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Family Education Methods from the Islamic Perspective of Fayz Kashani

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Abstract

Education plays an important role in tempering human desires and establishing moderation in human life. One branch of education is family education. One of the most important functions of the family is its educational function, which is not limited to raising children. Parents can also have an educational effect on each other. The importance of this type of education is that in the loving, safe, and ready environment of the family, a suitable ground is provided for the flourishing and excellence of talents and the manifestation of perfection. Applying the right family upbringing methods can secure the goals of upbringing. The present study studies the nature of upbringing and family education from the perspective of the Muslim Shiite scholar Mullah Mohsen Fayz Kashani (1598-1680). The most important methods of family education in Fayz's thought are habituation, rationality, moderation in relationships, tolerance, neglect, and forgiveness. Fayz endorses these views from a religious perspective based on the verses of the Qur'an and the narrations of Islam's Prophet and the Imams. The influence of Aristotelian ethics on his moral thought is also clear. Research Objectives: This article aims to explore the foundations and methods of moral education and specifically family education from the Islamic perspective of Fayz Kashani. Research Methods: In this research, we will use a qualitative documentary method for exploring various works of Fayze. Research Results: The most characteristic methods of education, including family education, in Fayz's view are good habituation, rational education, and moderation, which permeate all his educational methods as their necessary component. His educational methods are based on maintaining human dignity and reaching the ultimate perfection of man, that is nearness to God. Fayz's moral theory can be placed in the framework of virtue ethics.

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INTRODUCTION

Mohsen Fayz Kashani (1598-1680) is one of the most prominent Muslim Shiite jurists, exegetes, narrators, and educators of the 11th century AH. He was born in the Safavid era in a family of religious scholars in Kashan, Iran, and was a student of scholars such as Mohaddeth Bahrani, Sheikh Baha'i, and Mulla Sadra. He wrote nearly 110, among the most important are the books of *Al-Wafi*, *Al-Shafi*, *Al-Nawadir*, *Tafsir Al-Safi*, and *Al-Muhajjah Al-Bada 'fi Tahzib Al-Ahya*. In this article, we emphasize his educational view, especially in the field of child-raising and family.

Education is one of the inseparable issues of human life for which different dimensions have been defined. One that deserves special attention is family education. The family is the first institution responsible for educating the individual and enters the field of education, willing or unwillingly. In the meantime, parents, as the main guardians of education, are the audience of educational discussions. Child upbringing in the family also provides the basis for achieving the goals of social education.

The growth of feminist currents since the seventies and attention to the indicators of the development of societies and gender equality in the West caused an extreme tendency towards women's social activity and minimal presence in the family and the weakening of the maternal role. This attitude towards women and family brought severe challenges in the relationship of couples, raising children and their relationship with their parents. One of the contemporary crises is the weakening of the family institution, the destruction of family relationships, and the jeopardizing of the family foundation.

Against this attitude, Islamic thinkers have supported the theory of gender justice and expanded it under the influence of the Qur'an and Islamic narrations. In their view, the family is one of the most sacred social institutions, which has various educational functions and provides peace, spirituality, and the context for social participation. From their point of view, adherence to the family system does not conflict with the social activities of the family



members. If the family system is organized based on the teachings of Islam, and the members of the family fulfill their duties and respect each other's rights, the human society, in addition to worldly happiness, will achieve happiness and salvation in the afterlife, which is one of the most important goals of religious education.

Education experts have dealt with family education methods and have expressed their views based on their attitude toward the human being, family, and the universe. One of the most comprehensive books in the field of personal, social, and family education from an Islamic perspective is Fayz's book *Muhajah al-Bayda* (The Bright Way). In this book, the methods of family education are explained, the use of which strengthens the family foundation and brings worldly and social happiness to the hereafter and is a solution to overcome identity crises.

In *Al-Wafi*, Fayz compiled and collected all the hadiths of the four most authoritative Shiite books by removing the duplicate hadiths in a new order, which is the first comprehensive hadith in the recent period. He is an innovative thinker and meticulous theorist who has benefited from thinkers such as Mohaddes Bahrani, Sheikh Baha'i, and Mulla Sadra. He is considered one of the great and unparalleled religious authorities in Kashan. Due to his profound understanding and intelligence, he was given the title of Fayz by Mullah Sadra. All scholars agreed on his intelligence and considered him as one of the great geniuses. Fayz has specifically discussed education and family education in *Muhajah al-Bayda* as well as in *the Safi Interpretation*. Family education can also be deduced from his other works, such as *The Truths* and *Etiquette of Social Relationships in Islam*. The present study tries to study the concept of family education from the perspective of Fayz with a descriptive-analytical method.

THEORETICAL RESEARCH FOUNDATIONS

In this research, family education methods are described and analyzed from the perspective of Mullah Mohsen Fayz Kashani a Muslim and Shiite thinker. His views are organized based on Quranic and Islamic teachings. To understand the theoretical basis of this research, we must briefly explain the Islam view of the family, women, men and their rights. From the



perspective of Islam, there is no foundation more popular than marriage and creating a family. According to the Qur'an, forming a family is a sacred matter and is regarded as a sign of God's greatness. The Qur'an says: "One of the signs of God's greatness is that He created for you wives from your own species so that you can rest together and create strong friendship and mercy between you" (Surah Rum, 30).

