Relativism and Immutability of Values and the Impact of This on the Upbringing of Offspring

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Abstract

To face the external challenges and social changes it is necessary to achieve the sound and integrated formation of juveniles and youth. This formation cannot be achieved except if the young acquire the religious, moral, social and economic values, in addition to the principles and pillars that bolster those values, based on which life becomes upright in all societies. Moreover, some values are fixed and immutable which all should adhere to, and conform voluntarily to, and others are flexible, and expansive, whereby the young are able to crystallize their positions within their framework, emphatically where there is no infringement of an Islamic stipulation or rule.

Key words: values, social changes, juveniles (the young), family

In the Name of Allah, the Compassionate, the Merciful

Introduction:

All praise is for Allah the Lord of the worlds, and peace and blessings upon Muhammad, his family and all his companions.

At a time when the winds of change are storming all the aspects of life, as a consequence of technological developments on the one hand, and accelerating events such as calamities, wars and conflicts on the other, it has become very difficult if not utterly impossible to avoid the influences which cast their shadow on how to deal with sons and daughters, and raising them in accordance with the Islamic educational paradigm which Allah ordained in terms of planting its seeds in them to bear fruition in a family that is of solid structure and pillars, and hence logically a sound society that is capable of shouldering the burdens of the Islamic Call.

Thus, I shall address in this study- God willing- the immutable and the variable in the values and principles which should be given regard to in upbringing the offspring, in accordance with social changes.

It is my view that there is a constellation of principles and values which we must not deviate from in raising our children. However, the present study will attempt to explore the amenability of those principles and values to alteration or change, and the extent of their flexibility or immutability in the face of social changes. On the other hand, we ponder the question whether the social changes are the judge of principles and values? In other words, do we subject the principles and values to the changes storming the family? Or are the principles and values the foundation which must be observed?

Moreover, are all principles and values of an identical degree of importance, in the sense that it would be impossible to replace some of them by others for an intended wisdom and purpose, or to prevent a corrupting evil in favor of an interest?

God willing I shall attempt to elucidate this through this study in which I adopt the inductive method, based on mustering evidences from the Holy Quran, the Sunnah of the Prophet, and the righteous Salaf, and thence to undertake an analysis of those evidences, with a view to deriving lessons, and to focus on the intended meanings. Actually, the structure of the study consists of two parts within which are sections as follows:

Part one: The segment influenced by social changes.

    Section one: On the concept of juveniles.

    Section two: Relativism and immutability of values.

Part two: Values and principles that are reinforced to face the external challenges and social variables in raising children.

    Section one: The immutable and the changing in religious values.

    Section two: Economic values.

    Section three: Social values.

    Section four: The inevitable consequence of social changes on juveniles in case the educators do not heed them, or take them into focused consideration in the upbringing and educational process.

Part one: The segment affected by social changes

Section one: On the Concept of Juveniles

1- Nations are visited by periods in which they are oblivious of their higher ideals, and are preoccupied by the trivial and mean matters of life, and their mental and social activity is inclined to debased entertainment. Those periods are like hours of passing out for the living individual, or the hour of heedlessness of the thinking mind, which if prolonged could entail serious consequences; and in fact the gravest periods of setbacks and defeats begin in these aimless times.[1] This is what is feared at the present time; it is for this reason that it is necessary to care for juveniles who are the foundation of societies, and are relied upon for the future; and thus be attentive to what achieves their interests, and their integrated and sound growth enabling them to be steadfast in facing the various challenges at all levels; and the social changes that are inescapable due to the accelerating openness, and civilizational progress.

Juvenility or youthlinguistically denotes young age, and in terms of custom means: the young age after birth, until social and psychological maturity and the consummation of the element of adulthood and awareness. And in legal terms: it is the period of maturity, adolescenceand the juveniles are naturally: the weapons of the future, the generation of the morrow, and the builders of national and human life; thus they are in dire need of guidance and education, care and direction to become of strong bodies and minds, and morally and behaviorally healthy, and whose characters are fortified strongly against any deviation and loss, whereby a great fortune difficult to compensate would be lost.

It is a known fact that developing the body of the child solely as some parents suppose is not sufficient, but rather should also be a creedal, religious, social, morals, emotional, psychological, scientific, intellectual, physical, sexual and health formation. Thus if the material and moral elements of formation are consummated and effectuated, there would be in consequence a cohesive structure that does not crack, and is internally protected from the vicissitudes of time, and the pulling and pushing forces. Primary responsibility for producing the elements of this structure and its fortification lies with the parents and family, and after that the school and society, and the state.[2]

Section two: Relativism and Immutability of Values:

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[1]Al-Ghazali, Muhammad, *Islam and Economic Conditions* ar., 2nd ed., 1950, Dar Al-Kitab Al-Arabi Press, p.28.
[2]Al-Zuhayli, Wahbeh, *Issue of Juveniles*, Islam and the Issues of the Social Era, Eleventh Session of the Conference of the Royal Foundation for Islamic Civilization Research, Amman, 1997 A.D. , pp.230-231.

A value related to something changes according to changing circumstances, without intrinsic change, for a painting produced by an artist at a particular time does not keep its value when another painting appears which is of equal standard- and this applies to the paradigm and theory. The car was considered the fastest means of communication but it did not retain this attribute or value when the airplane appeared which is faster and superior. In this case the value of something is objectively present, and is not dependent on our knowledge, but is contingent on the conditions in which the valuable thing is present, for it is relative against the backdrop of another value.

Moreover, the value is also relative if a thing or a human is of a value relative to another thing or human. Hence, a particular food could be of value for a type of animals and it could be of no value to another type.

Thus the value intrinsically and in its nature according to this meaningconsists of a particular proportion of which we can say: it is like a relative or additional moment which has an existence which determines the thing that has value,but this thing which it is characterized by, has to do with relating something to another, not as an intrinsically isolated reality, that has no relation to another thing, where this means that this value has no intrinsic and autonomous existence; because it does not possess in its existence independence which the things characterized by it posses, or any other things, particularly the aware individual who innovates it by a conscious act, or through his behavior towards the thing, for the presence of value here is defined by the things, of which it is characterized, or the person who innovates it.[3]

Most philosophers today share the feeling regarding what is threatening values stemming from the accelerating social transformation resulting from the increasing scientific influences, where if social relations were the condition for the existence of the personal values, every image of society opens the way in front of a type of threat to those values which led to turbulence and instability in the criteria of value and its levels which garner acceptance, and hence the future of our current city depends in the view of many thinkers on the extent to which we could salvage the values and protect them from the threats facing them.[4]

Among the features of the values is that they are manifold, and notwithstanding that they are under the influence of the orientation for unifying the world thanks to the means of communication and transportation which science contributed to, and there is a growing feeling of confidence in the possibility of achieving them irrespective of their multiplicity

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[3]Maymoun, Al-Rabi`i, *Theory of Values in Contemporary Thought between Relativity and Absoluteness*, Major Studies Series, National Company for Publishing and Distribution, Algeria, 1980 A.D., pp.115-116.

[4]Qunswa, Salah, *Theory of Values in Contemporary Thought*, Maktabat Mu`min Quraysh, Al-Tanwir Printing and Publishing, 2010 A.D., pp.11-12.

and their conflict, and that there is a consistency and harmony between what is and what is desired, between realism and value, and the human is no more a refuge to be resorted to in a manner distant from the realm of life; in fact there is an inclination to empower human capacities, and to expand them more than constricting his desires, and to diminishing his ambitions and values.[5] Actually, the individual presently finds all that he inherited from the facets of culture to be exposed to trial, for everything is subject to change of a breathtaking speed where ordinary thinking cannot forecast future developments, and hence he casts himself as a beast of preyand his beliefs are not harmoniously existent in a uniform pattern, and he sometimes does not think in the same manner in which he behaves.[6]

There are two opinions concerning the source of ethical values:

First: The opinion that sees Man as the provider of values, given his multiple instincts at the forefront of which is the love of control, and the will to power, which is the view of most philosophers.

Second opinion: the view that the provider of values is an authority external to Man. The exponents of this view are divided into two groups:

First group: they view that the source of values is Allah Almighty, which is the view of Ahl Al-Sunnah and the Christian theologians, in addition to reason which the Mu`tazilah and some rationalist Christian theologians added; because it is capable of differentiating between good and evil, and due to an absence of conflict between the view of reason and what God determines and decrees.

