

## INVESTIGATING THE PRINCIPLES OF AXIOLOGY AND ONTOLOGY OF CHILDHOOD AND ITS IMPLICATIONS IN EDUCATION FROM THE PERSPECTIVE OF AHLEBEYT (AS)

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**Abstract.** The emergence of man on earth is always with coherence and inseparable solidarity of values and norms. Education is including the areas of human perfection that attention to it follows effective results in the field of human behavior that this area includes cases such as procedures, goals, methods, and so on. One of the characteristics of education issue or human is the stages of his life that is divided to infancy periods, childhood, adolescence, adulthood and old age. The aim of this study is to investigate philosophy of critical period of life or childhood and adolescence. The results indicate that the triple relationship between parents and child and God is formed based on the love and emotions and by the shortcomings of the essence of Islam, the human character will be defected.

**Keywords:** childhood, adolescence, axiology, ontology, education

### 1 Introduction

Education of human based on values and divine teachings is an issue that follows useful results or with disadvantages in human life. Each of the eras of human life is with features that attention to them is based on Islamic injunctions shaping feature for him. As we know, according to the Quran, every religion has a separate identity and special for its own that action and behavior based on those traits determine the survival of life on the realm of cultures systems and varied ideas. Among the most important issues of anthropology in Islamic teaching is the period of man's life. Two critical periods of childhood and adolescence are including cases that while Islamic teachings taken into consideration. According to Islamic beliefs and assumptions contained in the Islamic world, there is a kind of continuity and link between the material world and the Hereafter of man. Man is somehow that always a balance between these two worlds can be seen. The human world is not confined to this material world. Based on the teachings of Islam, man tries to find his actions and activities in another world. On this basis, two limit of excess and wastage not have any place in human thought. On this basis, Muslim man pays attention to dual aspects of body and soul, and in this regard, he tries to fully meet the dual needs of its existence. Child and adolescent of Islam, unlike Christian thoughts, not merely pay attention to asceticism and seclusion. Also, unlike schools of liberalism, materialism does not limit itself to the world of small and minor.

Here we introduce what, why and how childhood and adolescence, or as the dominant philosophy on these two important periods of human life (axiology and ontology) and its implications in the field of education.

**The axiology of childhood and adolescence:** the human existence and mystery of his creation is an idea that has occupied his thought many times. In line with the formation of such thoughts, every ritual and religious, Christian, Jewish and ... with a particular conception of man has tried to raise the human characteristic and properties of man in different periods of childhood, adolescence, youth, etc. based on his intellectual beliefs. Islam has tried to draw distinctive character and identity to the man while attention to the importance of this periods. As we know, philosophical approach to the man follows inevitable effects in different fields of social, political, cultural and ... Education is also among the areas that the seeds and seedlings of the formation of these periods in human determines good and evil path and perdition or guidance. On this basis, drawing identity and character of childhood and acting it is a necessity, which naturally follows influences in the field of education and should be considered by specialists of various fields, including education. Themes and motifs of various fields and including

philosophy refer to the words of defects and benefits of this sensitive territory as well.

The rise of good and evil roots in childhood is a fact that Islam while spreading its basic teachings has mentioned it. As well as forming the foundation of monotheism and Islamic beliefs in childhood and elementary ages and dealing with such reality is considered by Islam. In the field, Quran has sent command of Imamate in childhood to its own prophets and religious leaders. Jesus says: "No adult will go ascension unless returns to his childish" (Karimi, 2011).

### 2 Importance of existing child and adolescent:

Existing pivotal and fundamental beliefs of any religion specifies the nature of the issues that needs more attention. More explanation is that beliefs about the world and the hereafter, God and ... affect man's attitude to other things. For example, in Islam due to the belief in the Hereafter and monotheistic approach, considering the issue of heritability and genetic reflects in a different way. Prophet in relation to the importance of child's inheritance and one's past role in his training believes: "Look in what position you placed your child (Khansari, 2006). "Marry to worthy families (Ibn Athir Jazari, 1988). Cohesion of intimate relationship of children and adolescents and their parents in Islam and the Quran have been considered. The purpose of this sort of attention to being together is nothing but correct implementing Islamic education principles in Muslim people.

