



AENSI Journals

Journal of Applied Science and Agriculture

ISSN 1816-9112

Journal home page: www.aensiweb.com/jasa/index.html



## Adolescents Interaction with the Family from the Islam Prospective

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### ARTICLE INFO

*Article history:*

Received 23 November 2013

Received in revised form 23

December 2013

Accepted 27 December 2013

Available online 15 March 2014

*Keywords:*

religious education

teenager family nature

family relations

### ABSTRACT

**Background:** The first entity is the family and it is the most important pillar of educating the teenagers. The basis of a health life is found in Adolescence and the teenager can achieve his/her high goals by the family education. The relationship between parents and the children and the relationship among children and the family nature are the fundamental issues that are paid attention and are emphasized both in Islam and in the psychology. This is more because of the human being social and his/her need to a social life. Family recognition, the religious belief and stability in the beliefs can decrease the family problems and lead the children towards the trueness. **Objective:** In the present article, the family problems of the teenagers are first surveyed then practical solutions in this are discussed. **Results:** Acceptability and acceptance of children (both girls and boys), believing in their beliefs, respect the dignity, the good behaving with the children, communication emotions and love, loving and consulting on various matters of life are factors that could help keeping the balance of the personality of an adolescent and make him a healthy and good man. **Conclusion:** Family is the most institution which could help the adolescent to achieve his high goals while it could sink him in the darkness. Behavior of parents, respect to the personality of children, and not differentiating between children are among the factors which are discussed and considered in psychology particularly. The place of parents and the importance of the positive attitude of parents to their children are most important roles of Islam.

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**To Cite This Article:** Fatemeh sadat Najmolhada and Zahra Ghanbarpour., Adolescents Interaction with the Family from the Islam Prospective. *J. Appl. Sci. & Agric.*, 9(1): 388-395, 2014

## INTRODUCTION

Most of researches showed that what today man suffers from more is existential gap and being without a sense of purpose and meaningless life. (Ghorbani, "Scientific", 2001) Sect is the cause of heart peace and satisfaction of soul, which survives human from most of stresses, anxieties and fears; while it is necessary as the spiritual support. Stanly Hall believed that teenagers have a maximum of religious feelings when they are 15 years old, because they try to mitigate their turbulence of problems by tending to religion and sect beliefs. One of the most important stages in any ones' life is the period of adolescence. Developmental psychologists provide various classifications for adolescence, including Erickson who considers the period 12 – 20 years old as the period of adolescence. Standstrum, a Swedish psychologist, divides the period of adolescence into two parts: one as aforementioned, and the second, is the period 16-20 years old. Most of the scholars consider the period 12 – 18 years old as the period of adolescence. (Karbasi and Vakilian, 1998).

This paper is aim to investigate family problems of adolescent in the new age, and provide religious strategies in this respect, as well as answer to the question, "Whether religious education is responsive to the family problems and issues of adolescents in the contemporary world?"

### *Family and family problems of adolescent:*

The family as a social institution establishes the core foundation of human social bonding, and by supplying a set of human need, is responsible for the special role and functions. However, family could have the most profound psychological and spiritual effects on its members, while it could become the origin for great changes in the society in its place. Parents are the key and effective elements who could help the adolescents to deal with what is necessary for becoming independent, and turn into capable, self-reliant, and positive man. The interrelations of adolescent and his family always depend on the behavioral and emotional interactions among them. Family education trend, their attitudes, thoughts, ideals and goals make their child's life undergoing enormous changes. It is inevitable that there are always some problems among parents which make children communication with their parents difficult; hence, if we don't take care of such issues and problems, they would

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be problematic soon. (Biabangard, 2007) Importance and influence of family on the one's behavior is to the extent that all theorists have turned their attention to it. Biological - physiologically standpoint to the similarity of child to his family is in terms of biological issues, while being raised in the family causes that this similarity becomes double. Psychological dynamics theory refers to the strong influence of parents and family dynamics in the first five years of the formation of one's personality. Although family acts as a shelter for children and adolescents, researches indicated that in many cases, it becomes one of underlying factors causing their problems. Hall and Chole classified family problems as a class of adolescent problems and issues. Additionally, Brown suggested family problem and its involvements into the adolescent's issues. However, Hamingh divided teen girls problems into four categories, whereas he considered family problems as one class among them. (Kardan, Ali Mohammad, *et al.*, 1993)

#### A. Communication with Parents:

Families differ in social, economic, educational, religious, artistic areas, and so on. The form of families, how to communicate with each other, each family member and a society where the family is, are not the same in all cases. Therefore, family influence on individual behavior varies. Habits which a child acquires at home might be right and rational, or might be a barrier for natural development of the child.