Second group: they hold the view that it is society which produces ethical and moral values.

And concerning the immutability and change of ethical values there are two orientations: First:

Holds the view that the ethics of Man are amenable to change, where the exponents of this opinion argued based on observed reality, in addition to saying that the contrary invalidates the action of reason and upbringing and moral education. Among those who subscribed to this view is Ghazali who argued based on the saying of the Prophet peace be upon him "Improve your morals", in addition to arguing that refraining from improving the morals invalidates the commandments and moral lessons, because actions are the product of ethics; and he argued based on the possibility of modifying the behaviors of animals in the absence of the rational faculty, whilst it is present with the human.

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[5]Qunswa, Salah, Theory of Values in Contemporary Thought, Maktabat Mu`min Quraysh, Al-Tanwir Printing and Publishing, 2010 A.D, p.13, quoted from perry. Op.cit 13-16.
[6]Ibid, p.13.

Second orientation: it holds the view of the impossibility of refining and modifying the morals of people, which is a mistaken view because it vitiates all moral teachings, and denies the value of moral advise and teaching, and renders the individual to be absolutely controlled by the genetically transmitted traits and qualities.[7]

Part two: Values and principles to face external challenges and social changes in raising the offspring

To face external challenges and social changes it is necessary to soundly and integrally build the character of the juveniles, and this formation is not achievable unless the young possess religious, moral, social, economic values and principles, and the pillars buttressing those values, which make upright the life of all the societies; but what is unchanging of those value is not amenable to any change or alteration, which all must conform to, and comply with the laws, voluntarily and by choice, while the young can adapt to those aspects that are malleable and changing, which are not inconsistent with any religious text, or any rule of Islamic Shari`ah. This is what will be treated in the present study God willing.

Section One: The Immutable and the variable in religious values.

Values are the guiders and rules of behavior, and they are the guard of systems and the protector of the social structure, where they are of grave and extreme importance to societies. The relation of values to the social structure is underpinned by the fact that they are the middle link connecting the dogmas and the social systems. The role of values in individual and social life is effectuated by distancing the individual and collective will from the orientations and actions which prevent the society or nation from achieving this goal, and this is related to the dogmas, values, ethics and social systems in general, that is without differentiating between Islam and other religions.[8]

As to religion it entails an effort that is as old as the history of humanity, and it is the ideas, feelings and hopes that areraging in the heart of the believer, given the values they bear and which surpass all values.

The importance of religion lies in the depth of the feeling of those values, and the intensity of believing them irrespective of the rational foundation, but they indicate the presence of an actual reality, and the necessity of inescapably confronting it, and the feeling of the existence of those values stands equally with the feeling of the believer of his own

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[7]Mas`oud, Muhammad Bin Abdel Wahed, *Ethical Values*, Sources, Immutability and Change, pp.1-2.
[8]Desouqi, Dr. Farouq Ahmad, *Elements of Muslim Society*, Dar Al-Da`wa, pp.76-77.

existence; for religion is the consciousness of those values and purposes, and the continual striving to buttress them, and to expand the scope of their impact.

Actually, all religions concur, whether revealed or not revealed, monotheistic or polytheistic, on being anchored in a particular position vis a vis values, and perhaps they are themselves an explicit position related to values; because their doctrines do not signify the explanation of the universe except to the extent of determining what the human must do vis a vis this universe, and the universal view of religions relies on defining the order of things and actions, for there is what is sublime and what is lower. And once this order of standing is identified the believer shall assume certain positions towards them, which could include the rituals as well as the forms of worship and worldly transactions, and this order of values culminates with an archetypal value which is the source of all values, and the source of authority and obligation, and the source of unity in all the manifestations of the universe. Accordingly, salvation or triumph in the world and the Hereafter is reckoned according to the extent of compliance with the religious values and what they command, and avoidance of what they prohibit; and because religion is a matrix of unified values which safeguards of balance of human life, it was necessary to make one value override the other in religions and making one human aspect have primacy over the other and to restore the balance of life through the solace and consolingand what religion instills in the consciousness of the individual, and the rewards that he longs for, which compensates him for all that he lost as a result of following certain values and eschewing others.[9]

The talented are perhaps the most in need of religion. They, due to their natures and being extraordinary, are the most that feel the necessity of fear of Allah given what He bestowed upon then in abilities and capacities. Thus the greater the ability and knowledge of an individual the more it is necessary to endow him with piety, so as to prevent him from using his capabilities and intelligence in doing harm, and so as to harness his ability and intelligence for the sake of benefiting people. Actually, religion is an impetus for good, and prevents evil.

Moreover, the talented mostly find themselves isolated from their societies either by their own will, or due to the lack of appreciation of people for them; and this engenders in them a feeling of anxiety and depression. And truly remembrance of God and His Prophet provides relief in such cases: {Verily in the remembrance of Allah do hearts find rest! } Quran (13: 28)

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[9]Qanswa, op.cit., pp.216-217.

Thus the talented person whom Allah guides to faith adds to his talent a spiritual dimension which he is in dire need of, to be happy in this world and the afterlife.[10]

Many Muslims confer on social structures which were produced and elaborated in medieval times contents which transcend and are independent of time, while historical restriction is a foundation that is unsuitable at all for establishing an identity that is acceptable and possible for the Muslim. Accordingly, the Muslims who placed themselves within this restriction are prisoner to this narrow perspective, for they live in a dynamic society, wherein change is indispensable for progress. Hence, they are threatened by falling under the wheels of the carriage.

The idea being argued is that the process of forming the Islamic identity is solid and protective of alienation, and the formation of this identity is mostly attributable to the influence of the family.

The deficient formation of this identity leads to a concealed alienation which infiltrates the children, and the breakdowns always make an appearance when the children become youth, for the age of adolescence among some youth is doubly crisis-ridden; given that they are exposed to the crisis of the identity of the young person at the gate of youth, in addition to the crisis of the clash of civilizations, and the clash between the pattern of acquired behavior and the observed ones.

The process of stopping the loss of belonging is achievable only by producing an understanding of Islam that is liberated from secondary influences, while effectuating transformation in points of concentration which confer character on the teachings of religion. Categorically, teaching a new Islam is not required, but rather what is necessary is to make its presentation consistent with the new conditions. Moreover, the Muslims must be completely aware that they are not people whom nature precludes from its laws, but like others they are fully subject to the laws of social evolution, and there is naught in Islam which does not welcome new developments.[11]

The epistemic contradiction between the values and behavior of the individual entails negative consequences, for it produces a situation where the identity is subject to clashes of opposing currents, and such cracks are present within the cultural system of the individual, and are also present within the epistemic system, and the crises of the identity emerge

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[10]Nashaba, Hisham, *Do we Perform our Duty towards our Talented Children*, Islam and the Issues of the Social Age, Eleventh Session of the Conference of the Royal Institute for Islamic Civilization Research, Amman, 1997A.D., p.248.

[11]Balech, Ismail, *On the Identity of Muslim Youth in the West between Comprehensiveness and the Preservation of the Fundamental Components*, Islam and the Issues of the Social Era, the Eleventh Session of the Conference of the Royal Institute for Islamic Civilization Research, Amman, 1997 A.D., pp.325-326.

when the tension stirred by those contradictions is at its height, and when it lead to a paralysis in the capacity of work, or to continual anxiety.

Moreover, the epistemic clash is not confined to a divergence and inconsistency between values and behavior, but it might be present between the values themselves.

In reality the Muslim World is gripped by the feeling that modern values are alien to it, as well as the feeling that it cannot adopt those values except by abandoning its own identity, but those new values garner its respect and attract it, for they ultimately represent the springboard of civilization, and the paradigm for acquiring modern technology, and hence the siege of two contradictory paradigms of values makes the Muslim World suffer from hesitation and doubt.[12]

I say: Among the religious values and principles is what is not amenable to change or alteration, and we should not deviate an inch from them, for they are immutable as is the Shari`ah itself, and I mean by these matters the established dogmas, and the pillars of Islam, where it is unacceptable under any circumstance to eschew or to be derelict in observing them in bringing up our children, under whatsoever pretext, on grounds of being abreast of the modern period and so forth; because this would lead to forfeiture of religion, and following the traditions of our predecessors without proper guidance or sound knowledge. However, what is outside the scope of this insofar as worldly transaction, and what is religiously permissible, is subject to flexibility, and it is not mandatory to be fixated on what was customary in a former age, for adherence to the customs of a particular period, and obligating the new generations in this regard, and conferring on it the mark of the Shari`ah, is not something that is laudable or justifiable, and is unjustifiably restrictive; indeed, this could spur Muslims to eschew the mandatory fundamentals.