The importance of child and childbearing, according to the vision and intellectual beliefs of individuals and the various schools have been interpreted in different ways. In total, human being and consequently child and adolescent have had great importance. Prophet Muhammad emphasizes this notion that child has had value and special status in Islamic insight: "Marriage to be increased, I am proud to you on Judgment Day, even to a child who has been aborted" (Kashani, 1421) Prophet with his word gives great importance to the people and his group and Muslims and promotes Muslim people and their numbers. Divine caliph as a human being not allows dealing with children and adolescents in any way. Child and Adolescent have God spirit and we don't have right to behave them against God's command.

When it was given good news to Imam Sajjad that has child, before asking a boy or a girl, He asked! Is it healthy? And when he realized, he is healthy, he said: I thanked the gods that not created unhealthy creature from me. So the wisdom of the existence of child and adolescent, regardless of their gender, it is a rating and privilege that attracts the man's thought. As we observe in Imam Sajjad's word, he has emphasized on health and baby's health status.

**The value of childhood and adolescence from the perspective of Islam:** According to religious worldview and Islamic view, human character has different periods of childhood, adolescence, adulthood, old age and ... (Bagheri, 2006). In Islam, child's existence has a great importance. In Islam and based on religious approach, child has the highest and most precious status and childbearing is the most serious responsibilities and mission. In the God's worldview, child is as a gift that from the realm of God's grace is given to parents:

The absolute dominion of the heavens and the earth is for God; Whatever He wills, He can create, to anyone who wants, gives daughter and to whom He wants, gives son; Or gives them son (s) and girl (s) with each other and whom He wants, makes sterilization, He is the Knower mighty. It seems the idea of reforming society and progress and excellence perspective of human not restricted to his thinking and the overall impression of the community, but to educate human beings, individual

elements and train them must be always considered by those involved in the programs of various spheres of human thought. Child and his training is the elements that should try a lot for training and protecting him from intellectual and cultural risks. Childhood and adolescence is including periods that is the time of forming their personality and thinking ideal bases. It is based on the value of childbearing and consequently education of two critical periods of childhood and adolescence that pleadings of parents about asking in such a way from Qur'an and word of the Lord are expressed, and those who say Lord, give us wives and offspring that causes the joy of our eyes and make us leader of the righteous ".

According to emphasize religious texts, the Prophet and the Imams of Islam, parenting plays a key role in the sequel, and the fate of the parents. It is according to the importance of this period that in Islam, a kind of continuity and coherent communication and coordination between the relationship with God, parents and children can be seen. Childhood and adolescence is point of hope and the removal and disposal of some weak points that parents during lifetime have tried to experience it. Based on the teachings of religion, child and adolescent are continuant and heritage of Islamic culture that achieved it by parents.

**1. The role and value of love to child and adolescent in religious education:** love to human being is a need that at various schools of thought has responded it in different ways. Islam in this regard has a view that pay attention to it has a significant role in the upbringing of the individual. Imam Sadiq in love and happy the child said: Anyone who kisses his son, Allah writes for him the reward and anyone who makes him happy, God will make him happy at Day of Resurrection, too and whoever teach him Quran, his parents will be invited and two dresses are covered by them that from their light, paradise faces will be luminous.

Integrity and not break and distance between the various elements of human character, nature and God is the creator of a new look to the man and his activities. As we know, Islam according to the Prophet and harbinger of this religion is a moderate and balanced creed in all areas and away from any excess and defect. In such a way that the Prophet has mentioned in this context that, "the best practices and affairs is average of them". This saying of the Holy Prophet inspired the notion that Islam not accepts excess and defect in any matter by the excuse to ignore other aspects. Prophet blame on a person, who prayed and had neglected the family income, represents a comprehensive look of Islam to humans. (Shariatmadari, 2000).

By these descriptions, it seems in the education system and upbringing of the child and adolescent should also note this issue that excess and defect creates great loss; Description that school and education system is as a teaching and learning environment on cognitive aspects and its important aspect that Islam gives great importance to it, ie emotions, feelings and emotions of man is forgotten man. However, according to Islam, religion is not something other than kindness. The Holy Prophet says "love children and be kind with them"

As we know, by expanding the mankind activity of current era in various fields, education of person has been associated with problems. Some of these cases are facing men and women to work and economic activity. Because of the men and women working and job and changing life patterns, we can see the spread of kindergartens and the arrival of children to this strange land. An environment that by various excuses, child separates from the warm and friendly arm of kind mother and spends the best time of creation and the need to love in an unfamiliar environment of kindergarten. What is the Islamic model to receive such love? What should be the role of parents, especially mothers in this area?