In Islamic thought, men and women are equal in humanity. In the beginning, all human beings were created from a man and a woman. Differences in appearance, ethnicity, and race are not the reason for superiority; only divine piety is the criterion for it (Surah Hujarat, 13). There are natural and psychological differences between men and women. This issue causes them to compensate for each other's shortcomings and achieve perfection together. The above set of anthropological points forms the theoretical foundations of family education in Islam. Fayz Kashani has also expressed methods for the better implementation of family education in this context.

RESEARCH METHODOLOGY

The current research is a descriptive qualitative study, where the documentary method was used. By referring to the works in which Fayz Kashani addressed the issue of family education, such as Mahjah al-Bayda, Minhaj al-Dawaat, al-Haqqaiq and Tafsir Safi, and by classifying the contents, we interpreted and analyzed them and extracted family education methods from Fayz Kashani's point of view.

RESEARCH LITERATURE

Some studies have been conducted about Fayz Kashani's educational ideas. Most of them are in the Persian language, including the fifth volume of the book *Opinions of Muslim Scholars in Education and Training and Its Basics*, written by Mohammad Beheshti, the thesis *Examining the basics, goals, and methods of moral education from Fayz Kashani's point of view*, written by Syros Mohammadi Lagmouj, and the articles "Ethical education from Fayz Kashani's point of view" and "Sexual education from Fayz Kashani's point of view" by Mohammad Beheshti, "Social education methods from the perspective of Fayz Kashani" by Ali Karbalai Pazooki, and



“Analysis of the basics of Fayz Kashani’s thought” by Forough Parsa. There are limited works on Fayz in English. Most of the materials about Fayz in English include encyclopedia entries. The characteristic of these entries is that they are brief and do not go into the depth of his thought. The following two books in English are among the few books that describe Fayz’s thought as well as some of his scripturalist tendencies: *Mohsen Fayz Kashani* by Germain Adriaan (2011) and *Scripturalist Islam* by Robert Gleave (2007). The innovation of the present research is that it deals with family education methods from the perspective of Mullah Mohsen Fayz Kashani. This aspect of Fayz’s educational thought has not received adequate attention, particularly in English.

DEFINITIONS

TRAINING (*TARBIAH*)

Some linguists and scholars of education consider this term from the origin of ‘Rabbo’ in Arabic, meaning to increase and develop (Ragheb Esfahani, 1983, p. 187), and others consider it from the origin of ‘Rabb’ which means to train well and perform one’s duties properly (Ibn Manzoor, 1995, p. 401; Zubaidi, 1983, p. 464). In the Qur’an, the word education comes from the origin of ‘Rabb’ for the childhood period. God says in the Qur’an (17:24): “O Lord, have mercy on my parents, as they raised me from childhood.”

There are differences of opinion among experts on the definition of the term education. According to Farabi, disciplining means creating moral and practical virtues, while education means creating theoretical virtues. Discipline is by words and deeds, and teaching is by words and speech, to make the people of the city accustomed to practical actions and virtues, and motivate them to do these actions, and the virtues become ingrained in their souls. The motivation of wills is sometimes achieved by speech and sometimes by action (Farabi, 1995, p. 71).

In the Great Islamic Encyclopedia, education is defined as: “teaching knowledge and nurturing the body and soul of the student and bringing him or her to a higher level” (Mohaghegh Damad, n.d). Motahhari considers education to mean the cultivation of inner talents and their realization (Motahhari, 2007, p. 13). In Islamic culture, the word ‘adab’ is



used to convey the concept of education. In a narration of the Prophet of Islam, it is stated: “God has trained me” (Sheikh Mufid, n.d, p. 187). The scholars of Islamic education used less of the word education and instead used words such as discipline, purifying, austerity, and correction (Keramati, n.d).

Fayz, in *Mahja al-Bayda*, following Ghazali in *Reviving the Islamic Sciences* and his other works, used the synonymous words for education, namely etiquette and discipline (Fayz Kashani, n. d., pp. 4, 52, 139 ; n. d., pp. 139, 118; Fayz Kashani, 1983, p. 151). For example, he mentioned the Prophet of Islam, “God disciplined His Prophet Muhammad, and He did it very well” (Fayz Kashani, n. d., p. 118). Despite the differences in the definition of the term training, most thinkers seem to have considered it in the sense of nurturing, perfecting, providing the means for the flourishing of abilities, and creating moderation between human faculties.

Family education can be considered as a set of behaviors and instructions to meet the needs of family members and cultivate their talents, which includes religious, moral, sexual and political education. In the present study, without considering a specific type of family education, the methods of family education, in general, are studied.

METHODS OF FAMILY EDUCATION FROM THE PERSPECTIVE OF FAYZ KASHANI

To achieve educational goals, some methods must be used. It is through the application of effective and efficient methods and techniques that the state and behaviors of the apprentice and society’s situation are changed.

One of the most important functions of the family is the educational one. This function is not limited to raising children. Parents can also have an educational effect on each other. Accordingly, family education methods from the perspective of Fayz Kashani can be examined on two axes: parenting methods in marital relations and methods of raising children.