Moreover, the religious ethical values which are within the scope of dealings between people, such as honesty, integrity and other virtues are established and unchanging in their essence and origin, but it is unnecessary to inertly adhere to popular tradition, and customs and traditions, and consider them as the ineluctable foundations of the essence of religion, whose formal moulds should not be contravened, in the sense that the violation of the popular traditions and customs did not lead to contravening the foundations of religion, or committing a religiously prohibited matter- there is no harm in such violations; because every era has its own conditions, and hence it is necessary for the young to be abreast of the age and its developments in a manner not causing a contravention of the rules and principles of religion, and this should be understood by every educator and those being educated by the latter; because we are all under the canopy of religion, while the customs

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[12]Abdullah, Abdullah, *PsychologicalAlienation and Affinity and its Relationship to Psychological Health among University Students*, Master's Dissertation, University of Algeria, 2007 A.D., p.63.

and traditions are amenable to change and alteration, for what some people accept are deplorable to others, even though I support the preservation of customs and traditions that are not inconsistent with religion to the extent possible. However, if such conformity leads to the new generation finding the teachings of religion to be repugnant, and leading them to consider those traditions to be religion itself, then "no"; because the rule is what is essentially decided by the Shari`ah, and there is no objection to being abreast of civilization and new developments while preserving the norms and fundamentals which achieve the sovereignty of God on earth.

Second Section: Economic values.

The individual who is immersed in life deals and longs for economic values because he has material needs which he must fulfill. Those are values which the ethicists did not attach much importance to due their baseness and vulgarity; and because they oftentimes make us heedless of higher values, whereby we render them to be ends even though they are merely means through which we attain what is sublime, and the correct approach is that we must give them consideration because they represent the foundation of other values; and because they are a prerequisite for the individual to seek other values. This is clear because the individual will not seek truth, good and beauty whilst his physical needs are unsatisfied. And it is incumbent upon us to attach importance to them on the other hand because they enable us to conceptualize value in general, and to conceptualize higher values in particular given their simplicity, and because they are the subject of the experience of all.

They are also related to the other values that are superior which give us happiness in equal measure to the degree of sublimeness, and which we cannot attach importance it in case we are deprived of fulfilling our basic physical needs, and what wards from us the harm of heat and cold, and what reassures us, and makes us feel safe or at least to have trust in ourselves.

Economic values play a significant role in the life of people, even if they are not all embracing, and accordingly Islam rightly attaches importance to and commands the satisfaction of necessities in terms of food, drink and raiment, and lodging, procreation and recreationavoiding both excess and shortage, and in such pursuit the Muslim is regarded as worshipping God, and hence one finds that the Muslims who understood the essence of this religion, and its sublime aims do not neglect this dimension of life, for food and drink are a blessing, and raiment is adornment and the emblem of piety, and marriage is protection and the consummation of half the religion, and housing is a shelter and an abode of obedience, and recreation is comfort and preparation for important tasks, and none of

these elements is blameworthy or deserving of disparaging; provided that they are marshaled as means for what is more sublime.

Economic values have considerable importance impossible to overlook in human life particularly since they are the principal value which an individual clashes with, given that they relate directly to his existence, and he must give them due regard prior to other values, in order to be able to survive and continue. Thus we can characterizethem as the values of life, or the values of the human in the world.[13]

The Holy Quran and the Prophetic Hadith contain proofs of what we are saying:

Allah says in the Quran: {Say: Who hath forbidden the adornment of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge. } Quran (7: 32).

And He says: {But seek the abode of the Hereafter in that which Allah hath given thee and neglect not thy portion of the world, and be thou kind even as Allah hath been kind to thee, and seek not corruption in the earth; lo! Allah loveth not corrupters,} Quran (28: 77)

And He says in the Quran: {Your women are a tilth for you (to cultivate) so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will (one day) meet Him. Give glad tidings to believers, (O Muhammad).} Quran (2: 223)

And Imam Ahmad relates in his Musnad: [Musa Bin Ali relates according to his father, he says: I heard Amr Ibn Al-'Ass say: The Messenger of Allah sent for me and said: "Take your clothes and weapon, then come to me"; and I came to him whilst he was performing ritual ablution and he looked up and down and said: "I want to dispatch you with an army and you will be safe and will gain booty, and I wish for you material benefit." He said: and I said: O Messenger of Allah I did not embrace Islam for financial reasons, but I submitted because of a desire for Islam, and to be with the Prophet may peace be upon him. And he said: "O Amro, blessed be the good wealth for the righteous person"].[14]

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[13]Maymoun, Al-Rabi`i, Theory of Values in Contemporary Thought between Relativity and Absoluteness, pp.46-47.

[14] Authenticated by Ahmad in his Musnad, Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal, d. 241 Hijri, *Musnad Ahmad*, edited by Shu`ayb Arna`out, Adel Murshid, and others, supervised by Dr. Abdullah Bin Abdel Muhsin Al-Turki, Publisher: Mu`assassat Al-Risalah, 1st ed., 2001 A.D., Hadith 17763, part 29, p.298.

And according to Abdullah Bin Mas`oud: [the Prophet peace be upon him said: "A person with an iota of haughtiness shall not enter Paradise." A man said: a person likes for his clothes and shoes to be handsome. He said: "God is Beautiful and loves beauty..."].[15]

I say: there is no objection to act in harmony with social change insofar as attire, cuisine and other matters related to customs given that they do not collide with the texts of the Shari`ah, because inertness in dealing with these popular customs and traditions which were bequeathed by the forefathers and were accepted by the fathers might not be acceptable to the new generation at the present time, and this is observable to all. Thus if the father is able to have a grip on some of the sons he won't be able to do the same for all of them, and he is not required to do so in my personal opinion; given that you cannot force your son to wear outdated attire which diverges from what persons of his age wear on grounds of preserving inherited customs, and in case you succeed to force him then of what psychological state will he be. In effect, complying with the developments and changes which do not violate a religious stipulation is inescapable in raising the offspring, for there is naught preventing following the clothes of the age so long as they are modest and conform to the attributes of the legitimate raiment, and do no symbolize religious beliefs which conflict with our Shari`ah, or contain rude phrases, and words which are contrary to good manners. It is therefore not required to adhere to the popular traditions and customs as previously stated, for what is acceptable to the fathers and forefathers in terms of the characteristics of attire and food could diverge with the tastes of the offspring, and this has to do with the customs and permissible matters.

I would argue that the presence of the above-mentioned economic values, guarantees for us the basic pillars of a balanced self, and it is necessary for the consummation of those pillars for the following foundations to be present so as to attain the comprehensiveness and integration of the personality of the child in terms of all the bodily, metal, emotional and spiritual aspects.

And those foundations are not actualized except with the presence of the <u>following fundamentals</u>:

- Psychological security: it is the feeling of the individual that he is loved and accepted and appreciated by others, and scarcely does he feel danger and threat, and his consciousness that others that have psychological importance in his life, and

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[15]Muslim, Abu Al-Hussein Al-Qushayri AL-Naysabouri, d.261H., *Al-Jami` Al-Sahih*, edited by Muhammad Fouad Abd Al-Baqi, Dar Ihya`a Al-Turath, Beirut, Hadith 147, part 1, p.93.

particularly the parents fulfill his needs, and are present physically and psychologically, to care for him, and to support him in times of crisis.[16]

Hence, it is necessary to make the young feel accepted, whereby we accept them with their errors, impulses, and make them feel that we are a support to them in all situations, and that they are able to resort and refer to us in all cases, and in fact this is the best approach. And expecting the error of the juvenile enables the educators to accept their mistakes, and makes the effect on them of lesser impact.

