The role of the family in the emotional growth of the adolescent in light of the Islamic education

Ahmad Mohamad Okleh AL Zbon and Seham Mustafa Smadi

ABSTRACT
The study aimed at investigating the role of the family in the emotional growth of the adolescent in the light of the Islamic education. The analytical descriptive method was used. The findings indicated that the Muslim family has an effective role in the emotional growth of the adolescent sons and daughters by feeding their needs of security, appreciation, religion, independence, caring, warmth and passion. The study showed the best Islamic educational strategies used by the family in controlling their adolescent son's emotions, such as love, boasting, arrogance, anger and fears. The study recommended the necessity for coming back to Holy Quran and Prophet's Sunna to know the best educational methods in raising the adolescents according to the method of our creator, Allah that will help them achieve the best in life and in life ever after.

1. Introduction

Allah says: Allah is one who created you from weakness, then made after weakness strength, then made after strength weakness and white hair. He creates, what He wills and He is knowing, the competent. (Al Rum: 45)

Allah assures of the different life stages each person goes through for each different characteristics and demands. The childhood stage is represented by weakness in which children need good caring and passion, whereas the stage of adolescence that leads to adult stage demands good guidance and caring to reinforce those adolescents to be independent, well-directed and educated to find out their right track in this life. As the adolescent grows up and the bodily changes are clearly noticed, such as height, weight, voice change and body hair; the social growth is also clearly seen, such as being loyal to his/her peers, building his/her self-esteem, rejecting all kinds of authority such as the authority of parents, school and the community by trying to free themselves from being only followers (AL Nughaiushmi, 1994, p. 14).

The social growth of the adolescent indicates the development of the social attitudes that are clearly represented in their tendency to criticism, social reforming, helping others, choosing their friends and rejecting their parents’ interference, in addition to their strong feeling towards social leadership. The mental growth also occurs rapidly in this stage of adolescence, in which boys and girls look mentally mature, particularly at the end of this stage. The growth of the mental abilities helps those adolescents adjust themselves with their own selves and their social environment, as well. This adjustment is
facilitated by good and suitable raising and guidance for this stage which have a great role in the life of the adolescents in terms of physical, psychological and social changes (Al Za’balawi, 1996; p. 61). The physical and mental changes in the adolescent’s character are accompanied by emotional changes represented in the severe sensitivity of the adolescent by being deeply responsive to any emotional stimulus. The adolescents seem very sensitively affected by any kind of criticism and easily cry secretly or in public even for any naïve emotional situation. This is due to the unbalance of the gland hormones and the real change in their perception of the surrounding aspects of the environment (Al Za’balawi, 1996; p. 145). The emotional sensitivity is noticed as the adolescent cannot control the external aspects of his/her emotional changes which is attributed to the inability of having a balance with the surrounding environment represented by the family, the school and the community. The adolescent finds the ways in which older generation treat him or her is not suitable. For example, the others’ help for him/her might be interpreted as interfering in his/her own business or a way of underestimation. This deep emotional sensitivity is due to the adolescent’s inability to achieving his/her desires, in particular the sexual need where the adult people expect mature behaviours, whereas this adolescent is not mature yet (Zahran, 1972, p. 325). The characteristics of the adolescent’s emotional personality are the feeling of despair, depression and the suffering due to the unstable and paradoxical emotions. In this case, the adolescent tries to hide all these feelings which cause him/her failure, and frustration that lead the adolescent to be isolated with sadness and fantasies and broken hopes being built in his/her mind. This takes the adolescent down on his/her spirits and away from the peers, sharing no social activity or entertainment or even a talent (Al Za’balawi, 1996, p. 146). The reasons for disturbing emotions are lack of money that helps in achieving the adolescent’s desire, finding himself/herself among the peers while spending money for the things they need and this adolescent is unable to cope with them in sharing all those pleasant actions resulting in him/her being insecure and uncomfortable feelings.