So we see that the need and the base of activity of Muslims and believers is in love and it is affection that creates ripple moves

and echo rate of change, dynamism and movement in person. Imam Ali says: "Be gentle with children of your family and respect for your family's elders. (AL-Amali, Mofid, 2009)

Love is a need that should be answered it and did not neglect of its value in the live of child and adolescent. Imam Sadiq in the field of love to child said: (22) Allah has mercy on a man who loves his child. Man according to time position and lifetime needs to receive love in childhood and mother's arm is the most natural place to grow seedlings of hope and perfection. To fit the ages and the time, the child enters adolescence stage and called for love and affection. Here the way of fall and rise and error and guidance based on receiving love of childhood represents the importance of love or lack of it. An adolescent who not received the love of family and in this way acted to get it improperly, is likely to receive much damages from the environment. For example, one of the areas of contacting an adolescent who passed childhood is to deal with the phenomenon of relationship with the opposite sex. A child, who received affection from his parents in childhood, not feels deficiency or malnutrition and in connection with opposite gender has a reasonable behavior. But the opposite point is the adolescent that according to the situation and family conditions not received much love from parents and in here to compensate for psychological complexes and love, according to his need faced with any wrong action although inappropriate in connection with the opposite gender.

So pay attention to love children and adolescents according to their position is the necessities that in the case of non-attention will bring irreparable damages. As a result, turning to sub-activities to the main operations or receiving affection is a point that should be considered by parents and education authorities. The Holy Prophet has emphasized the love of man, especially in childish ages. In this context, he says: "love children and be kind to them". Love and linking the father, mother and children and the importance of the family foundation in the perspective of Islam is necessary that has raised the basic foundations related to cognition and enough attention to human.

### 3 Educational value of curtsey and adherence to religious practices

The realization of the fundamental ideas related to religion and matters related to it is in such a way that the implementation of its orders in real life is the major concerns. For this purpose, Quran and its teachings should be used in human life. Including commands that the Quran emphasizes it a lot is social customs observance of human being contact with each other or the courteous of sociality. In other words, teachings of Islam are based on observing commands and attention to them. Imam Sadiq (AS) said that Loghman said to his son:"

O son, if you taught curtsey in childhood, you will benefit it in adulthood. someone who is going to learn curtsey tries to get it and one who efforts to learn curtsey and learns the educational sciences and with the most intensity gets ethics and one who separately tries finally will be succeed, and he gets its benefits "(Bahar al-Anwar, 1998).Compliance difficulties and behavioral problems in children and adolescents reflects the human desire to Islamic education with an approach that is promising. Many Islamic educational concepts since the beginning of the ceremony to present time have been rooted in the observance of this religious customs.

Imam Baqer in the field of child rearing based on values and religious norms believe that raising children is the best way of familiarity of child with religious themes and concepts that is important for the development of the personality of Muslim man." Let your child to be free up to seven years to play, and seven years later care him, if he accept religion and education, it will be good otherwise any good in him" (Baharolanvar, 1995).Child-rearing practices and situation and his condition is the way of human education in life. Freedom with considering the limitations of human life is the cases that appear in the Liberal school (Gotak, 2009).

It seems three periods raised by prophet is the most essential things that draw the perspective of how to train human. In the first period, individual has freedom and more opportunity to his own activities and in the field, little restriction for his activities can be seen. In other words, in this period, child has the opportunity to develop and display his innate talents. It seems that familiar with the norms, rules, principles, etc. in the next period ie second seven years that can be seen.

Certainly freedom of the child in the previous period will not give the criterion of any activity to human. In other words, one must show Islamic education in his behavior and realization of such an issue is adherence to the laws and rules that expected him. So the child is required to follow some orders during his own life.

Amir Al-Momenin says: Anyone who not suffers from hardship in his childhood, in adulthood does not reach to be smart and dignity (Ghararohakam). Customs and observe some rules is necessary for human education. Children's education as a fundamental activity is rooted in the fundamental elements of society, culture, etc. It seems that education and extracted comments is on the basis of ideas of personal and individual that people have inferred it from texts and sources and have neglected of other important elements in shaping education and customs and curtesy and adherence to the principles is the cases that have been neglected by human.