Thus we must accept our children even if they underperform academically, and even if they deviate from the path of guidance, otherwise how could we take them by the hand to the coast of safety if we reject them; in such case if we do not accept them we would be hurling them to the realm of darkness and loss, and in my personal view acceptance leads to the juvenile feeling safe within his family, for the family that does not accept its sons unless he conducts himself according to the paradigm it accepts for him, produces a son who is of mistaken steps, who is lost, and influenced by various currents, and knows not whence he (or she) is going.

Likewise, containment.. Allah says: {For the taming of Qureysh. For their taming (We cause) the caravans to set forth in winter and summer. So let them worship the Lord of this House, Who hath fed them against hunger and hath made them safe from fear.} Quran (106: 4-1).Thus God bestowed on them the gift of sufficiency, and the fulfillment of their basic needs without which the decent living would be impossible. Those elements are not just confined to food and drink, but based on the text of the Quranic Ayah God bestowed upon them safety and security from fear. I can project this on the present study for the feeling of the child of security affords him a wide area of stability, and safety, while fortifying him against any changes and protecting him from being drawn to any external gains, or influences which could be destructive, or unfeasible when the child feels a sense of security, and being accepted by the concentric circles of his social environment, whereby he would be impervious to being attracted by the external currents, and shall have very strong immunities, and shall be influential rather than influenced, a leader rather than a follower, for containment and acceptance are necessary for the integration, soundness, balance and stability of the personality of the juveniles, and proof of this is what was narrated by Abu Al-Darda`a: ["If three men in a village or in the desert, make no arrangement for Salat in congregation, Satan must have certainly overcome them. So observe Salat in congregation, for the wolf eats up a solitary sheep that stays far from the

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[16]Al-Uqeili, Adel, *Alienation and its Relation to Psychological Security*, Master's Thesis, Department of Social Science, Faculty of Higher Studies of the Nayef Arab University of Security Sciences, Riyadh, Saudi Arabia, p.6

flock."][17] The Hadith underscores the educative role of the community and its effect on containment, for an individual on his own is easily drawn and influenced by any force whether good or malevolent. Thus there is anenjoinment to follow the community. And the nucleus of the community is the small family, in which he was raised, <u>for if the youngster does not feel accepted and contained within it then this will undoubtedly lead him to follow those that give him the least degree of acceptance, even if this leads to his alienation from all his beliefs and fundamentals, because this is instinctive behavior, for an individual is strengthened by abundance. Thus the Prophet warned of individualism, and called for adherence to the community because the individual is strengthened by his brother, for the belonging to the community is a wonderful psychological feeling, which casts its shadow on the human soul and positively influences it, while spurring it to positive melting in the pot of the fraternal community</u>.

- <u>Justice</u>: Among the important matters that should be given due regard upon properly bringing up children is balance and equality between them. It is necessary for the parents to view all their offspring equally and without differentiation, and to treat them with justice and equality to instill in them love of justice and equality, because the absence of this leads to stirring the feeling of inferiority and degradation, which reflects on their behavior in the future, which would in turn lead to lack of self-confidence and a sense of failure, loss of will and envy, and a love of revenge, for a child who is raised based on oppression and violent treatment shall live lethargically, of weak character, lacking in confidence, aimless, and without purpose which would reflect on his family and society as a whole.[18]Thus in the sound Hadith according to Al-Nu`man: [that his father took him to Allah's Messenger (Pbuh) and said, "I have given this son of mine a slave." The Prophet asked, "Have you given all your sons the like?" He replied in the negative. The Prophet (Pbuh) said, "Take back your gift then."].[19]Accordingly, some scholars have favored equal treatment of children, and some even said: a parent should kiss equally the children, and some said: a parent should treat the offspring equally in gifts, that is the male and female equally, which is the position of Sufyan Al-Thawri. And some said: equal

[17]Al-Naysabouri, Abu Abdullah Al-Hakem Muhammad Bin Abdullah Bin Muhammad Bin Hamdawayh, d.405H., *Al-Mustadrak Ala Al-Sahihayn*, edited by Mustafa Abdel Qader Ata, Dar Al-Kutub Al-Ilmiyyah-Beirut, 1st ed., 1990 A.D., part1, p.230. Authenticated by Al-Hakem who said: this is a tradition with truthful narrators.

[18]Khalil, Sa`adeh Abdel Rahim, *Contemporary Trends in Education* ar., Majd the University Institution for Studies and Publication, Beirut, Lebanon, 1st ed., 2013 A.D., p.21.

[19]Bukhari, *Al-Jame` Al-Sahih*, Hadith 2586, part3, p.157..

treatment of the offspring is to give the male double what is given to the female as in the inheritance, which is the position of Ahmad and Ishaq.[20]

- <u>Opening channels of communication, dialogue, and persuasion with the children in all fields,</u> including the matters where the parents were not in the habit of communicating about. Actually, the dialogue should be simple, and removed from the style of lecturing and dictation, and the dialogue should be equal between the two parties, in the sense that both should have the same right and time, while the independence of the children should be respected. Moreover, the parents should permit the children to speak about any topic which they feel is important. And during dialogue the voice should not be raised by either side so that the dialogue is understandable, as though taking place between friends or colleagues. And in case conduct with the children is in this manner, they shall be brought up soundly, and shall conform to the manners of dialogue with others. And in case the upbringing and education is devoid of the methods of persuasion and dialogue then the result would definitely be persons with no self-confidence and without a sense of initiative, while inclining to self-love, and hence would find it easy to lie, to be hypocritical and to be subservient, while not recognizing the value of work; because the one with no self-confidence resorts to reaching his goals by illegitimate means, which are mostly built on hypocrisy and deception. Moreover, it is necessary to reply to the questions of the children however embarrassing or inappropriate they are, and for the response to be characterized by truth and objectivity, for the consequence of incorrect responses are of grave consequences for children.[21]

The Prophet upon whom be peace and blessings is our exemplary model in absorbing the young, and dealing with them according to their level of understanding and their emotional logic. Thus Abu Umama related: A young man approached the Prophet peace be upon him and said: O Messenger of Allah, allow me to commit adultery, whereupon the people reprimanded him and said: what an affront. He said: "Draw close, and he drew close to him".. He said: "would you like-adultery for your mother?" He said: no. .. Nor do people like it for their mothers. He said: "Would you like it for your daughter?" He said: No... He said "Would you like it for your sister?" He said: no. "Nor do people like it for their sisters". He

[20]Tirmidhi, Abu Issa Muhammad Ibn Issa, d. 279 H., *Sunan Al-Tirmidhi*, edited by Ahmad Muhammad Shaker and others, company and printing press of Mustafa Al-Babi Al-Halabi- Egypt, 2nd ed., 1975 A.D., H. 1367, part 3, p.641. I say that this is a jurisprudential matter which I shall not expand on for it is not the focus of this study, and it was extensively treated by early and modern fuqaha, but the aim is to state that justice is required in dealing with children in all matters, and the Prophet peace be upon him established this fact.

[21]Khalil, Sa`adeh Abdel Rahim, *Contemporary Trends in Education* ar., Majd the University Institution for Studies and Publication, Beirut, Lebanon, 1st ed., 2013 A.D., p.21.

said: "Would you like it for your paternal aunt?" He said: No, "nor do people like it for their aunts". He said: "Would you like it for your maternal aunt?" He said no. He said "Nor do people like it for their maternal aunts". He said: he placed his hand on him and said: "May Allah forgive him his sins and purify his heart, and make him chaste"..[22]

- Psychological incentivization and material and moral encouragement when a child performs a positive action which reinforces his self-confidence, and his abilities and the shouldering of responsibility. Actually, offering encouragement and praise to a child for doing something is considered a beneficial method for the child to recognize that every action he performs has a material or moral reward. However, the parents and educators should not make those incentives a perennial action which the child depends on, thereby becoming lazy and dependent in his actions.[23]

[Messenger of Allah (Pbuh) took up a sword on the day of the battle of Uhud and said, "Who will take this sword from me?" Everyone stretched forth his hand saying: "I will take it; I will take it". He (the Prophet (Pbuh)) said, "Who will take it with its full responsibility (i.e., to use it to fight Allah's enemies with it)?" The Companions hesitated. Abu Dujanah (May Allah be pleased with him) said: "I shall take it;" and with it he cracked the skulls of the pagans.][24]

Thus the Prophet peace and blessings be upon him knew that in this situation the only suitable person was the noble companion Abu Dujana, and this in no way diminishes the standing of Ali God be pleased with him, or one of the companions, but was rather a harnessing of the energies and capability of the companion Abu Dujana as well as being an encouragement of him, while placing each person in the suitable place because in another circumstance Ali was assigned a mission achieving the general interest of the Umma, for according to Abu Hurayra: [The Prophet peace be upon him said: "I shall give the banner today to a man whom Allah and His Messenger love.. and he said: Where is Ali? They said: "He is suffering from his eye, whereupon he summoned him and spat in his palms and

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[22]Authenticated by Ahmad in his Musnad, Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Al-Shaybani, d. 241*Musnad Ahmad*, edited by Shu`ayb Arna`out, Adel Murshid, and others, and supervised by Dr. Abdullah Bin Abdel Muhsin Al-Turki, Publisher: Mu`assassat Al-Risalah, 1st ed., 2001 A.D., H. 22211, part 36, p.545.