Conflict and friction between parents and children are usually found at 14 or 15 years old, when adolescent feels that his parents don't understand him, and claims that their behavioral criteria are old and obsolete; that is why such judgment results in emerging a cultural gap between parents and their teens.

Causes of family friction in adolescence period are summarized as follows: Measures of parenting behavior, parental disciplinary techniques and practices, relationships with siblings, socioeconomic status, teen critical trends, the number of family members, immature behavior of teen with his parents, neglecting relatives. (Shoari Nejad, Ali Akbar, 1989)

#### B. Difficulty to communicate with siblings:

In adulthood, the adolescent tends to escape from the dominance of parents and act independently in part of matters. (Shariatmadari, Ali, 1984, p. 196). Friendly childhood relationships with siblings become dark, such as the older sister criticize the appearance and behavior of her younger sister, and sometimes humiliates her, as well as might hate her older brother or sister. Sometimes teen will conflict with older brothers and sisters on various issues in the family as condemning them for supporting the old traditions and old ideas of their parents.

Similarly, there is conflict between two brothers that one of them tends more the parents and the other pays less attention to them. Although, emerging disputes is common between people, and it is useful to some extent, it is necessary that one knows and respects with the rights of others, while judging about them based on a rational method.

#### - The effect of Gender:

In general, it could be said that the influence of brothers on their sisters is more than of sisters on their brothers. Sisters and brothers influence on each other in terms of gender, such as the first son who was born after a daughter has usually more value than her or vice versa; that is, while such boy with an older sister is less aggressive, and his behaviors tends at most to the girl behaviors.

#### - The effect of age difference:

When there is a large age difference between brothers and sisters, usually the relationship between parents and children have relatively larger impact than of brothers and sisters with each other. In general, it must be said that whatever the age difference between sisters and brothers becomes lesser, one's emotional behaviors are more resulted from the interactions between his brothers and sisters; that is, while if such difference becomes higher, one interacts more with his parents.

#### - The effect of order in birth:

Any adolescent has its own place in the family since born, means that he might be the only child of the family, or older/younger child. In any case, one might exhibit various behavioral characteristics.

#### - First child:

The older child is closer to his parent in terms of age; Adli referred the first child as such: "The first child finds himself initially in a unique and single place in the family, while his parent pays high attention to him." Further, Adli believes that since the first child has such a special place, and his parent and the other relative put the burden of looking after his younger brothers and sisters on the his shoulder, so he pretty soon learns responsibility, and after his traits such as organizational, responsible, and careful grow more which leads him to exhibit a kind of mild obsession in his behaviors and actions.

- *The second child:*

The researchers suggested that the second child often is more consistent of the first one. He is less exposed to parent anxious experiences of first child, because parent achieves to the higher self – confidence and less stress, the relationship between parent and child is established much firmly, and as a result, the second child becomes less nervous and introverted, and more happy and seeking of happiness. Adli said: "The parent faces with fewer problems in dealing with second child, including in terms of development and education, and will benefit from the experiences of first child." Generally, the growth and development of the second child is higher than the first one.

- *The last child:*

Last child due to having high safety and loving is much more optimistic than the first child, while having more self –confidence and feeling of security. According to Adli, the last child wouldn't face with the emotional gap shock with his other brothers and sisters, which leads him to be cute and spoiled. Therefore, the adolescents will have various behavior and education, relationships with their parents, and siblings based on their birth order. In general, differences in teen caused by birth order are clearly appeared. It should be noted that nurture is manifested differently based on the personal, family, educational and cultural differences in adolescents. (Hasan Bigelou, Behrouz, 2001, pp. 124-126)

*C. The Family identity:*

The adolescent seeks to find his place in this crowded and ever changing contemporary world, and builds his identity. The adolescents tend to achieve their desirable identity, while answering to the question, "Who I am?", and "Why I live?" Certainly, such an identity is resulted from culture and family nurture. (Sharafi, Mohammad Reza, 2000, p. 357). Discussing the identity, the family of an adolescent is important due in two aspects: first, verbal and practical behaviors of parents are valid for the children. Second is the multitude of relationships between parents and adolescents within the family that can turn them closer together or farther away from each other.