Naturally, expect of child and especially adolescent, according to growth stage and new property and his character is the creator of questions and curiosity about the cosmos. On this basis, child and eager expect to benefit and profit of religious teachings and explaining them is in practice and reality. Teen welcomes the affairs that have a result. It seems to have a plan and an efficient use of time and resources is always an idea that in Islamic teachings can be seen. Islam not accepts spirit of absurdity and futility on human activities and on this basis that it believes to spirit ultimate on human activity "Do you think that God has created you in vain (). So, Muslim man draws an outlook for the activities and affairs of life. Accordingly, Aman Ali (as) in this area suggests a kind of purposive activity for teens:

The best thing that teenagers should be learned is the things that they will need in their adulthood. Imam Ali's word (AS) is a kind of accepted custom and practice governing human activities that should always be the priority of human activity. As we know the customs of Islamic education in various fields of value and educational practices in the field of education of child and adolescent can be seen. Holy Prophet (pbuh) said to a man who kissed one of his sons and not the other one: why you did not observe equality among them?

This kind of message of the Word of God is on this basis that the formation of the concept of justice is essential in human behavior. So teen and his parents in the form of custom as a courteous manner learn that discrimination and violence should be one of the ideas of human. One must realize the fact that the only criterion for acceptance of correct behavior on nearness to God is the behavior based on accepted Islamic rituals and customs. Preparing teens for religious practices and admission of unity is from the other cases that from the time of childhood have been emphasized by prophets and imams of religion. In this case, it can be referred to the performing of religious practice by children and adolescents. In this context, the Holy Prophet said: "when our children became seven years old, we should command them to perform prayer and fasting as much as they can perform."

Expanding the boundaries of human access to information and knowledge with issues such as globalization and cultures engagement is the provider of opportunities and threats for various fields, including culture, education and more. In some cases, the mentioned threats are as this that engaging family and child with the issues of the so-called educational that was merely superficial replaces the traditions and the duties and obligations

of children and adolescents. Therefore, in education, the ultimate goal of education for child and adolescent in Islam and his religious identity and distinctive should be considered.

An example that Imam Ali has stated about the traditions of shaping the Islamic character is the compliance and tolerance of problems that give the exalted status of the person. In the field, customs of dependence and follow the directions by their followers is the reality that represents following and obeying of infants and children from religious leaders and the commands of the Qur'an. For example, stating patterns as Ali Akbar and Ali Asghar in Karbala shows the deep respect and love of children and parents, as well as respect for God's orders. So endure hardships, according to verse 4 of Surah Balad reflects the principle and the concept of tolerance of suffering and its important role in education of human. Therefore, according to Alawi (2013) hardness and problem for child not seems as unexpected practices and it is a situation unlike this case that is the creator of abnormal situation in human life. Courtesy and display it in the behavior of Muslim shows belief and practice of his activity. In addition, it represents environment and atmosphere that man has grown in it. Religious stories in this field indicate the effects that the individual has accepted from his religion.

For example, the story of man's encounter unfamiliar to perform ablutions for the prayer and Imam Hossein and Imam Hassan behavior suggests religious appropriate behavior that these two dear Imam in adolescence have done ": One day, Imam Hassan and Imam Hossain peace be upon them passed from one place, they saw that an old man was performing ablution, the ablution was wrong, meanwhile, Imam Hasan and Imam Hossein PBUH & HP each said: my ablution is better! In this case, they came to old man and said: O old man! We two perform ablution and you watch and then tell us and say ablution of which of us is better! Since then, both brothers performed ablution and when the ablution ended, they asked ablution of which of us is better?! The ignorant old man, said: ablution of both of you is good, this is my ablution that is not true, however, by blessed love and kindness that have for your ancestor, I learned.

Courtesy and manners in Islam in various aspects of personal, social, political, sexual is the cases that are considered in Islam. It seems that sexual education is one of the issues that by the expansion of human communications technology, the Internet, satellite and ... is more important. In this context, in accordance to adolescence and beginning of the physiological changes, physical and sexual, and changes in appearance between males and females, it should be noted to sexual problems and solutions applicable in this regard. Lack of attention to the issue will follow irreparable damage in education. In this regard in the Qur'an with the arrival of the man to this era is bound to respect the religious customs that holy Quran has stated it: (59 / Noor) and when your children reach puberty, they must ask permission, as those before them asked permission.