[23]Khalil, Sa`adeh Abdel Rahim, *Contemporary Trends in Education* ar., p.22.

[24]Al-Tabarani, Abu Al-Qassem Suleiman Bin Ahmad Bin Ayyoub Bin Muteir Al-Lakhmi Al-Shami, d. 360 H., *Al-Mu`jam Al-Kabir*, edited by Hamdi Bin Abdel Majid Al-Salafi, Maktabat Ibn Taymiyyah- Cairo, 2nd ed., 2nd ed., part19, p.9.

brushed the eye of Ali, and then handed him the banner, and Allah give him triumph and conquest that day].[25]

Thus the educators should vary their methods and techniques in terms of reward and punishment, in order to harness the capacities of the young each according to his capability and ability, in a manner not overburdening, while avoiding dealing with them as though they are of uniform mould and dealing with them in an identical manner without giving due regard to the physical and psychological differences, and the particular needs of each one of them.

- Fulfill the manifold physiological needs of the child at all levels, and this is not confined to the necessary nourishment in terms of drink and food; rather, the matter also includes the recreational needs, each according to his abilities such as his need for play and recreation, where the Quran says: {Allah asketh naught of any soul save that which He hath given it. } Quran (65: 7). And this is buttressed by what narrated Anas bin Malik: [The Prophet (pbuh) used to mix with us to the extent that he would say to a younger brother of mine, 'O Aba `Umair! What did the Nughair (a kind of bird) do?"].[26]

And based on this Hadith it is acceptable for the boy to be given the bird to play with without harming it.[27]I say, that it is undoubtedly the case that play is among the essential instinctual needs of children, which must be satiated, for the Prophet gave due regard to this need of the boy, and showed interest in what is of interest and value to the small child, and shared such interest, and did not diminish its importance, and descended to the level of his understanding, and indeed when he observed sadness in his countenance as some reports mentioned[28] this was the impetus for asking and taking initiative. The partaking with the young in their interests and not belittling and diminishing their importance, and

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[25]Ibn Abu Shaybah, Abu Bakr Abdullah Bin Muhammad Bin Ibrahim Bin Uthman Bin Khuwasti Al-'Absi, d. 235 H., *Al-Kitab Al-Musannaf F`il Ahadith W`al Athar. (Compendium of Aby Shaybah)*, edited by Kamal Yousef Al-Hout, Maktabat Al-Rushd- Riyadh, 1st ed., 1409 H., H.36895, part 7, p.396.

[26]Bukhari, Muhammad Ibn Ismail Al-Ja`fi, *Al-Jame` Al-Sahih*, 1st ed., edited by Muhammad Zuheir Bin Nasser Al-Nasser, Dar Tawq Al-Najat, 1422, H.6129, part 8, p.30. And naghir is a diminutive of naghr, which is a bird, which the people of Medina call Al-Bulbul.

[27]Al-Baghawi, Abu Muhammad Al-Hussein Bin Mas`oud Bin Muhammad Bin Al-Farra` Al-Baghawi, d. 516 H., *Sharh Al-Sunna*, edited by Shu`ayb Al-Arnao`ut, Muhammad Zuheir Al-Shawish, Al-Maktab Al-Islami-Damascus, Beirut, 2nd ed., 1983, part 12, p. 347.

[28] According to Anas Bin Malek, he related: Abu Talha had a son from Um Salim named: Abu Umeir, and the Messenger of Allah used to joke with him when he came, and he had a nugheir and the Prophet peace be upon him entered and saw Abu Umeir said and so he said: "What is the matter with Abu Umeir?" and it was said: O Messenger of Allah his nugheir (bird) died and the Messenger of Allah said: "O Abu Umeir what did Al-Nugheir do? See: Al-Muzni, Abu Ibrahim Ismail Bin Yahya Bin Ismail, 264H., *Al-Sunan Al-Ma`thoura*, edited by Dr. Abdel Mu`ti Amin Qal`aji, Dar AL-Ma`rifah, Beirut, 1st ed., 1406H., p.174.

the educators should be attentive to all that goes on in their minds and hearts in terms of inner conflicts, and questions related to what is acceptable and unacceptable, and between what is incoming from civilization which we either concur or disagree with, in accordance with our values and principles anchored in our religious fundamentals.

- <u>Granting the young responsible and disciplined freedom</u>: it is necessary for the young to recognize that Allah has made freedom an innate endowment, for freedom is a human instinct, and Allah created the human free, because He made him responsible for applying His Religion on earth, for the human is free because he is responsible, and so freedom is concomitant with responsibility, and responsibility necessitates freedom, Thus the activity of the Muslim is wholly free, and it is entirely worshipping God so long as this activity is a single movement oriented to this purpose. And the meaning of this freedom being an instinct which God instilled in Man, is that it is not merely a gift granted by the social system to the individual, or deprives him from, but is rather an instinctual value which God instilled when He created him. This meaning is epitomized in the saying of Umar God be pleased with him: "Why did you enslave people when their mothers give birth to them as free individuals."

Thus freedom is a basic human need which must be fulfilled, and a human right which must be exercised, and hence it is not surprising for human behavior to deviate and decline, and for society in its entirety to deteriorate if people are deprived or prevented from practicing their freedom, or if it is exercised without control, in accordance with the standards, rules and norms of the Divine paradigm.[29]

It is necessary to be keen on intermixing, mutual influence, to be under the supervision of the family and those responsible for education and upbringing, where the children should not be left unsupervised even if they show exceptional qualities in certain areas; because exceptionalism in one area could be accompanied by weakness in another, for the mind has still not matured, and maturity has not actualized. Supervision should take place with caution and should be indirect whereby a certain margin of freedom and independence should be provided, which would reinforce self-confidence; but this should be followed by measures followed by every educator according to means deemed suitable by the educator which might vary from one case to another, and which would help him investigate the reality of the sons under his supervision, to be able to follow their conditions, and evaluate their behavior. This does not come into conflict with the freedom that should be granted to them, and we mean by freedom, responsible rather than absolute freedom which is distant

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[29]Madkour, Ahmad, *Educational Curricula, Foundations and Applications*, Dar El-FIkr Al-Arabi, 2001 A.D., p.155.

from the supervision of the parents and their consciousness of the actions of the offspring, and the limits of their behaviors.

- <u>Being abreast and not combating what is new and incoming from the other, and accepting changes and adapt to what is beneficial and new to a certain extent, and not to be inert and reclusive, and to indicate that the relationship is not hostile to all that is new.</u>

This is evidenced in the Prophet's availing of the experiences of the Persians in building the trench, based on the suggestion of Salman Al-Farisi in the Battle of the Trench (Ghazwat AL-Khandaq). The battle was given this name due to the trench that was built around Medinah at the command of the Prophet peace be upon him based on the advice of Salman AL-Farisi, for it is among the ploys of the Persians rather than the Arabs, and the Prophet himself partook in the project to encourage the Muslims, where they endured in digging it hardships including hunger, cold and exhaustion, and they remained at the place of digging twenty nights or fifteen days or a months.[30]

And in the Sahih of Bukhari: ['Abdullah b. 'Abbas reported that Khalid b. Walid who is called the Sword of Allah had informed him that he visited Maimuna, the wife of Allah's Apostle (pbuh), in the company of Allah's Messenger (pbuh), and she was the sister of his mother (that of Khalid) and that of 'Ibn Abbas, and he found with her a roasted lizard which her sister Hufaida the daughter of al-Harith had brought from Najd, and she presented that lizard to Allah's Messenger (pbuh). It was rare that some food was presented to the Prophet (pbuh) and it was not mentioned or named. While Allah's Messenger (pbuh) was about to stretch forth his hand towards the lizard, a woman from amongst the women present there informed the Messenger of Allah (pbuh) what they had presented to him.