- *Family Identity development practices:*

1. *Acceptability:*

One of the questions which children try to find an answer for it in accordance with both verbal and practical behaviors of parents is that "How much my parent accepts me?" If parents accept their children without caring factors such as gender, talent, appearance, rank, and birth order, while admitting them independent form mentioned factors just based on what they are, they approve his family identity.

2. *Respect the dignity:*

It means exactly including to two issues: one, parents provide condition for the adolescent to feel that he has dignity and worthy place within the family; other, they ensure that don't impinge his personality boards, while he is respected.

3. *Emotional communication:*

One of the important determinants, which are associated with forming the family identity, is balanced emotional communication. As parents follow a specific plan for their economical issues, they should regulate emotional communication with their adolescent in accordance with a reliable and balanced plan, which results in a flowing motivations and emotional attractions between them, supplying emotional needs, and due to such communications, feeling of security, reliability and trust are resulted as fulfilling the moving spirit of the adolescent. The common mistake that some parents simply have is that they consider emotional communications necessary just for childhood period while not for adolescence period. However, human is waiting for love and kindness of others at all stages of life until death.

4. *Consultation:*

It should be noted that any factors which could consolidate the link between parent and adolescent and establish the feeling of belonging to the family in children would help the genesis and evolution of identity. Consultation is another factor which will be discussed. We are facing many issues while our life time is short; hence, there is no way to overcome life and its problems instead get others rational advices in out works and life while increasing our experiences and knowledge. Consultation in the of life of adolescent has two distinct but complementary aspects: one, adolescents consult with olds. Other they put themselves in a place being consulted by others.

- *Family problems in the sense of Islam:*

A. *Communication with Parents:*

Friendship and attachment of parents with children occur under family interactions; therefore, we understand the importance and place of attachment and friendship between family members. Strength, pattern causing security and attachment in relationships of parents with their children are accessible according to the teachings of Islam.

- *Importance of the place and role of the mother:*

Prophet Muhammad said: "When a woman gets pregnant her reward is as the fasting, prayer and one who fights in Allah's way with his wealth and life. When she gives birth to her child, no one could understand the greatness of her reward. When she milks her baby, each of suck has the value of freeing a slave of the sons of Ishmael. And when she completely milks her child, an angel says her all your sins are forgiven, so start a new way." (Wasail Al-Shiea, Vol. 15. p. 175) Islam considers heaven under the feet of mothers. (Kanz Al-Amal, Sermon 45439) While mentioning high reward, it encourages women that in addition to the positive spiritual attitude, do their material obligations with interest and completely.

- *Creating A positive and excellent attitude child:*

Adjectives like light-struck (Chapter 25: AL-FURQAN (aka "THE CRITERION") Verse 74), the fruit of heart, result of happiness (Kitab Al-Kafi, Vol. 6, p. 2), Source of reward of the Hereafter (Kanz Al-Amal, Sermon 43655) are mentioned for children. Prophet Mohammad said: "Any tree has a fruit, and the fruit of heart is child."

- *Advice to Love and friendship:*

Prophet Mohammad said: "Love children and give love to them." (Bihar Al-Anwar (aka "The oceans of the Lights"), Vol. 104, p. 93). Imam Sadiq said: "Due to the severity of loving his children, God blesses the man." (Kitab Al-Kafi, Vol. 6, p. 50), and also said: "One who kisses his children there is a reward for him which makes him happy, On the Day of Resurrection Allah will make him happy."

*B. Communication with siblings:*

The best measure on which human moral upbringing and education quality can be assessed is communications network between family members, while healthy community is not possible within healthy relationships within families. Healthy communication is that parties participate in communicating knowledge and feelings in a proper atmosphere with coordination, while they feel that are worthy in such relationship and communication. In the sense of Islam, the healthy communication is established on the basis of respecting the dignity, self-respect and mutual respect.