EDUCATIONAL METHODS IN COUPLE’S RELATIONSHIPS

Couples relationships are one of the main branches of family relationships that play a decisive



role in other family issues. In addition to the legal and jurisprudential aspect, family relationships also require educational studies. The couples' behaviors in the home bear educational effects and can be considered as an educational method. In this research, the most important of these methods are pointed out from the perspective of Fayz Kashani.

RATIONAL TRAINING

Wisdom is a major human asset and a divine blessing, the cultivation of which guides man toward growth and perfection. Cultivation of intellect requires its application. It is necessary to provide grounds for reasoning. In the Qur'an, God advises human beings to think deeply about creatures: "Don't they look at the camel, how is it created, and to the sky how is it erected?" (88:17-18). Accordingly, inviting to think about things is an educational method. While strengthening the mind is considered an educational goal, it can also be deemed as a method because by thinking we can move towards education and development.

Most Muslim scholars have referred to the issue of rational education in their works. Regarding the position of reason in Islam, Motahari (2007) states: "Islam is a religion in favor of reason and has relied heavily on this" (p. 184). Javadi Amoli (2009), referring to the types of intellect, states: "The importance of rational education is to cultivate and discipline the soul, and this purpose is always associated with the cultivation and correction of intellect so that an important part of the revelation is rational advice in these matters" (p. 179). According to Fayz Kashani, one of the methods of education is intellectual education. This issue is not directly discussed in the field of family education but is seen throughout his educational theory.

According to Fayz (1993), the intellect is not guided except by the Shari'a, and the Shari'a is not expressed and clarified except by the intellect: "If a building is not erected on a foundation, that foundation is useless" (p. 321). That is why God Almighty says in the Qur'an: "In that book, God guides whoever seeks His pleasure to the right path, and brings them out of darkness (ignorance and sin), and brings them into the world of light, and guides them to the right path" (5:15-16).

Also, the intellect is like the eye, and the Shari'a is like the ray of the sun, and as long as there



is no ray from outside, the eye is not useful. Therefore, God Almighty has said that the intellect is like a lamp and the Shari'a is like oil that produces its light, and until there is no oil, the lamp will not be lit, and as long as there is no lamp, oil has no light (Fayz, 1993, p. 321).

According to Fayz, the Shari'a is an intellect outside of human existence and the Shari'a is an intellect within its existence, and these two helpers are one and united with each other. Because the Shari'a is an intellect outside of human existence, God has described the intellectual deprivation of the disbelievers in the Qur'an: "The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep —deaf, dumb and blind, so they do not understand" (2:171).

And because the intellect is a religion within the human being, God has said in its description: "Devote yourself single-mindedly to the Religion. And follow the nature [constitution] as made by God, that nature in which He has created mankind. There is no altering the creation of God. That is the right religion. But most people do not realize it" (30:30). In this verse, the Almighty has called the intellect a religion and described them as united. As Fayz (1993) states: "God guides whomever He wills with His light, He has made the two a single light. The intellect without Shari' a is incapable in many matters, as is the eye, which is incapable in the absence of light" (p. 322).

Fayz has attached special value to reason and considers it in the line of the Shari' a. The companionship and help of reason and the Shari' a to each other are one of the main characteristics of Fayz's intellectual system. He also believes that the two are complementary. He believes that the intellect understands generalities and the Shari' a explains the details (Fayz Kashani, 1993, p. 322).

He goes on to point out that God Almighty in the Qur'an has interpreted wisdom and the Shari' a as grace and mercy: "And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few" (4:83). Fayz (1993) points out that grace and mercy in this verse refer to reason and Shari' a, and "the few" refers to God's good servants (p. 323). He believes that the intellect and the Shari' a are two divine gifts that together provide the ground for human guidance and growth. Since education is nothing but growth and guidance, Fayz in his account of rational education has included following the Shari' a as



the completion of reason. This method of education is one of the most important features of religious education that can be seen in the work of Fayz.

MODERATION

Moderation is also a general training method with a wide range that should be observed in many behaviors and training methods. Human beings consist of different needs and abilities from different dimensions. According to Fayz, human beings achieve their true happiness and perfection in individual and social life when moderation is the basis of their behavior.

He considers moderation not only a measure of the virtues but also as a main goal in education: “You knew for sure that moderation is the main goal in all situations and ethics” (Fayz Kashani, 2002, p. 67). He goes on to point out: “The most important human faculties in which moderation must be observed are the abdomen, sexual desire, and tongue” (Fayz Kashani, 2002, pp. 65,67). Moderation in these cases can help strengthen the couple’s relationship because excess in these affairs causes a lot of damage to the couple’s relationship.

He also says, regarding the observance of the rights of companionship: “Meet your friend and enemy with an open face and a state of contentment (...) and not in a state of arrogance. Be humble but not in a state of humiliation and adopt moderation in all matters because the tendency towards either side is reprehensible” (Fayz Kashani, 1993, p. 215). He, therefore, introduces moderation as a method that works in the family and social spheres.