They said: Messenger of Allah, it is a lizard. Allah's Messenger (pbuh) withdrew his hand, whereupon Khalid b. Walid said: Messenger of Allah, is a lizard forbidden? There upon he said: No, but it is not found in the land of my people, and I feel that I have no liking for it. Khalid said: I then chewed and ate it, and Allah's Messenger (pbuh) was looking at me and he did not forbid (me to eat it).][31]

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[30]Al-Qari, Ali Bin Sultan Muhammad, Abu Al-Hassan Nureddin Al-Mulla Al-Harawi, d. 1014 H., *Mirqat Al-Mafatih Sharh Mishkat Al-Masabih*, Dar El-FIkr, Beirut-Lebanon, 1st ed., 2002, part 2, p.544.

[31]See Bukhari, *Al-Jami` Al-Sahih*, chapter of what the Prophet would not eat until it was identified,, H. 5391, part 7, p. 71.

And according to Anas Bin Malek: [Once the Prophet (pbuh) wrote a letter or had an idea of writing a letter. The Prophet (pbuh) was told that they (rulers) would not read letters unless they were sealed. So the Prophet (pbuh) got a silver ring made with "Muhammad Allah's Messenger (pbuh)" engraved on it. As if I were just observing its white glitter in the hand of the Prophet.][32]

This has to do with customs that prevailed among them, where there is no harm in complying with them, so long as no harm accrues to the Muslims as a consequence; quite the contrary it is expected for an interest to be realized by their embracing Islam. Presuming that the worst and the harmful would occur as a result of everything incoming from the other is contrary to reality, but rather objective evaluation demands placing what is incoming in the balance of assessment and examination, and to view it with the instrument of reason, where what is entirely good is adopted, and what may be modified and corrected should be undertaken, and what is corrupt and bad should be rejected, and this is the approach of Islam. This is how we would protect our offspring from defects and shortcomings based on this paradigm of education and upbringing.

Section Three: Social Values.

The accelerating changes storming the family, and being reflected on the juveniles (young), in a form leading to psychological loneliness or psychological alienation, we as educators can avoid, by implanting manifold types of social values, where those values play a prominent role in the personality of our sons and daughters, which enable them to accept civilizational developments, and to absorb them, and move within their orbit without forfeiting the identity, and melting in the pot of the other.

- The value of tolerance and respecting the other: raising the child and educating him to take pride in his identity, and to feel civilizational and human belonging whilst being imbued with the culture of brotherhood, tolerance, respecting and loving others, openness to the other societies and eschew prejudice of all forms, religious, ethnic and sectarian is the responsibility of the principal incubator of the child, namely the family and thence the school and society in general.

To achieve this aim it is necessary for the family, and the school in particular, and society in general, to focus on forming an independent character that takes pride in itself, that is honest, self-assured and modest, and that is distant from prejudice and extremism of all forms. And for the child to be brought up independent, and to be habitually self-reliant, and

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[32]Bukhari, *Al-Jami` Al-Sahih*, attire, chapter of the seal for stamping, H. 5875, part 7, p.157.

to be immune from the illnesses of a sense of inferiority, envy, vindictiveness and extremism, it is incumbent on the fathers and mothers to show great interest in the child from an early stage, and try to develop the elements of his personality through good example. They should try to raise him in a manner whereby he believes that he is of an independent character, and that he is a genuine member of the family since early childhood.

The soundest and best means for promoting and bettering the character of the child is to respect him, and refrain from degrading and insulting him, and psychologists have alluded to the importance of these two matters: respect of the child and not to degrade him. The more the parents are inclined to respect their child the more he would treat others with love and respect. He might develop the impulse of degradation of himself and others.[33]

The values of tolerance and respect of others are among the social values that are immutable, and they are strengtheners of the character of the young in facing social changes, which contribute to their acceptance of others who differ from them in belief and culture, and we are in dire need of them to combat extremism, and to spread the true, correct and moderate image of Islam.

- The value of giving and sacrifice: God created Man and made him in need of his fellow human, for without the presence of another human at the time of birth he would not have survived, or acquired human characteristics, actually, the human actualizes his existence and happiness from such giving.

This is most epitomized in the relationship of the child to his parents, for God created the parents and endowed them with the instinct of sacrifice, and parents take pride in their success in giving and sacrificing.

Actually, giving is among the foremost methods of successful social upbringing, and through taking and giving the society maintains its continuity, because giving is not actualized except with the presence of more than one individual who partake in a mutual interest, and likewise the individual achieves his humanity through others. In reality Islam emerged to organize this relationship, and to urge assistance and giving, and it enshrined an entitlement for the deprived to the wealth of the rich. Allah says Quran: {And in their wealth the beggar and the outcast had due share. } Quran (51: 19). Moreover, Islam emphasizes that the upper hand is superior to the lower hand, where according to Abdullah Bin Umar Allah be pleased with him: [While Messenger of Allah (pbuh) was on his pulpit (in the mosque) delivering a Khutbah (religious talk) about Sadaqah (charity) and begging, he said, "The upper hand is better than the lower hand, the upper hand is the one which

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[33]Khalil, Sa`adeh Abdel Rahim, *Contemporary Trends in Education* ar., p.20.

gives and the lower hand is the begging one."],[34] And this aims to make the persons that give to be more than those take.[35]

Instilling the value of giving and sacrifice in the hearts of the young is among the foremost foundations for combating tempestuous winds, and social changes, for this value gives the individual a feeling of being part of society, and indeed an effective and influential part of it, in an inseparable manner.

- The value of bearing social responsibility: the child is not born aware of his responsibility, but has an innate disposition for it, for something cannot emerge from nothingness, and hence it is necessary for the child to learn responsibility. It is incumbent on him to learn to cooperate and respect others, just like learning to walk and talk, and the process of learning responsibility starts at an earlier time than most people suppose, for it starts with the first steps of the child.

Actually social responsibility is an individual responsibility, and it expresses the degree of interest, understanding and participation in community affairs, and it gradually grows through education and social influence within the individual. Thus responsibility starts with the individual, and so long as the child learns how to rely on himself, and to be responsible for himself he lives in a family in which he performs a role, and is able to assume responsibility for some of the tasks that concern him, and likewise in the kindergarten where it would be possible to say that he is a socially responsible child, because he is responsible in a family and is responsible in a kindergarten, and in the group to which he belongs, whereby he is socially responsible. Thus responsibility starts as an individual responsibility and then evolves to being social responsibility, and given that social responsibility is subject to learning and acquisition it was necessary to focus on the field of education in order to reveal the conditions and educational influencers which stimulate this learning, or which help in making the behavioral customs associated with social responsibility fixed customs for the sons of society and the young, for the training to bear social responsibility is an important stage of the growth stages, which is the stage of the formation of the personality of the children which is considered among the basic and necessary foundations for the progress of society, and the achievement of more and more

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[34]Bukhari, *Al-Jami` Al-Sahih*, Chapter of charity is for those who are self-sufficient, H. 1429, part 2, p.112.

[35]Al-Jama`i, Salah Eddin Ahmad, *Psychological and Social Alienation and its Relationship to Psychological and Social Affinity* ar, 1st ed., 2010, Dar Zahran Publishing House, p.116.

progress and flourishing.[36] The social responsibility is underscored by what was related by Al-Nu`man Ibn Bashir.[37]

Making behavioral customs connected to social responsibility to be fixed customs among the young, instills in them the culture of respect for societal values, and respecting what societies have accepted in behavior is not inconsistent with the rules and principles of Islamic Law, and on the other hand, eschewing all that impinges on the societal values which we have since old times expressed as the culture of "shame" which is a culture we were brought up to respect, and which the present generation has abandoned, and some encouraged such abandonment on grounds that it is religion rather than shame which is the judge. Yes, religion is the judge, but if we consider much of the former culture of shame we would find that most of it is based on religion and does not contradict it, where encouraging abandoning it, whilst not confirming to religion led to a weakened adherence to all values, for I neither refer to religion as the judge, nor to the culture of shame.

