations related to arresting him and his punishment should also be implemented.

Knowledge is a light, by which man knows the consciousness of humanity, in the Holy Qur’ān and Hadīth, the excellence of knowledge and the person of knowledge is present in many places, the excellence and status of knowledge is only religious knowledge, Holy Qur’ān and Hadīth The knowledge of Almighty Allah is subject and the rest of the knowledge is subject to it and those who are apostates from the sciences of religion are forbidden to learn such as astrology and magic etc. At this stage of age, it is important for parents to teach children manners, i.e. how to greet, talk to elders, the manners of parents and teachers, so that they keep their values in mind as soon as they reach the age of puberty.

4. Spiritual Training

A child's thoughts and thoughts are different, which cannot be compared with the adult's way of thinking. It is a stage, which has not yet taken any permanent form, while it has the capacity to take any form. The first step in the spiritual training of children is belief, because belief is the name of a thought and ideology, on the basis of this ideology, a person conducts all the affairs of his life. The training of children's beliefs is an excellent person and a successful society can cause the foundation of that is why the Prophet (peace be upon him) has given the best guidance on the training of children's beliefs, as in the Hadīth:

عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ فَآتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُهُ فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ فَقَطَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ لَهُ أَطِيعَ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْلَمَ (Muhammad Bin Isa, 1997, Hadith.1356)

“A Jewish little boy used to serve the Prophet ﷺ, he fell ill, the Prophet ﷺ came to visit him, sat down to praise him and said, “Become a Muslim”. He looked at his father, who was near him his father said that believe the words of Abu al-Qasim, then that boy became a Muslim”.

Imām Ibn Hajar Asqalānī states that this action of the Prophet ﷺ makes it clear that children should be invited to Islam, and if it is not correct to bring children to Islam, then the Prophet ﷺ would not do the same (Asqalānī, 1999)

If the child is trained well from the beginning, if the spirit of giving priority to truth, goodness and goodness is created in him, then these things will be included in his habit. Then good morals like humility, courage, bravery, patience, justice and kindness are born in it. On the contrary, if the child is not trained in a proper manner, he becomes a victim of bad habits. He becomes a victim of bad habits like betrayal, lying, impatience, greed, excess and harshness. Every civilized and conscious nation of the world declares the wearing of clothing and clothing as a must. And does not like to wear clothes without clothing, there is hardly any human population and settlement in the world that deviates from this natural law and code of human life. If you do, clothes are an important blessing of Allah, the purpose of which is to observe the requirements of modesty and modesty. Allah Almighty mentions the outward dress and has raised the spiritual dress towards piety, which includes shame and modesty:

يٰۤاٰدَمُ قَدْ اَنْزَلْنَا عَلَيْكَ لِبَاسًا يُؤَارِي سَوْآتِكُمْ وَرِثًا. وَلِبَاسُ التَّقْوٰى. ذٰلِكَ خَيْرٌ. ذٰلِكَ مِنْ اٰيٰتِ
 اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ (Holy Qur'an, 7:56)

“O children of Adam! We have created for you a garment that hides your private parts and is also beautifying and the garment of piety is greater than that. This is among the signs of Allah that these people may remember”.

Training children is not easy but rather a laborious task, a person who adopts habits and who becomes familiar with the behavior and sticking to good is a bit difficult, that is why it is difficult to change the bad habits of children and Inducing them to good habits is sometimes not easy, many teachers are disappointed at this point, what trouble we have got into, but the one who has fear when he thinks that the children of the nation trust him. If the role of the educational institution is not in favor of Islamic training as a whole, then probably a teacher will not be successful in the Islamic training of children even if he wants to. It is not prevalent, at this time, even if there is an institution in our country that emphasizes the theoretical education of teachers, it is only on the art of teaching and learning, but as far as theoretical training is concerned, it is not carried out in this country.