Fayz, in *Muhajjaht al-Bayda*, regarding the etiquette of marriage considers moderation as one of the duties of the spouses. He assigns the observance of moderation to the husband in several issues including guardianship, companionship, alimony, education, sexual intercourse, discipline, and separation due to divorce (Fayz Kashani, 2005, p. 115). Moderation in these cases spreads to family relationships.

According to Aristotle, moderation means observing the middle point, and in ethics, it means a feeling or action at the right time, with the right mood, towards the right people, and with the right tools and means (Seyed Qureshi, 2015, p. 143). A moderate person acts proportionately according to the correct rules and common sense (Aristotle, 1977, p. 93).



Observing the proportionality principle can regulate the relations of couples with each other and with their children; as a result, the goals of education, which are the growth and perfection of individuals, will be achieved. Therefore, Fayz Kashani's view is under Aristotle's influence.

TOLERANCE

One of the methods that should be considered in family education is the tolerance one, which can be considered as the general spirit that should govern all actions. Tolerance means softness, kindness, and gentleness (Ibn Manzoor, 1984, p. 955). As an expression, it means good association with people and treating them gently, and enduring the problems that are created by them (Tarihi, 1983, p. 137). This issue is so important that the Prophet narrated it: "Just as my Lord commanded me to perform my duties, He commanded me to be patient with the people" (Fayz Kashani, n.d, p. 401).

Elsewhere, Fayz (1983) says: "People are of three kinds: one group is like food from which the human being has no choice, and the other is like medicine that the human being sometimes needs, and the third type is like a disease that human beings never need, but occasionally get it. Such people must be tolerated" (p. 157).

The scope of tolerance is not limited to couples' relationships, but can also be effective and encouraged in friends' or children's relationships with each other. Fayz (1983) refers to a prophetic hadith and says: "Two people never became friends unless the more beloved of those two people in the sight of God is the one who exercises more patience and kindness with his" (p. 158). Tolerance is a general training method with a wide scope, which means that in all training methods, tolerance should be observed, and strictness should be avoided. Each couple in its relationship must have some kind of flexibility to strengthen it.

ADORNING THE APPEARANCE AND SPEECH

One of the religious and moral duties is to embellish the appearance with adornments and to adorn the speech with politeness. Fayz (n. d.), in describing the appearance of the Prophet, says: "Most of the Prophet's clothes were white and soft, and his appearance and interior



were so lovely that no one felt uncomfortable in dealing with him” (pp. 140, 148). Also, in describing the Prophet’s speech, he says: “The Prophet was often silent and did not speak except when necessary; he spoke literarily and when he spoke, he spoke comprehensively and completely, there was nothing superfluous in his words, nor did he leave anything necessary out” (Fayz Kashani, n.d, p. 159). As it is clear, verbal communication skills are among the most important communication skills for strengthening the family; a skill that, in addition to reducing stress in the family, will also lead to crisis management and role modeling for children.

In the family, maintaining physical and verbal beauty is very important, especially since, according to Islamic law, the place for the physical beauty of women is in the family. This is important as an educational method, and strengthens the foundation of the family and the couple’s interest in each other. In Fayz’s (n. d.) view, one of the characteristics of a worthy woman is physical appearance, which is often accompanied by good morals (p. 89). Ofcourse, the necessity of physical beauty is not limited to women, but its observance in couples will evoke the spouse’s sense of aesthetics and needs.

RELATIONSHIPS BASED ON FAIRNESS

One effective method in educational relationships between couples is fair companionship, which has been emphasized in various verses of the Qur’an: “O you who have believed, it is not lawful for you to inherit women by compulsion. And do not make it difficult for them to take [back] part of what you gave them unless they commit a clear immorality. And live with them in kindness. For if you dislike them —perhaps you dislike a thing and Allah makes therein much good” (4:19). In the interpretation of this verse, Fayz (2011) says: “It means to treat women fairly and decently, be patient with them and do not leave them (do not be unloving to them)” (p. 176). This expression emphasizes fairness in behavior and speech towards women, even in times of family crisis.

In the interpretation of *Ahsan al-Hadith*, which is an educational interpretation, Fayz writes about this part of the verse: “And live with them in kindness,” to live with women under justice and humanity. And about this part: “perhaps you dislike a thing and Allah makes



therein much good”, he says “This sentence shows that women were not considered part of society and were considered as secondary to men, and men despised women, or it means that if you are upset with their morals, be patient and tolerant, which is in your favor” (Ghorashi, 2012, p. 330). Fayz considers fairness and justice as the criterion in dealing with women. Javadi Amoli (2010) says: “As a man should be treated well, a woman should be treated well. Labor is divided by God. There is no difference between men and women in this regard. Regarding the right to life and social life, a woman is not different from a man” (p. 341).

In *Surah Al-Baqarah*, in stating the rules of divorce, God refers to the issue of treating women properly and says: “Divorce may be (pronounced) twice, then keep (them) in good fellowship or let (them) go with kindness” (2:229). This verse encourages this approach in case of divorce. In the interpretation of this verse, Fayz (n. d.) says: “In dealing with women, one should act according to what is the custom of a society” (p. 195). In this commentary, Fayz refers to social customs and introduces them as a criterion for dealing with women. God has forbidden the violation of these limits.