Thus the rooting of societal and social responsibility, and effecting accountability for avoiding it, kindles among the young respect and commitment to the fundamentals.

The value of belonging:

This is among the most important of social values, given that through them is preserved the entities of the young, and their independent personalities, whilst not ostracizing the other. And it is worthy of mention viewing social values in combination, as a single component, because each one complements the other, while not essentializing them as a single value, where this matter is of great importance.

Allah created Man to be innately civil, where he identifies, cohabitates, defends and advocates: {O mankind! Lo! We have created you male and female, and have made you nations and tribes that ye may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is Knower, Aware.} Quran (49: 13); and God Almighty classified creation into two groups and parties, the party of the Compassionate, and the part of Satan, so as to underscore the necessity of belonging, and the innateness of allegiance, and the individual throughout his life shifts among various types of loyalties, and belonging, to the parents, family, tribe, area, school, city, homeland, sect. Belonging is an innate inclination, and a human instinct which a human cannot disentangle himself from, nor relinquish, nor forfeit. Actually, the concept of belonging has been marred by a

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[36]Abdel Maqsoud, Husniyyah Ghuneimi, *Social Responsibility of the Pre-School Child*, Dar El-Fikr Al-Arabi, 2002 A.D., pp.5-6.

[37]Bukhari, *Al-Jami` Al-Sahih Al-Bukhari*, 2493, chapter: can there be a lottery in division to determine shares, part 3, p.139.

set of deformities and deviations, which have undermined it as a natural positive attribute amid the problematic of the soul and thought, including:

- Fogginess and mystery in the concept of belonging.
- Inclination to misguided and deviant affiliations, or marginal and decadent allegiances.
- Inconsistency and contradiction in combining the true and evil loyalty, the harmful and the beneficial.
- Magnify aspects of loyalty at the expense of other aspects, which produces anxiety and disturbance for the individual, and particularly the youth.
- Imposition of types of loyalties which may not be consistent with the freedom of the individual, or the culture of society, or the fundamentals of religion.
  Actually the life of the Prophet peace be upon him was rife with scenes and events indicative of his optimization of this reality, and his dealing with this instinct, as is highlighted in the following situations or positions:
- Love for the place of birth and upbringing. Thus the Messenger of Allah (pbuh), when he was on his she-camel, standing in Al-Hazwarah (a place in Makkah) saying: ['By Allah, you are the best land of Allah, and the dearest of the land of Allah to me. By Allah, had I not been expelled from you I would never have left.'"]; that is the One who gave you the Quran will make you return to Mecca.[38]
  Allah says: {Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. } Quran (28 : 85).[39]
- Loyalty to the sect and the community: The Prophet peace be upon him said: ["If the Ansar took their way through a valley or a mountain pass, I would take Ansar's valley. And but for the migration, I would have been one of the Ansar." Abu Huraira used to say, "The Prophet (pbuh) is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him," or said a similar sentence.][40]
  Imam Ahmad related that ['Abbad bin Kathir Ash-Shami narrated from a woman among them, called Fasilah, that she heard her father say: "I asked the Prophet

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[38]Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal, d. 241 Hijri, *Musnad Ahmad*, edited by Shu`ayb Arna`out, Adel Murshid, and others, and supervised by Dr. Abdullah Bin Abdel Muhsin Al-Turki, Publisher: Mu`assassat Al-Risalah, 1st ed., 2001 A.D., H 18715, part 31, p.10.

[39]Al-Malti Al-Hanafi, Abu Al-Mahasen Yousef Bin Musa Bin Muhammad Jamal Eddin, d. 803H., *Al-Mu`tasar Min Al-Mukhtassar Min Mushkil Al-Athar*, Alam Al-Kutub-Beirut, part 1, p.53. Al-Nisa`i, Abu Abdel Rahman Ahmad Bin Shu`ayb Bin Ali Al-Khurasani, d. 303 H., Al-Sunan Al-Kubra, edited by Hassan Abdel Mun`im Shalabi, supervised by Shu`ayb Al-Arna`out, Mu`assassat Al-Risalah-Beirut, 1st ed., 2001, part 10, p.211.

[40]Authenticated by Bukhari, *Al-Jami` Al-Sahih*, chapter of the saying of the Prophet peace be upon him: But for the migration I would have been a member of the Ansar, H 3779, part 5, 31.

(pbuh): 'O Messenger of Allah, is it tribalism if a man loves his people?' He said: 'No, rather tribalism is when a man helps his people to do wrong.']⁴¹

- Pride in the tribe and family: [According to Abdullah Bin Al-Harith Bin Nawfal that the Prophet peace be upon him received him.. and said   'I am the Prophet (pbuh) in truth, I am the son of `Abdul Muttalib.' " ..].⁴²

Thus upbringing and education regarding balancing between loyalty to family, tribe, homeland and religion contributes to developing numerous positive aspects of the individual and society, including:

- Preventing isolation, introversion, excessive individualism and loneliness.
- Feeling of individualism and community, and endeavoring to cooperate and be in solidarity.
- Safety from exploitation and influence of those of deviant allegiances and misguided orientations.
- Living according to a clear identity, disciplined visions, and integrated orientations.
- Protection from psychological disturbance, conflict of values, intellectual anxiety, and social alienation.
- Safeguarding religious fundamentals, family links, societal cohesion, and national gains.⁴³

Decidedly, it is inescapable for the individual to adhere to his small and large family, through his unit which protects him and on which he depends. The adherence of the individual to his customs and values, and his praiseworthy traditions which do not conflict with the values and foundations of the Shari`ah is the best safeguarding and protection from changes, fluctuations and terrible storms; because they are solid roots for him, for fundamentals protect the individual from incidental changes.

Planting the meanings of true belonging and loyalty- loyalty to the family, the household, family, tribe and homeland- among the young gives them the ability to bear, think, criticize, and differentiate between what is suitable and unsuitable, what is acceptable and what is unacceptable.

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[41] Authenticated by Imam Ahmad, Abu Abdullah Ahmad Bin Muhammad Bin Hanbal Bin Hilal Bin Asad Al-Shaybani, d. 241 H., *Musnad Ahmad* edited by Shu`ayb Al-Arna`out- Adel Murshid, and others, Mu`assassat Al-Risalah, 1ˢᵗ ed., 2001, (H 17472), part 29, p.16.

[42] Ibn Abu Shaybah, *Al-Kitab Al-Musannaf F`il Ahadith W`al Aathar*, H 36781, part 7, p.370.

[43] Al-Fuqeihi, Ali Bin Hussein Bin Ahmad, *Instinct of Belonging*, www.alukah. net

He might deviate from the path for a particular time, or he might defy and depart from the approach of the family, but if given the chance to choose under the supervision of the family, and fine educators he will be able to choose God willing while feeling that he is a decision maker with guidance from them and accordingly the sound and balanced character is built.

Section Four: The consequence and inevitable result of the social changes for the young in case the educators do not heed them, or do not keep in view in the course of the educational and upbringing process.

Juveniles falling in the pitfall of psychological and social alienation. This is a feeling of separation from the social totality to which he belongs, and it is a reflection of the situation of the individual in society as a result of what the latter inflicts on the individual in terms of the punishments of isolation or ostracization due to deviating from the prevalent beliefs and traditions, for the alienated person is one who departs from what is socially or religiously familiar and customary.[44]

Moreover, alienation refers to the feeling of the individual of not belonging to others, and to the society in which he lives, or the rejection by others of him.[45] Akin to this is psychological loneliness: which is a state which an individual experiences as a result of his feeling of losing love and the acceptance and interest of others, and an incapacity to establish social relations that are imbued with affinity, empathy and intimate friendship, and hence his feeling of social isolation as a result of the lack of social connections.[46]

The youth are the more vulnerable to alienation whose effectsthey are the greatest sufferers of, and because they have intellectual and spiritual capacities that need fulfillment, and alienation is a general human problem and a crisis of the modern Man, even though its causes, manifestations and consequences vary from one society to another, and from one generation to the other.[47]

Among the causes of psychological alienation:

   1- Lack of religious and human values in the life of youth.