Imam Ali said: "Human character lies under his tongue and in his words." (Nihaj Al-Balagha, Sermon 148). Holy Quran said: " he likeness of a corrupt word is like a corrupt tree uprooted from the earth having no stability." (Chapter 14: IBRAHIM (aka "ABRAHAM"), Verse 26) Prophet Mohammad said: "Meet your brother with smile and happy face." (Kitab Al-Kafi, Vol. 2, p. 103)

Imam Ali said: "Happy face is the string of love." (Bihar Al-Anwar (aka "The oceans of the light"), Vol. 69. p. 409)

Prophet Mohammad said: "With the best way you want to be addressed speak with each other." ("High Nurture", p. 16) Holy Quran said while addressing the attributes of faithful: " and those who avoid the major sins and indecencies and, when angered, forgive;" (Chapter 42: ASH-SHURA (aka "COUNCIL"), Verse 37) In another place, it said: "walk modestly, and lower your voice; the most hideous of voices is the braying of the donkey." (Chapter 31: LUQMAN, Verse 19)

Imam Ali said: "Give your tongue good speaking habit, to not being blamed." (Ghorar Al-Hikam, 6233)

Further, Imam Ali said: "The best silence is to not telling bad words." (Ghorar Al-Hikam, 3109); while siblings in Islam are forbidden from unhealthy communications.

Additionally, Imam Ali said: "Any one speaks badly has no reward." (Ghorar Al-Hikam, 9173)

Prophet Mohammad said: "The lowest people are one whose character is abused by others." (Bihar Al-Anwar (aka "the oceans of the lights"), Vol. 75, p. 142)

Imam Ali said: "the way of low people is to speak bad words." (Ghorar Al-Hikam, 5551)

Similarly, Imam Sadiq said: "Avoid much contention and controversy, because it will take you away from God." (Bihar Al-Anwar (aka "the oceans of the lights"), Vol. 78, p. 288)

However, Imam Sadiq said: "Son of Noeman! If you want your brother to be friend with you purely, don't joke him nonsense, avoid controversy with him, don't consider yourself best over him and avoid fighting him." (Mizan Al-Hikmat, 54)

In other place, Holy Quran said: "People, fear your lord, who created you from a single soul. from it he created its spouse, and from both of them scattered many men and women. Fear Allah, by whom you ask one another, and (fear) the wombs (lest you sever its relationship). allah is ever watching over you." (Chapter 4: AN-NISA (aka "WOMEN"), Verse 1) In this verse, God consider family and relatives so important as he has

mentioned them in its name level. (Abaas Nejad, 2005), while the relationship of siblings is very important to the extent that in this respect, Islam has imposed the financial rules. If one of the relatives isn't able to support his financial expenditures, one is required to meet their living expenses, if he could. An important issue of inheritance is based on the hierarchy of relatives' relationships. (Abaas Nejad, 2005, p. 133)

Manifesting positive and kind emotions increases the strength and power of emotional relationships. The matters which are mentioned in this respect in Islamic teachings are as follows:

1. Smiling and Happy Face: Non-verbal behavior, particularly in the face with a happy smile has deeper effect than words and induces the other party that I love you and I am glad to meet you.

Imam Sadiq said: "Smiling while meeting the faithful brother, has reward for one." (Wasail Al-Shiea, Vol. 11. p. 569)

Further, Imam Ali said: "Happy face is a friendship trap and causes friendship and attachment." (Bihar Al-Anwar (aka "the oceans of the lights"), Vol. 74, p. 167)

2. Respect: The first step toward capturing the emotions and love is respect courtesy for them. It is said: "Keep the respect between yourself and your brother, let some respect remains, because if it is completely lost, it will lead dignity to be lost, while keeping it is the cause of friendship stability." (Kitab Al-Kafi, Vol. 2. P. 672)

Paying attention to others and appreciate and listen to their speech are signs of respect. Additionally, it is said that "the best of your brothers is one who speak good about your good actions." (Bihar Al-Anwar (aka "the oceans of the lights"), Vol. 78, p. 339)