5. Exposure and Teaching of Islam

A great source of training is sermons, advice and exhortations, but the teacher should try, these sermons and advice should not become formal and ineffective, for this purpose, the Holy Qur'an and the style of the Prophet (peace be upon him) should be used as a guide. Talk in such a way that it has the effect of humor, the conversation should not be too long, but try to make the conversation effective and short, examples can be given to explain things and sometimes use similes. This is an excellent aspect of training. To prevent the child from making a mistake at the same time and to provide him with something better so that the child does not imagine taking away the object and as long as in a task according to the training principle. If something opposite is offered, that invitation and work is unable to achieve its goal. Because if the children are provided with the permissible things while preventing them from the prohibited things, the children will immediately accept it as in hadith:

عمر بن سعيد بن أبي حسين قال : أخبرتني أمي عن أبي قال : دخلت على أم سلمة وأنا غلام وعلي خاتم من ذهب فقالت : يا جارية ! ناوليني به فناولتها إياه فقالت : اذهبي به إلى أهله واصنعي له خاتما من ورق ، فقلت : لا حاجة لاهلي فيه ، قالت : فتصدقي به واصنعي له خاتما من ورق (Ibn e Shaibah, 2000, Hadith. 25143)

“Said bin Hussain narrated that I came to Umm Salma and I was a small child then and I was wearing a gold ring. She said: O maidservant, give me this ring. The maid handed it to him, he said: Give this to his family and prepare a silver ring, I said, my family does not need it, he ordered (the maid). Give him charity and make a silver ring for him”.

Any human being is recognized by his appearance before speaking, in this regard, his appearance and appearance are very characteristic and in some respects, the appearance and appearance of the nation, nation and region are recognized. It has not been ignored in any way but has given the best instructions.

A woman is a hidden desire. Therefore, while training her, keeping an eye on the initial stages is a very basic problem. It is important not only to prohibit girls from all these things in the beginning, but to train them very well. Which is the cause of ending their seventies in any way:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ حَدَّثَنَا رَوْحٌ حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ بُنَائَةَ مَوْلَاةِ عَبْدِ الرَّحْمَنِ بْنِ حَسَّانِ الْأَنْصَارِيِّ عَنْ عَائِشَةَ قَالَتْ بَيْنَمَا هِيَ عِنْدَهَا إِذْ دَخَلَ عَلَيْهَا بَجَارِيَةٌ وَعَلَيْهَا جَلَاجِلٌ يُصَوِّتُنَّ فَقَالَتْ لَا تَدْخُلْنَهَا عَلَيَّ إِلَّا أَنْ تَقْطَعُوا جَلَاجِلَهَا وَقَالَتْ سَمِعْتُ رَسُولَ اللَّهِ -صلى الله عليه وسلم- يَقُولُ « لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جَرَسٌ

(Sulaiman Bin Ashash, 1997, Hadith.4219)

“A girl came to Hazrat Aisha and she was wearing anklets. When the girl moved, she was making noise. She said: Do not bring this girl to me until I cut off these anklets. I heard from the Messenger of Allah, peace and blessings be upon him, that angels do not enter a house where there is a bell”.

If it is seen in the above hadith and Hazrat Aisha Siddiqah, may Allah be pleased with her, disregarding the false pretense of this society, did not only stop this little girl from doing wrong, but also prevented her from doing wrong, she trained her well and her parents as well. He was warned so that this bad act can be eliminated from the society.

Islam has given Muslims the best way of every behavior and action in every world, whether it is related to any work or thing, whatever nations there are in the world, they regulate their society in their behavior and behavior, then they Should it be about eating manners or something else, while according to Islamic teachings, eating manners are what the Messenger of Allah (ﷺ) taught to Muslims.

عن عمر بن ابي سلمة رضى الله تعالى عنه قال: كنت غلاما فى حجر رسول الله ﷺ وكانت يدي تطيش فى الصحفة فقال لى رسول الله ﷺ يا غلام سم الله وكل بيمينك وكل ما يليك فما ذالت تلك طعمتى (Muhamamd Bin Ismail, 1997, Hadith.5376)

“Umar bin Salama says that I spent my childhood in the lap of the Messenger of Allah ﷺ, while eating, my hand used to move around the sides of the bowl, so the Prophet ﷺ told me to start in the name of Allah and eat with the right hand and in front of you. (Hazrat Umar says) After that, this was my way of eating”.