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[44]Al-Jama`i, Salah Eddin Ahmad, *Psychological and Social Alienation and its Relationship to Psychological and Social Affinity* ar, 1st ed., 2010, Dar Zahran Publishing House, p.46.

[45]Al-'Arab, Asma Ribhi. Al-Rawashdeh, Alaa Zuheir Abdel Jawad, *Social Alienation of Jordanian Youth in the Age of Globalization*, Jordanian Journal of Social Science, volume 9, issue 2, 2016 A.D.

[46]Ibrahim, Khaleda. Saheb, Dunya, *Psychological Alienation and its Relation to Psychological Loneliness Among the on Campus Departments Female Students in the University of Baghdad*, Eighteenth Regular Conference of the Faculties and Departments of Physical Education in Iraq, p.52.

[47]Al-'Arab, Asma Ribhi. Al-Rawashdeh, Alaa Zuheir Abdel Jawad, *Social Alienation of Jordanian Youth in the Age of Globalization*, Jordanian Journal of Social Science, volume 9, issue 2, 2016 A.D., p.222.

2- Gap between the culture of youth students, and the culture of the adults around them.

3- Lack of meaning and aims for life, and lack of self-fulfillment, and hence an inability to accept themselves.

4- Contradictions and inconsistencies present within the community of adults around them which makes the youth students lose the higher values which they could follow.

5- The youth students lacking a meaning for their existence, due to a lack of the aims of the life that they live.[48]

And in order for the future of our children to be devoid of alienation it is presumed that we prepare them so that they are able to build the homelands, and resolve the problems, whilst being armed by science, knowledge, religion, love and ethics, and distant from deviation, loss, and extremism, and to achieve this it is necessary to fulfill the basic and legitimate needs of the youth, and for their problems to be tackled, for the youth whose needs are not fulfilled and whose problems are not tackled cannot innovate, invent and learn; in fact this would be negatively reflected on theirthinking, personal feelings and reactions, whereupon they would resort to alienation at a distance from society and himself.[49]

I would argue that if the Islamic principles related to education are given due regard our sons and daughters would not have reached the stage of alienation, or psychological loneliness, for the principles upon which is built the Islamic view in education and guidance do not conflict with the modern theories of guidance, as per the following:

- Islamic principles accord with the rational realistic guidance theory which focuses on reason or rationality, and the sound method of thought, and the individual has the ability to overcome the reactive aspects using reason and sound thinking.

- Islamic principles agree with the guidance theory which posits that humans are innately good, and are inclined to do good if reared well, even if the individual during his life is exposed to contradictory and mysterious experiences leading to an inability to differentiate and form a negative idea of himself, and of the world surrounding him.

- Islamic principles and ideas accord with the theory of behavioral guidance namely, that reward and praise and negative and positive reinforcement, and preparing the

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[48]Al-Jama`I, Salah Eddin Ahmad, *Psychological and Social Alienation and its Relationship to Psychological and Social Affinity*ar., 1st ed., 2010, Dar Zahran Publishing House, pp.59-60.

[49]Al-'Arab, Asma Ribhi. Al-Rawashdeh, Alaa Zuheir Abdel Jawad, *Social Alienation of Jordanian Youth in the Age of Globalization*, Jordanian Journal of Social Science, p.242.

suitable environment are basic factors in bringing up the individual and modifying his behavior.

- Islamic principles accord with psychoanalytic theory, that control of instinctual impulses, and fulfilling them in a sound manner, is considered a positive factor in forming the personality of an individual, and that not satiating and fulfilling it, or fulfilling it by an unsound method, influences the personality of the individual, and causes him misery in this world and the afterlife.

- Islamic principles and ideas agree with the guidance theory and existentialism, that hold that the individual fulfills his existence if he is able to achieve a positive interaction with himself, society, and the natural environment, and that the extent of the partaking of the individual in this world defines his existence, for which he is rewarded in this world and the Hereafter, and that accepting life also entails accepting death, and that the human is from dust and will return to dust.[50]

Change in the structure of values is among the most serious phenomena concerning the phenomenon of alienation, for there are many individuals in Muslim societies who are apprehensive of renewal or accepting change of values, and hence it is necessary to resolve the contradiction that occurs in the pattern of values between what is old and traditional and what is new, and failure in this regard would definitely lead to backwardness in values, where there would be a contradiction between old sedimentary values and the demands and values of the new reality. Moreover, resultant from this backwardness sometimes is an inconsistency between word and deed or behavior, which definitely leads to many disturbances to which individuals are exposed in the stage of movement from one pattern to the others. As regards the issue of a clash of values between the parents and offspring research has revealed essential differences between the values adopted by the parents and those adopted by the offspring.The source of this divergence is mostly the way they view each other, where the youth perceive the old as being more strict and closed-minded and not accepting of what is new in general, while the old view the youth as of narrow horizons and unserious, and uncommitted to values and ethical principles. Moreover, there is a feeling among the old that eschewal of old or traditional values means abandoning the personal identity.[51]

Conclusion and foremost findings:

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[50]Al-Jams', Salah Eddin Ahmad, *Psychological and Social Alienation and its Relationship to Psychological and Social Affinity*ar., p.119.

[51]Abdullah, Abdullah, *Alienation and Psychological Affinity and its Relation to Psychological Health among University Students*, Master's Dissertation, University of Algeria, 2007 A.D., p.63. Quoted from Abdel Latif Khalifeh, Studies in the Psychology of Alienation, pp.131-132.

- Among the religious foundations, values and principles is what is unchanging and immutable, and we cannot depart from them an iota given that they are as fixed as the Shari`ah itself, and I mean by this the matters of dogmas, and the pillars of Islam, where it is unacceptable at all to forfeit them in dealing with our children, under any pretext whatsoever, on grounds of being abreast of the age and otherwise; because this leads to violating religion, and following the ways of the predecessors without proper guidance or sound knowledge. As to what is beyond the scope of this in matters of worldly transactions, which are religiously permissible, this is subject to flexibility, and it is not mandatory to adhere to what was prevalent in a former age, for adherence to a particular age, and to compel the young to conform to this, and to confer the mark of the Shari`ah without justification is not laudable, and is narrowing something that is wide. And in fact this could spur them to abandon fundamentals which are obligatory.

- The suitable presence of economic values in the personality of the young, guarantees for us the availability of the basic pillars to attain the balanced character, and for those pillars to be consummated it is necessary to have available the following foundations so as to achieve comprehensiveness and integration in the personality of the child in terms of all the physical, mental, emotional and spiritual aspects, represented in: psychological security, justice, opening the channels of communication, dialogue, persuasion in dealing with children in all fields, psychological stimulation and material and moral encouragement when the child performs a positive action which reinforces his self-confidence, and fulfilling all the physiological needs of the child at all levels in addition to affording the young responsible and controlled freedom. And also to accept and not resist what is incoming and new from the other, and to accept changes and to adapt to what is beneficial and new to a certain extent, while avoiding being reclusive and inert.

- The accelerating changes storming the family, and being reflected on the young, in a form leading to psychological loneliness, or psychological alienation can be avoided by us as educators, by implanting manifold fixed types of social values. Those values play a prominent role in the personality of our children, enabling them to accept new civilizational developments, and to absorb them, and proceed within their orbit without eschewing one's identity, and melting in the pot of the other.

- It is worthy to note the importance of viewing mutually reinforcing social values in juxtaposition to each other, as a single component,   because each value complements the other and they should not be segmented. This is a matter of great importance.

- It is inescapable for the individual to adhere to his small and extended family, which provides protection and support. The adherence of the individual to his customs, values and traditions which are consonant with the values and norms of the

Shari`ah are the best protection against the changes, fluctuations and tempestuous storms; because they are like entrenched roots for him, for the fundamentals protect the individual from incidental changes and afford him the ability to tolerate, think, criticize, and differentiate between what is suitable and unsuitable, what is acceptable and what is unacceptable.

- There is nothing that prevents following social changes in matters of attire, cuisine and other customs given that they do not conflict with the stipulations of the Shari`ah, because inertly abiding by these matters and complying with popular tradition, and the customs and traditions of the ancestors, and which the fathers accepted might not be acceptable to the descendants.

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