Also, "it is for chivalry when the brother speaks you, listen him." (Kanz Al-Amal, 7177)

However, Holy Quran appreciated Prophet Mohammad in this respect: " say: 'he lends an ear of good for you; he believes in Allah and trusts the believers, and he is a mercy to the believers among you. Those who hurt the messenger of Allah for them there is a painful punishment.'" (Chapter 9: AL-TAWBA, BARA'AH (aka "REPENTANCE"), Verse 61)

3. Saying Hello: Saying Hello is a kind of expressing love, friendship and reconciliation at the beginning of word.

Prophet Mohammad said: "It is recommended to say hello, while its respond is necessary." (Bihar Al-Anwar (aka "the oceans of the lights"), Vol. 78, p. 243)

4. Hand shaking and hugging: "Hand shaking when meeting [each other] eliminates hatred and increase love." (Mostadrak Al-Vasael, Vol. 9, p. 57)

"When two faithful meet each other, and shake hands, God will descend two hundred mercies for them which 99 out of them are for one who loves his friend more, and if they hug each other, both will be blessed." (Kitab Al-Kafi, Vol 2, p. 183)

Prophet Mohammad whenever didn't meet one of his brothers, ask about his state. If he wasn't in the city prayed for him, and if he was there or ill, went to meet him." (Mizan Al-Hikmat, 114)

### C. Family Identity:

Family Identity development practices in the sense of Islam

#### - Acceptability:

Prophet Mohammad said: "Behave between your children in justice as you like that they respect and love you fairly." (Mizan Al-Hikmat, 6743)

In addition, Imam Ali said: "Don't expose customs of your time to the children by force, because they are created for a time other than your time." (Educational Stories, Vol. 3, p. 110)

Respect the dignity:

Prophet Mohammad said: "respect your children and raise them in a good and proper manner." (Kanz Al-Amal, 6772), and elsewhere, he said: "I advice all you Muslims that behave good and with goodness with the adolescents and respect their personality." (Educational Stories, Vol. 1. P. 349)

#### - Emotional Communication:

Prophet Mohammad said: "A father who looks at his child with a kind and warm eye and makes him happy will be rewarded by God as much as a reward for freeing a slave." (Educational Stories, Vol. 2, p. 345)

Prophet Mohammad said while addressing a man who said I have never kissed my child: "In my opinion, this man is among the hellish." (Mizan Al-Hikmat, 6730)

In addition, Prophet Mohammad said: "God bless a father who helps his child in a good manner, benefits him, and is his childhood friend like a child, and raises him a wise and polite man." (Educational Stories, Vol. 3, p. 70).

- *Consultation:*

Holy Quran Said: "there is not one of the people of the book but will surely believe in him (prophet jesus) before his death, and on the day of resurrection he will be a witness against them." (Chapter 4: AN-NISA (aka "WOMEN"), Verse 159)

Prophet Mohammad said: "Human Child is the master of his parent in the first seven-year, in the second seven-year, the command of brother, and in the third seven-year of his life, minister of the family and consulter of his parent." (Educational Stories, Vol. 3, p. 103)

Similarly, Imam Sadiq said: "Let your child be free for seven years, for the next seven years, raise him polite and on the basis of useful nurture methods, and finally, be a kind friend with him in the third seven-year of his life." (Educational Stories, Vol. 3, p. 103)

Further, Imam Ali said: "Before decision making, consult and before acting, think." (Ghorar Al-Hikam, p. 183)

Having a relationship requires right verbal and non-verbal communication.

- *Right Verbal Communication includes:*

A. *Listen Carefully:*

"those who shun the worship of idols and turn in repentance to allah for them glad tidings. therefore give good tidings to my worshipers, who listen to the words and follow what is finest of it. these are they whom allah has guided. they are those of understanding." (Chapter 39: AZ-ZUMAR (aka "THE TROOPS"), Verses 17-18)

B. *Speak Kindly:*

"walk modestly, and lower your voice; the most hideous of voices is the braying of the donkey." (Chapter 31: LUQMAN, Verse 19)

"indeed, i am allah. there is no god except me. worship me, and establish the prayer of my remembrance." (Chapter 20: TA-HA, Verse 14)