Umar bin Abi Salama was an orphan child, the Prophet ﷺ adopted the best method to train him and called him to him with great compassion, and addressing him, it was the result of this that Umar himself narrates that I After that, I took this method of Prophet Muhammad (Peace be Upon Him) and it became a part of my habit, gentleness, compassion and love in training with children helps to keep the results early and lasting.

6. Islam and Physical Rearing of Children

In childhood, children are naturally fond of sports, which keep exercising their body parts, which is the best predictor of their better development. There is also help in character building and psychological training for the students, the body has to move a lot in sports and there is a need for physical effort. Therefore, the flow of breath, blood flow, digestive system and excretory system etc. are regular, nerves and muscles are controlled. And the organs work well in their place, through group games, children learn cooperation and empathy with their peers, adherence to rules and regulations, moderation in competition and competition, obedience and leadership and rigging to compete and wait their turn. We learn to respect fair play, to limit freedom to the point of lawlessness for the sake of others and to sacrifice our own desires and personal interests to the collective good through organized sports. Among all the creatures, human beings are such creatures, whose birth is such a long period of mental and physical. And in each stage of this period, different factors influence the training and education of the new generation. For physical training, he says:

ارموا واركبوا ولأن ترموا أحب إلي من أن تركبوا كل ما يلهو به الرجل المسلم باطل إلا رمية بقوسه وتأديبه فرسه وملاعبته أهله فإنهن من الحق (Muhammad Bin Isa, 1997, Hadith.1637)
 “Learn archery and riding and shooting your arrows is better to me than riding, then every game that a Muslim play is vain, except archery, grooming your horse and playing with your wife, these three are correct”.

These are such games, that it gets the spirit of self-confidence in the children and these games with self-confidence will prove to be helpful and supportive in their future life for helping others and doing public welfare works, who can play the role of a responsible citizen in society. Competition between children in curricular and extra-curricular activities plays an important role in their physical and academic training and in doing so care should be taken to avoid jealousy between the winners and losers. Rather, these competitions should give them physical training and the desire to move forward, as in another place hadith coded:

عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصِفُّ عَبْدَ اللَّهِ وَعَبِيدَ اللَّهِ وَكَثِيرًا مِنْ بَنِي الْعَبَّاسِ ثُمَّ يَقُولُ مَنْ سَبَقَ إِلَيَّ فَلَهُ كَذَا وَكَذَا قَالَ فَيَسْتَبِقُونَ إِلَيْهِ فَيَقْعُونَ عَلَى ظَهْرِهِ وَصَدْرِهِ فَيَقْبَلُهُمْ وَيَلْزِمُهُمْ (Ahmad Bin Hanbal, 1999, Hadith.1836)

“He ﷺ lined up Abdullah, Ubayd Allah and several companions then said: Whoever runs towards me first will get this much reward. So, all the children came running and fell on the back and chest of the blessed Prophet ﷺ. He kissed them and hugged them to the chest”.

It is the responsibility of the parents to provide opportunities for their children to play sports, keeping in mind what kind of sport the children are playing. Physical, moral and social training is also expected. And in no case should it be ignored that children are mirroring their own bad behavior while playing with other children or learning bad language. Sports should be for fun and education, not to hurt anyone. The Prophet ﷺ forbade all such sports, due to which someone is being harmed or someone is being made to suffer in some way. In the hadiths, good behavior is not only encouraged towards humans, but good behavior towards animals is also encouraged. Then, if an animal is being tortured in the sport, then Islam has condemned them, as hadith:

مررت مع ابن عمر على طريق من طريق المدينة فإذا فتية قد نصبوا دجاجة يرمونها لهم كل خائطة قال فغضب وقال من فعل هذا قال فتفرقوا فقال ابن عمر لعن رسول الله صلى الله عليه وسلم من يمثل بالحيوان (Ahmad Bin Hanbal, 1999, Hadith.3133)

“Said bin Jubayr narrates that: I was passing through a road in Madinah with Ibn Umar and Ibn Abbas and I saw some children aiming at a chicken and their target and arrow were going astray. See this. They got angry and asked who did this? So they all dispersed. Ibn Umar said: The Messenger of Allah (peace and blessings be upon him has cursed a person who hurts animals”.