The same theme has been stated in *The Ahsan al-Hadith* (Qurashi, 2012, p. 427). According to this verse, the couple’s relationship at the time of divorce should also be fair and just. This type of relationship, which occurs in various instances, is an educational method to change and improve the behavior of couples. In the interpretation of the verse: “Women are like fields for you; so seed them as you intend, but plan the future in advance. And fear God” (2:223), Fayz (1997) points out that breastfeeding is probably one of the rights of women, so they should not be forbidden to do it p. 195). He points to the importance of paying attention to women’s rights and the mother’s emotional dimension towards her child.

Treatment based on justice and fairness is not specific to men, but women should also act according to justice and fairness in dealing with their husbands. According to the Qur’an, just as husbands have rights over women and women need to abide by them, women have rights over husbands that men need to observe. As the Quran states, “Women have the same rights over the men as men have over them” (2:228). The couple must respect their mutual rights. Respecting rights is one of the examples of treatment based on justice and fairness, which will also be useful in gaining the confidence of each couple.



There are differences of opinion about the concept of '*maaroof*' in this verse, which we translated as 'treatment'. Allameh Tabatabai (1983) states: "*Maaroof* is an action acceptable by public opinion and is compatible with the social tastes and customs" (p. 2). According to Allameh Tabatabai, social customs determine the type of treatment with women, and may at any time, be known as *maaroof*.

Tabarsi (n. d.) states in the Majma 'al-Bayan that "*maaroof* means not to beat woman, not to say bad things to her, being kind to her, and according to some people, *maaroof* means to treat her as she treats the husband (p. 79). According to this definition, *maaroof* is regarded based on the woman's behavior. Considering the verse, "How can you take it (what you have given to your wife) back while you have had intimate relations and they have made with you a firm covenant?" (4:21), Fayz narrates a hadith from Imam Sadeq to explain the firm covenant. According to this hadith, the firm covenant means it is one taken from the husband during the marriage to keep his wife with him, well and happy or to release her with goodness (Fayz Kashani, 2011, p. 177).

Observing justice during divorce is one of the examples of good treatment, which from Fayz's point of view is one of the methods of family upbringing in all stages of married life. Fayz states in *Ahsan Al-Hadith*: "The meaning of the covenant is the marriage contract in which the dowry is determined. The man and the woman have been living together for some time and have become one person, so the man should not oppress her and observe her rights; otherwise, he is far from human affection and faithfulness to the covenant" (Ghorashi, 2012, p. 331). God considers good fellowship as the necessity of this covenant.

PATIENCE

Patience is one of the moral virtues that plays an essential role in making and maintaining peace in the family. Patience may be in the face of adversity or mistakes and harassment by others. Patience in the face of spousal abuse and mistakes is one of Fayz Kashani's training methods.

In *Muhajjah al-Bayda*, while quoting the Qur'anic phrase "and live with them well and justly", he quotes a hadith from the Prophet that every man that bears his wife's misbehavior, will be



rewarded by God like Job the Prophet, and every woman that bears her husband's misbehavior God will be rewarded by God like the Pharaoh's wife, Asiya (Fayz Kashani, 2005, p. 117). Also, in Fayz's (2005) view, one of the benefits of marriage for a man is self-struggle, which is achieved as a result of being patient with a woman's bad manners, enduring harassment, and trying to correct her (p. 85). He considers impatience against the harassment of the wife as one of the plagues of marriage (Fayz Kashani, 2005, p. 89).

This means that if a man does not have enough patience in his relationship with his wife, the goal of marriage will not be achieved. Al-Ghazali (1980) also raises this issue in *The Revival of the Sciences of Religion* (p. 96), when referring to verse 6 of Surah al-Tahrim: "Save yourselves and your families from a fire whose fuel is men and stones" (66:6), he considers patience against the wife's bothering, trying to correct her and create a good mood in her as the woman's right her husband. Therefore, one of the barriers in marriage is intolerance and impatience which will hinder the educational goals of the couple's relationship.

CONSULTATION

One of the training methods in couples' relationships is respect for the wife's thoughts and the opinions of the husband. Regarding verse 233 of Surah Al-Baqarah, God refers to consultation with women and says: "There is no harm if they wean the child by mutual consent and consultation." This consultation is recommended at the end of the breastfeeding period. In the interpretation of this verse, Fayz (1977) states that for the good of the child and to avoid causing harm to him or her, parents should consult with each other (p. 198).

In this verse, consulting with the wife is recommended. Considering that the previous verses are about divorce, the ending of the breastfeeding period should be decided in consultation with the mother so that the least harm is inflicted upon the child, and the mother's opinion is respected. Consultation with the spouse in all matters of the family is in the best interest of the family and children and is emphasized in the Qur'an.

Consultation might take the form of enjoining the good. God says: "The believers, both men and women, are allies of one another. They enjoin good, forbid evil" (9:71). In this case, it would be obligatory for men to follow the opinions of their wives.