"if we willed, we would show them to you and you would recognize them by their marks. but you will surely know them by their twisted speech. allah knows your deeds." (Chapter 47: MUHAMMAD, Verse 30)

Additionally, Imam Ali said: "the way of low people is to speak bad words." (Ghorar Al-Hikam, 5551)

Prophet Mohammad said: "When you call the name of your child, respect him." (Jame Al-Akhbar, 124)

"say sound statements," (Chapter 33: AL-AHZAB (aka "THE CLANS"), Verse 70)

"speak to them with kind words." (Chapter 4: AN-NISA (aka "WOMEN"), Verse 5)

Imam Ali said: "Words are alike arbiter, a few of them are useful, and many of them are killing." (Ghorar Al-Hikam, 2182)

Further, Imam Ali said: "May be, a word is more sharpen than a spear." (Ghorar Al-Hikam, 5322)

C. *Not saying Negative and bad words:*

"do not find fault with one another, nor abuse one another with nicknames. an evil name is disobedience after belief. those who do not repent are the harmdoers." (Chapter 49: AL-HUJRAAT (aka "THE PRIVATE APARTMENTS"), Verse 11)

Imam Ali said: "the way of low people is to speak bad words." (Ghorar Al-Hikam, 5551)

- *Non-verbal kind communication:*

A. *Non-verbal communication includes kissing and hugging children.* Prophet Mohammad said: "Kiss your children, because there is reward for any kiss." (Bihar Al-Anwar (aka "The oceans of the lights"), Vol. 3, p. 113)

Imam Ali: "Kissing children is mercy and love." (Bihar Al-Anwar (aka "The oceans of the lights"), Vol. 3, p. 113)

Prophet Mohammad said while addressing a man who said I have never kissed my child: "You are low in my eyes." (Makarem Al-Akhlagh, p. 113)

B. *Justice in communicating with children:*

By conforming to this issue, you could avoid the increase in negative emotions such as feelings of inferiority, envy, and hatred. Narratives focus more on loving daughters and their preferences for boys, mostly against cruel and discriminatory culture that had ruled over the Arabs in the time before Islam, and because girls are more emotional than boys. Thus, the general rule is to consider justice for all children as it is the right of children. Among the non-verbal communications is fulfilling the promises which are promised for children, and avoid huffing for long time and exposing force in their education.

However, Prophet Mohammad said: "In granting and bestowing, act in justice between your children." ("Al-Nayat, Vol. 5, p. 29)

Additionally, Imam Ali said: "Prophet saw a man who kisses one of his two children, so said him why you distinguishes them." (Bihar Al-Anwar (aka "The oceans of the lights"))

Somewhere, Prophet Mohammad said: "Don't disturb your daughters, because they are good friends." (Kanz Al-Amal, 45374)

Imam Sadiq said: "Boys are mercies and daughters are goods, God asks about the mercies and rewards for goods." (Kitab Al-Kafi, Vol. 6, p. 7)

Imam Ali: "It isn't good to promise your child but don't fulfill it." (Educational Hadith, Vol. 1, p. 101)

Imam Reza: "As you promise your children, you should fulfill it; if you breach it, God' wrath is much more than anything else for breach of the rights of women and children." (Educational Hadith, Vol. 1, p. 101)

Once a man went to Prophet Mohammad and complained about his child, and in respond, Prophet Mohammad said: "Don't beat your child, don't huff, if you huff, don't let it for long, and reconsolidate as soon as possible." (Educational Hadith, Vol. 1, p. 101)

Similarly, Imam Ali said: "There wouldn't remain any friendship by arguing." (Ghorar Al-Hikam, 10532)

### *C. Not Lavishing in Love:*

Imam Baqir said: "The worst parent is who lavish in love for their children." (Educational Hadith, Vol. 1, p. 301)

Prophet Mohammad said: "God damn for parents who raise their children badly and cause being blamed." (Educational Hadith, Vol. 1, p. 301), and also said: "God damn and not being blessed for parents who make their children being offensive, and cut the love and friendship relation." (Educational Hadith, Vol. 1, p. 301)