#### 4 Conclusion

Investigating what, why and how phenomena of the universe or the dominant philosophy on the universe is among the issues that affects all fate of human beings. Including philosophical influences of intellectual systems and human thought is to create and produce intellectual productions in the real world. It seems that events surrounding the world and universe explain the philosophy dominant on the human mind. Among the intellectual schools and owner of culture and the eternal teachings can be cited Islam. Islam is able to promote moderate and balanced ritual according to the old motto of the ritual by expressing its teachings in all fields as well. Islam in all fields and areas of human knowledge, including education, sociology, politics, and so on is the owner of idea and practical teachings. Man is the owner of style, expression and ideas.

It seems that education and human ethics is one of the important areas that man has created fundamental transformation in life. As

the Prophet (pbuh) has considered the purpose of his coming and his great mission conducting and completing ethic: "I was motivated to complete the moral goodness". So education is a great mission in the process of human activities. As we know, education has various elements such as teachers, students, target, and so on. In the course of education, human as a teacher and student has an obvious and fundamental role. As we know, man spends different times of his life in the center of the universe. According to Islam, childhood and adolescence is including the most important periods that man creates the fields of who and what of its own, creates fields of being familiar with the values and religious and moral education in itself and provides fundamental knowledge that its critical roots and fields form in man that takes the path of human life to the perfection or error. In the words, imams and religious scholars, childhood education is as the carved on the rock. So child's education should be formed in child such that fields of formation of character and religious identity, intellectual and cultural to be created in person.

Adolescence is the stage between childhood and puberty that is called pressure and storm periods, and man is full of energy during this period that according to religious teachings and the compliance of balance limit is the creator of healthy personality. As it was said from the continuity of human life, training of each period is the result of acquiring and learning general knowledge of previous generations as well as the training of later periods of life. Islam has a special focus on Muslim and the existence of child and adolescent with any feature and attribute is acceptable to it.

As it was seen, prophet values and respects for aborted fetuses. So the existence and value of human spirit regardless of any criterion is a point that can be inferred from the teachings of Islam. In Islam school, child and adolescent, poor and weak, black and white ... none have superiority over another and the only criterion of superiority of Islam is closeness to God and observing piety.

In addition to the philosophical ontology, it seems values, ethics and important religious principles in the field of norms is a point that in the education of child and adolescent must be considered. Islam is the religion of values. The Final of what, how and why of values is closeness to the presence of God and faith adherence to his presence in life. Love is including the fields that human by appealing it communicates with each other and finally communicates with his God. Seems link children and adolescents to parents is in the second degree of human relationship after God.

Human by creating such a link flourishes his talents and power in their fields of interest. Thereby by receiving family affection from parents, security, avoidance of psychological problems, depression, anxiety and ... can be achieved. Thereby by hankering in the way of prosperity and gaining the knowledge of God tries to spend its best moments.

Observing a set of religious common rituals and commands with faith in God and his knowledge with tolerance of hardships is achievable for human. In every religion, necessarily there are some necessary and obligatory instructions for human excellence and his access to the ideal points. Obligatory, abominable, permissible and recommended are including customs and laws

that are accepted in Islam. Child and adolescent in order to achieve success must adhere to these matters. In this case, they will be able to see its effect in his life. Among these religious customs, it can be noted to preying that follows much parenting effects in human life. Night prayers and historical evidence and religious patterns represent the importance and value of this obligation that it should be considered. Explain the nature and how religious practices is as this that in Islam all cases, obligatory, abominable, permissible and recommended have appearance and reality that compliance of both aspects of appearance and reality must be taken into consideration in Islamic Education. Sometimes at first glance, adherence attracts one of the two appearance and reality matters of the human mind and considers adhere to one as criteria for a correct and appropriate behavior of its own, while in Quran and Islam, it is emphasized on both aspects of achieving Godly success. So the criteria of customs and religious rules for Muslim child are both aspects of appearance and reality that follows considerable implications in human life.

Although much research in the form of books, theses, papers titled child and adolescent's literature in the country is conducting, but a research in the field of child and adolescent field with an Islamic approach and Quran and its Educational contents will not be considered. According to the Supreme Leader and policies of the country to carry out projects and studies in the field of indigenous and Islamic and religious sciences and in line with the identity to Islamic culture and perspective of the religious character with a scientific approach, it seems childhood and adolescence is including areas that can be fostered new ideas in new form and independent in Islamic culture.

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