Enjoining the good and forbidding the evil is one of the consensual and necessary precepts of Islam. Fayz (2005) states in the book of *Al-Bayda*: “Enjoining an obligatory matter is obligatory, and enjoining a recommended matter is recommended, and forbidding an unlawful matter is obligatory” (p. 106). Because of the importance he attaches to this method of education, Fayz (n. d.) has dedicated the eighth book of *the Quarter of Habits* to this matter, and following Al-Ghazali considers “enjoining the good and forbidding the evil” as the great pillar of religion and the important mission of all prophets (p. 95). Just as enjoining the good is necessary and constructive in all social relations, it is also constructive in family relations. All couples should protect the family by adopting this method.

Fayz points to the importance of this issue in *Ahsan al-Hadith* as follows: “The issue of enjoining the good is one of the branches of the subject of guardianship, that is, being in charge and responsible for each other’s work requires that people enjoin what is good and forbid what is evil.” He goes on to say: “The verse explicitly indicates that believers, both men and women, have a guardianship right over each other to purify the Islamic society and create a monotheistic environment” (Ghorashi, 2012, p. 270).

Enjoining the good is also a kind of reminder. Each couple knows that his or her behaviors are judged by the other, and this is effective in correcting the couple’s behavior. When a man or a woman is consulted, they try to develop their own intellect and express more thoughtful opinions, away from the interference of feelings and emotions. This helps the intellectual development of men and women and protects the family from the dangers of despotic decisions. This is the educational effect of counseling on couples.

METHODS OF CHILD RAISING

The development of human talents occurs through education, and the first institution that initiates education is the family. According to the Islamic hadiths (narrations), raising a child should be done in a step-by-step manner.

STEP-BY-STEP METHOD

The step-by-step method requires observing the age, understanding, and ability of the novice



in education. This is one of the requirements emphasized in the religious injunctions of Islam. Step-by-step training considers individual differences and the age and ability of the individual for each training stage.

According to a narration of the Prophet, the child is a master for up to 7 years, an obedient for 7 more, and a minister for up to another 7. The first period is of emergence, growth, and activity of talents, therefore he must preside; the second is the period of obedience, education, and training, in which parents should seriously try to educate and train the child. The third one is the stage of the ministry (the stage of counseling) until slowly he or she gains the power to run a life (Hasanzadeh & Abedi Renani, 2020, pp. 39-42).

Fayz (1993) quotes a narration close to this theme: “Your child is your fragrant flower, you smell him for seven years and he is your servant for seven years and after that, he will be either your enemy or your partner” (p. 526). This narration refers to the step-by-step upbringing of the child, which must be treated with kindness in the first 7 years so that he can enjoy the highest possible degree of freedom; in the second 7 years he must obey his parents and in the third 7 years as a minister consulted by the parents, who at this stage might disagree with the parents and even pose difficulties for them.

In a narration from Imam Sadegh, Fayz (n. d.) refers to this method: “Leave your child free to play for seven years, and after that, train him for seven years, and then make him follow you for seven years; unless he or she is educated at this stage, there is no good in him or her (p. 121). In another narration of Imam Sadegh, he refers: “The child must play for 7 years, gain literacy for 7 years, and learn halal and haram for 7 years” (Fayz Kashani, n.d, p. 121). All the hadiths narrated above indicate the method of step-by-step training, which Fayz has also emphasized.

ENCOURAGING CHILDREN TO MAINTAIN PARENTAL RESPECT

One of the most valuable pieces of advice from Islam is about respect for parents. Regarding the importance of benevolence towards parents, Fayz (1981) quotes a hadith from the Prophet of Islam, “kindness to parents is superior to prayer, fasting, hajj, and jihad in the way of God” (p. 240). He also advises parents about the scope of kindness that if your children are



harsh on you, do not insult them and speak to them gently (Fayz Kashani, 1981, p. 244).

Parents are also advised to help their children maintain self-respect and kindness.

According to Fayz (1981), one of the ways to properly educate children is to help them maintain their parents' respect, which means that parents should adjust their requests of their child; i.e., they should refrain from strong demands which the child cannot bear. Fayz (1981) states a hadith from the Prophet in this regard: "May God have mercy on a father who assists his child in his good deeds. That is, he should not make his child cursed by his parents due to the child's bad deeds" (p. 241).

In another narration, it is stated that parents can help their children in goodness by accepting their little service and giving up what is not possible for them, and do not accuse them of badness (Fayz Kashani, 1981, p. 252). Accordingly, the observance of children's rights by parents, as well as sparing them what is beyond their ability, can be considered as helping them to maintain respect toward their parents. It will be easier for parents to raise their children when they do not have strong expectations in their relationships with them and do not burden them with difficult tasks. The child does not feel troubled in his relationship with the parents and as a result, can meet the demands of the parents more easily.

COMPASSION AND MERCY

Strengthening compassionate relationships is one of the main features of Islamic education. According to Fayz (n. d.), human beings' desire for something pleasant is considered love and affection for that thing (p. 366). In the Qur'an, God refers to the effect of love on education: "I cast down upon you (Moses) love from Me, and that you might be brought up before My eyes" (20:39). God also considers the kindness and mercy of the Prophet as a reason for people's attraction to him: "It was thanks to Allah's mercy that you were gentle to them. Had you been rough and hard-hearted, they would surely have scattered away from you" (3:159). Imam Ali in *Nahj al-Balaghah* points out that the religion of Islam is based on love (*Nahj al-Balaghah*, sermon 198).