### *- Being together:*

Time and emotional attention to children is one of security-creating means of the family. More a child growing, the quality of fulfilling this need changes with keeping its origin and principle. So, playing with child, caring about his education, guiding him, and putting responsibility on his shoulder in different stages of his life flourish the feeling of security and empathy in the child. Prophet Mohammad said: "One who has a child, must communicate him in a childish manner." (Wasail Al-Shiea, Vol. 5. p. 126)

In addition, Imam Ali said: "The best grant of a father for child is a good and proper education." (Mostadrak 2, p. 625), and also said: "Politeness and good education is more honorable and noble than any marriage and family relationships." (Ghorar Al-Hikam, p. 379)

" and when lokman said to his son, in warning: 'my son, associate none with allah, to associate others with allah is a tremendous wrong." (Chapter 31: LUQMAN, Verse 13)

Imam Ali: "One who accepts advice will remain secure from scandal." (Ghorar Al-Hikam, p. 650)

Imam Ali: "Advising someone in front of others means humiliating that person's character." (Educational Hadith, Vol. 1, p. 303)

In addition, Prophet Mohammad said: "Human Child is the master of his parent in the first seven-year, in the second seven-year, the command of brother, and in the third seven-year of his life, minister of the family and consuler of his parent." (Wasail Al-Shiea, Vol. 15. p. 95)

On the other hand, pattern which is illustrated in Islamic teachings about their relationships with parents is a kind and friendly relationship with respect as it leads to continuing the family security pattern by parent. Indeed, respect and kindness to the parents, their need to be followed (except in Disobedience to God), respectful and polite verbal communications, non-verbal relationship with humility and kindness even to look at, thanks and gratitude, fulfilling their needs and requests before blessing for him even after death, are matters that strengthen the relationship between parents and children to ensure the continued security-creating pattern.

" but speak to them with words of respect." (Chapter 17: AL-ISRA, Verse 23)

Prophet Mohammad: "Whoever be good to his parent, will be given long life by Lord, good for him." (Mizan Al-Hikmat, 6747)

Imam Ali: "the right of father over his child is that he do what he says except sins in front of God." (Nihaj Al-Balagha, 399)

Holy Quarn said: " our lord has ordered you to worship none except him, and to be good to your parents. if either or both of them attain old age with you, do not say: "fie on you", nor rebuke them, but speak to them with words of respect." (Chapter 17: AL-ISRA, Verse 23)

Further, Prophet Mohammad said: "Love look at parent-child is God worship and deserves being rewarded in the presence of God." (Educational Hadith, Vol. 3, p. 339)

Holy Quran: " be thankful to me and to your parents," (Chapter 31: LUQMAN, Verse 14)

Imam Reza said: "God orders to thank and acknowledge him, and parent. Then, anyone who doesn't thank them doesn't thank God." (Mizan Al-Hikmat, 6750)

"It is a good action to speak properly and right with parent and fulfill their need, before they ask you to do so." (Bihar Al-Anwar (aka "The oceans of the lights"), Vol. 74, p. 39)

Prophet Mohammad said in respond to the question about benefiting parent after their death: "Yes, pray for them, ask forgiveness for them and do their wills after their death, and meet them and their relatives and respect their friends." (Mizan Al-Hikmat, 6752)

### *Conclusion:*

Family is the most institution which could help the adolescent to achieve his high goals while it could sink him in the darkness. Behavior of parents, respect to the personality of children, and not differentiating between children are among the factors which are discussed and considered in psychology particularly. The place of parents and the importance of the positive attitude of parents to their children are most important roles of Islam. Acceptability and acceptance of children (both girls and boys), believing in their beliefs, respect the dignity, the good behaving with the children, communication emotions and love, loving and consulting on various matters of life are factors that could help keeping the balance of the personality of an adolescent and make him a healthy and good man. Another factor which was discussed is the relationship of the adolescent with his siblings and related issues in the sense of psychologists and Islam as Islam considers a relationship right that is established based on the respect to the dignity, self-esteem and mutual respect. Next, the family identity was discussed as the adolescent tend to find his place in the crowded and ever changing contemporary world, while Islamic teachings direct us to free our children from the identity crisis by respect to their dignity, friendship and loving of them and consulting with them.

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