7. Training children according to nature and manners

In childhood, there is a lot of substance to accept words, quickly take effect and obey words. Therefore, while training them, it is absolutely necessary to teach them manners. In this context, punishing them, or warning them in some way is a natural thing. But keeping in mind what the child's condition or his environment requires, so that the children can have a civilized lifestyle in all aspects of life, such as talking with people, talking, sitting and eating. The habit of spending should be made. Before the mistake committed by the child and the punishment given to him, it is necessary to evaluate his intellectual and practical aspect. In this way, correction and training becomes easier. Because most of the mistakes of children. The cause is lack of knowledge and lack of understanding. Therefore, their carelessness and lack of understanding should be removed in the best way.

The Life of Prophet encourages balance in every stage of human training, even in matters that are purely hidden, sexual feelings are a natural process. It is also the responsibility of the parents to nurture these feelings of children in a decent, balanced and moderate way. The teachings given in the context of Islamic teachings are not only helpful in protecting against sexual deviance in the present age, but also clear and we play a role in creating a pure nature. The eye acts as a window, which helps to see the outside world, the child sees something, unconsciously gets imprinted in their mind. Therefore, they should be trained to keep their eyes down in childhood, as described:

كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللَّهِ -صلى الله عليه وسلم- فَبَاءَتْهُ امْرَأَةٌ مِنْ خَدْعَمَ تَسْتَفْتِيهِ فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ فَجَعَلَ رَسُولُ اللَّهِ -صلى الله عليه وسلم- يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشَّقِ الْأَخْرَ (Muhammad Bin Ismail, 1997, 1513)

“Fazal ibn Abbas was with the Messenger of Allah, peace and blessings of Allah be upon him, when a woman from the tribe of Khasham came to him and asked him about the problem, so Fazl turned to her and she started looking

at Fazl, then the Prophet, peace be upon him, turned the face of Fazal to the other side”.

8. Childs and Responsibilities of Teachers

Students consider the teacher as a model and follow him, the position of the teacher is very important in this era, the teacher should be an ideal model in front of the children, even if there are flaws in him, they should be in the students, don't let it come. Not only to give knowledge to the children but also to train them, if there is any defect in the curriculum material, then during teaching, it should also fill the deficiency, as in our textbooks, most of the materials are not presented in Islamic context or Islamic. If less material is given than the perspective, then it is the responsibility of a good teacher to try to make up for this deficiency. It is an integral part but this construction is the name of taking practical steps for character and character, therefore, by discussing training topics in the morning speeches or during teaching in the classroom, it should not be understood that the training has been completed.

Rather, these issues should be considered as a beginning of training, for example, in the morning address, it is not enough to just say that no one should throw paper in the school yard, but practical steps should be taken for it, that is, drums should be placed in different parts of the yard. And it should be written on them that "use me", then the monitor and the teacher should also be advised that if any child spreads litter in the yard, he will be reprimanded and the student should be explained that in the yard. If any paper is found lying there, he should pick it up and throw it in the basket and in his presence, the paper was found there and if he did not do this, he should be held responsible for this mistake and this should be instilled in the minds of the children. In the program, they should act as mirrors for each other, that is, if a child does such an act, the other boy should immediately shake his head and if the other boy does not do so, he himself should step forward and pick them up.

There is no doubt that it is the professional responsibility of teachers and mentors to train students, but they can fulfill this duty only when they have a desire for the well-being of students, when children's corrective training, And Islamic teachings should become their purpose of life and mission, as it is said in the Holy Hadith:

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ حَدَّثَنِي أَبِي حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ بَايَعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ

(Muhammad Bin Ismail, 1997, Hadith.57)

“Hazrat Jarir bin Abdullah says that I pledged allegiance to the Prophet (peace and blessings of Allah be upon him) for establishing prayer, for paying zakat and for giving advice to every Muslim”.