Establishing an emotional relationship between the teacher and the student is one of the basic requirements in education. This relationship is evident in the Qur'anic address of God



to human beings: “Inform my servants that I am indeed the All-forgiving, the All-merciful” (15:49). In this and similar verses, God reminds us of his emotional relationship with human beings by referring to His attributes of mercy and forgiveness. God speaks of the loving relationship between the student and the teacher: “But the faithful have a more ardent love for Allah” (2:165).

Accordingly, the emotional relationship between the teacher and the student should be reciprocal. Love and affection are of such importance in Islam that Fayz Kashani (2002) quotes a hadith from the Holy Prophet: “On the Day of Resurrection, the closest of you to me are those who get acquainted with others” (p. 174). Friendship with others is not possible without loving them (Pazouki, 2008, p. 22).

Among concepts close to love and affection are mercy and compassion. In this regard, Fayz (1981) quotes a hadith from the Prophet: “Whoever does not respect the elderly and does not have mercy on children is not one of us” (p. 142). Kindness to children was a custom of the Prophet and it was also quoted from him that the most complete glorification of God is to honor the elderly (Fayz Kashani, 1981, p. 143).

Mercy and compassion are manifested both in the form of parental behaviors and their words. A loving expression of the father to the child is evident in the following verse: “And call to mind when Luqman said to his son while exhorting him: ‘O my boy, do not associate others with Allah in His Divinity.’ Surely, associating others with Allah in His Divinity is a mighty wrong” (31:13). In this verse, Luqman uses the expression ‘my little boy’ which indicates an emotional relationship between father and son. In the interpretation of this verse, Fayz (2007) states that the diminution in the statement ‘my little boy’ in the verse denotes further affection and expression of love (p. 260). In the commentary of *Ahsan al-Hadith*, this issue has also been stated: “Using this word (O Bonayya, i.e. my little son) is to express mercy and kindness, that is, O my dear son” (Qurashi, 2012, p. 248). The use of this method is also seen in the educational methods of *Nahj al-Balaghah*. For example, in letter 31, Imam Ali states: “I found you a part of myself, but also my whole.”

Fayz (1993), in *Al-Bayda*, refers to narrations about loving the child, including that it is recommended for parents to be tolerant of the child (p. 527). Then he states: “One of the



companions of the Prophet saw that the Prophet was kissing his grant son Hassan. He said, 'I have ten children, I have not kissed any of them.' The Prophet said: 'Indeed, he who does not show mercy will not be shown mercy'" (Fayz, 1993, p. 527).

NON-INDUCING TRAINING

Non-inducing education in moral education is in some respects close to Rousseau's account of education. According to Rousseau, we must behave contrary to social conventions. Educating ethics, in Rousseau's view, has to be negative; i.e., non-inducing (Mayer, 1995, p. 335).

In moral education, Rousseau relies on the concept of negative education in the sense that we do not need to instruct the child about the importance of truth and good deeds. It is enough not to teach them vices and not to entice them to do such things (Naqibzadeh, 1996, p. 130). This issue is also seen in the thought of Fayz. According to his view, the child should not be encouraged or led to bad deeds and negative concepts.

Explaining verse 12 of Surah *Yusuf*, Fayz (1977) refers to the prophetic hadith about not instilling a lie into the child's mind. Jacob's children did not know that wolves would eat humans until their father instilled this thought into their minds (Fayz Kashani, 1977, p. 822). Not teaching lies is one of the examples of non-inducing and negative education.

Non-inducing education is also seen in the educational methods of Imam Ali. In letter 31 of *Nahj al-Balaghah*, it is mentioned: "I have chosen for you everything that is pure, and I have chosen for you what is noble, and I have kept the unknown away from you." This means that the educator should choose subtle teachings for the student and refrain from indirectly instilling negative concepts in his or her mind. According to Imam Ali, to protect the child from deviation, moral teachings should be selected wisely. The concepts should be selected and taught to him according to his or her understanding and age.

Imam Ali states in another part of this letter: "I decided to teach you first the book of God and its interpretation, and to teach you the laws and rules of Islam, and disregarding anything else." "Disregarding anything else" in this passage denotes the selection of educational content according to the capacity and needs of the child.



BENEVOLENCE AND RESPONSIBILITY

Another educational method in Fayz's thought is parents' benevolence and responsibility towards their children. In an environment where children feel this responsibility and benevolence, they would show more obedience to their parents, because they consider them benevolent. Benevolence sometimes is expressed in language and sometimes in deeds. Divine prophets have used this method in educating people: "I convey to you the messages of my Lord, and I am to you a trustworthy adviser" (The Qur'an, 7: 68).

In the Islamic culture, people are responsible for each other. This responsibility becomes more important among the members of a family. In the Qur'anic thought, the scope of parents' responsibility for their children is not limited to worldly affairs, it extends to their otherworldly ones. As God states in the Qur'an, "O you who believe! Save yourselves and your family from a fire whose fuel is men and stones" (66:6). Regarding this verse, Fayz narrates a hadith from the Prophet addressing a man who has expressed his inability to command his family to piety. The Prophet says that it is enough for you to command your family to what you command yourself, and prohibit them from what you prohibit yourself (Fayz Kashani, 1977, p. 718).