Therefore, the spirit of the students' well-being should be the basis of the teacher and the mentor, this duty is not fulfilled only by reminding the course books, but it is also necessary to see how the student's personality is developing. How are his morals? How is his character? It is a valuable step to educate children in Islam and to build their character and to desire and strive for it. Whatever action is encouraged, their mental level has been kept under control. For example, for a level children can only be raised in sports, if they are tried to be raised in the same way as children are raised in Mazal, it will be

cruel to the children and not useful in terms of education and training. That is why Hazrat Ibn Abbas says:

(Asqalani, 1989, Hadith.1614) كملوا الناس على قدر عقولهم
 “Talk to people according to their wisdom”.

The same playfulness is included in the nature of the child, some parents want the child to grow all the time, while this is not possible and is not a matter of nature. In this context, schedule time for the game, so that there is a balance. At the same time, interest and repetition of the material is also necessary. It is a proven fact that children cannot stay focused on a single task for long, so in the elementary grades parades and periods are kept short, so it is important to repeat what is to be taught to the children so that it should be memorized and matured. It is usually seen that in primary classes, children are taught to memorize the tables by asking them to repeat them in chorus form with phonetic harmony and thus memorize them. They remain mindful till age, this is the case of training, the habits we want to inculcate in children, it is necessary to keep encouraging them, in the same way, the other things that should be done for the purpose of training should be done once. They should not be left out but must be repeated from time to time under a plan so that their habit becomes firm and they become a part of the personality.

9. Training from childhood to adulthood

Islam has encouraged to train man in a balanced manner so that he adapts to the nature and nature on which Allah Almighty has created him. This is also one of the prominent features of Islam. Apart from providing a middle way, sexual feelings are also created by Allah in the human soul so that this chain can continue throughout the universe, and humans are also included in this category. It exists that there is no emotional state in it for deviating from the right attitude and behavior. It is the responsibility of the parents to get their children married at the right time, without any kind of greed, greed and ego interfering in it, marrying good intentions keeping the standards that Allah and His Messenger (peace be upon him) have set in front of them, which is established. It is completely against the sharī'ah that the marriage of children should not be carried out even after they become adults. In spite of having all the facilities at the same time, there is a prohibition in sharī'ah not to get married:

عن عائشة قالت قال رسول الله صلى الله عليه وسلم : "النكاح من سنتي فمن لم يعمل بسنتي فليس مني
 (Al Qurtabi, 2003.)

“Hazrat Aisha (may Allah be pleased with her) says that the Messenger of Allah (peace and blessings of Allah be upon him) said: Marriage is my Sunnah, so whoever does not follow my Sunnah is not one of us”.

That is why when the children step on the threshold of youth, they should be very careful in their moral training, they should be diligent in their behavior and if the circumstances allow any Muslim, then the parents should immediately marry the boy and the girl. If a student belongs to a rich family and his father can meet his financial needs or if the boy has his own wealth or earns, then his education should not be hindered by marriage, education in Madrasa or school should also be allowed, continue and get married, if the parents are rich, don't delay in getting the child married.

10. Conclusion

Every child thinks according to his age and experience and therefore he thinks and tries to do everything that seems right to him, his mind and his thinking are understanding him right, but sometimes our Experience and our thinking are mistaking him and if we try to stop him by harshness or punishment, he will stop doing that thing to avoid the punishment and harshness, now that his mind is He considers this work to be correct and wants to do the same thing with him, then when the difficulty ends, he starts doing the work again, so whenever children make mistakes, they should be corrected again and again, even if they don't stop. The first step in disciplining children is to reprimand them for their mistakes, so that they realize their mistakes.

Parents should promote the education and training of their children in the context of Islamic Sharia. Islam is a complete code of life, there is no aspect of life where Islam has not guided, from the birth of the child. Islam guides a person at every step until he becomes an adult and then dies. So parents should first investigate Islamic teachings, its values, its slogans and its culture well and follow the same path to their children. Present the scene of education and training in the right way, so that the coming generations will be known as a good Muslim.

Parents can teach children to participate fully in social life through Islamic teachings, because social virtues and habits are developed at this age. Therefore, efforts should be made to consider their interests along with personal interests. Children should be given ample opportunities to live, eat, drink and play and jump with others, through which they will know the rights of others in a better way. Be able to and become a perfect Muslim in this society and be known as the best practical growth for others.

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