Parents are responsible for shaping the correct beliefs of their children. Fayz states in *The Truths* that the first step in educating a child is to instruct him or her to correct beliefs, and then let her understand the meanings and subtleties of beliefs. In the next step, the child should be encouraged to practice religious rites to reach a level of certainty and acknowledgment.

Fayz (n. d.) points out that children do not need proof and demonstration in the beginning. One of the favors of God to human beings is that children's souls are prepared for the acceptance of the beliefs without needing rational proof (p. 89). According to him, teaching beliefs to children occurs first by habituating them to act and then inviting them to understand their meanings. The reason for this priority is the need for accustoming the child and instilling beliefs in her before she can understand them rationally.

Fayz goes on to say that because this method is not based on argumentation, it may not be safe from distortion, so the foundation of this faith should be strengthened by exposing the



children to the recitation and interpretation of the Quran and hadiths and paying attention to their meanings and engaging in religious duties. Also, meeting with virtuous people and getting acquainted with their attributes and humility before God can be effective in strengthening the faith of children (Fayz Kashani, n.d, p. 90). Due to Fayz's emphasis on rationality and step-by-step education, along with the gradual development of the child's intellect and understanding, argumentative methods should be used.

Fayz's moral theory and theory of moral education can be explained based on virtue ethics. This framework emphasizes the role of character formation and virtues rather than the mere fulfillment of ethical responsibilities or acting to achieve good results. From this perspective, understanding the virtues and realization of good results are merely achieved through the formation of a virtuous character (Abedi Renani, 2017, pp. 66-68).

FORGIVENESS AND NEGLIGENCE

One of the educational methods is to forgive and ignore the mistakes of children, which has received special attention in Islamic education. This method provides the ground for the child to return to the right path and stay away from deviations. Fayz (n. d.), in the interpretation of verses (7:35-36), narrates a hadith from Imam Baqir who says: "Whoever swallows his anger when he is able (to express his or her anger), God Almighty will fill his heart with peace and faith" (p. 170). He also points out that if a person does not have patience, he or she should try to acquire this quality. In this way, the human being should encourage him or herself to practice patience and forgiveness of the mistakes of others to deserve divine forgiveness (Fayz Kashani, n. d., p. 170).

Forgiveness is sometimes acquired through neglecting and ignoring others' wrongdoings. In this way, the trainee has the opportunity to correct his or her mistakes, and his or her dignity is preserved. Sometimes, forgiveness is accompanied by expressing the trainer's awareness of the trainee's mistake; in which case, the trainer will be adorned with the virtue of patience, and the virtue of forgiveness will be taught to the trainee. Another effect of using this method is to preserve the dignity of children. In a narration of the Prophet, it is stated: "Exalt your children and do good to them, so that you will be forgiven" (Tabarsi, n. d., p. 222). Preserving



the dignity of the trainee is a necessary principle in educational methods.

CONCLUSION

Family education is one of the dimensions of education that deserves further attention from educational thinkers. Fayz Kashani, as a Muslim thinker, has, directly and indirectly, mentioned this dimension of education in his works. Applying correct family upbringing methods can facilitate the goals of parenting. These methods can be designed and studied in the two axes of educational methods in couple relationships and methods of raising children. In the axis of couples' relations, the most important methods of family upbringing were mentioned, the use of each of them has several educational effects.

One of the methods of educating couples is intellectual education, which can be seen throughout the educational theory of Fayz. Maintaining moderation in couples' relationships is so effective that it alone yields the educational goals of couples' relationships. Tolerance is not limited to the couple's relationship but permeates all social relationships. Adorning the appearance and speech is another educational method that reduces tensions between couples and helps strengthen the family.

Behavior, based on goodness, can have an educational and corrective effect on the behavior of other family members and shape the family lifestyle according to the custom of the community. In Fayz's view, patience in the face of spousal abuse and mistakes is a training method that helps manage family crises.

Consulting with the spouse honors her or his character, and is a way to enjoin the good and forbid evil. Patience in hardships and tolerating the mistakes of the spouse have an important effect on improving couples' relationship.

One of the methods of educating children in Fayz's view is step-by-step and gradual education, which is also mentioned in *Nahj al-Balaghah* and other Islamic narrations. Another educational method is to help the children maintain their parents' respect by avoiding imposing on them heavy tasks.

Applying the method of affection and compassion brings about emotional relationships; and as a result, the children obey their parents more willingly. Not instilling negative concepts in



children's minds is also effective in advancing the goals of education.

Benevolence and responsibility are the hallmarks of a trainer that contributes to the trainee's responsibility. By teaching forgiveness, children learn to forgive the mistakes of others.

Finally, it should be said that the most characteristic methods of education in Fayz's view are good habituation, rational education, and moderation, which permeate all his educational methods as their necessary component. His educational methods are based on maintaining human dignity and to reach the ultimate perfection of man, that is nearness to God.

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