When adolescent grows up, he or she becomes disobedient which makes him misunderstood by others and the parents or those who represent this authority try to force him/her to do what they want as being a child. The adolescent considers those an old generation and the community doesn’t help him/her, but the family help is considered interference; even the advice is considered an insult because this adolescent wants to assure his/her presence and personality through disobedience (Al Za’balawi, 1996, p. 149). The study is concerned with those emotional changes that characterize the adolescent’s emotional growth in order to offer a real image of the characteristics of the adolescent’s emotional growth. In addition, the aim was to put forward a good educational application for the family to get a special means of caring to deal with the adolescents through a number of educational strategies originating from the Islamic education taken from the instructions of the Holy Quran and Hadeeth Shareef (the Prophet’s Sunna PUH).

2. Problem and questions of the study

The adolescent in the Arab family is suffering from tough educational and psychological crisis in different fields of life. With the lack of the psychological security of the adolescents, the phenomenon of crime appeared among them. In the crowded mental reform house of adolescents, they deeply suffer from depression, fear and anxiety; there is strong evidence of the low level of their psychological health, immature emotions and unbalanced emotions. This tragic reality of the adolescent’s life in all Arab and Muslim communities poses some challenges for the Arab Muslim family, such as providing ways for psychological adaptation, emotional maturity and balanced emotions for those adolescents. Such things could be available for those families by sticking to the Islamic educational method that is represented in the verses of the Holy Quran and the Hadeeth Shareef of the Prophet (PUH). Because of the necessity to know the Islamic educational method in caring about the adolescent’s emotional growth and the educational reality of the adolescent, this study has its role which is represented in ‘the role of the family in the adolescents’ emotional growth in the light of the Islamic education’. The study is explained by answering the following question: *What is the role of the family in the adolescent’s emotional growth in light of Islamic education?*
3. **Significance of the study**

The study is significant because of being one of the Islamic educational studies that deal with the Islamic educational method in raising the adolescents emotionally to show a path forwards for the Muslim family to know the right educational method identified by Allah through the message of the Prophet (PBUH) in raising the adolescents correctly and safely guiding their emotions. This study is also one of the educational studies that uncover the validity of Islamic education whose elements originated from the Holy Quran and Hadeeth Shareef (the Prophet’s Sunna (PBUH)) and it is valid in any time and place. It is an education that really considers the stage of adolescence with great concern and confirms on its needs and demands. In addition, the Islamic education uncovers the most important origins of the good virtues and morals. The age that this study concentrates on is the most significant period each person goes through; the adolescence stage demands good educational preparation by providing the adolescents with good raising and education that contribute in assuring the future pillars of the community.

4. **Terms of the study**

4.1. **Emotional growth**

A full respond of the human being is based on the perception of external and internal factors including complex emotional and psychological changes as well as changes in the blood system and glands. It implies confronting the stimulus situation that distracts the way for the efforts, reaching no good result (Al Za’balawi, 1996, p. 274).

4.2. **The family**

A legal relation based on a husband, wife and male and female children. It might be extended to include the grandfather and the grandmother.

4.3. **Islamic education**

It is the process that aims at preparing the Muslim for a complete spiritual, mental, social and psychological personality in light of principles and values of Islam according to the explained Islamic educational methods.

4.4. **Adolescence in language**

It is the period of person’s life between being a child and becoming an adult, between the age of 13 and 17.

4.5. **Adolescence as idiom**

It originated from the Latin verb Adolescere which means gradual physical, sexual, mental and emotional maturity. People mix the concept of adolescence and the concept of sexual maturity. Each concept has its own meaning; for example, puberty means the adolescent’s sexual ability through the completion of sexual gland growth of males and females. As for the adolescence stage, it is the gradual maturity of physical, mental and psychological abilities. Therefore, puberty is a part of adolescence and the first sign of the stage (Al Jahni, 2001, p. 2–10).

Psychologists divide the stage of adolescence into three stages:

1. Pre-adolescence from 10 to 12 years.
2. Early adolescence from 13 to 16 years.
3. Late adolescence from 17 to 21 years.
5. Limitation of the study

The study is limited to the identification of the role of the family in the adolescent’s emotional growth in the light of Islamic education. The best method for the study is the analytical descriptive by describing and analysing the most important elements of education included in the verses of the Holy Quran and Hadeeth Shareef of the Prophet (PUH) and the sayings of the Muslim educationalists and their educational applications in the emotional domain of the adolescents.

6. Methodology of the study

This study deals with the role of the family in the adolescent’s emotional being in light of Islamic education, through analyzing and describing the most important elements and origins of the education included in the verses of the Holy Quran and Hadeeth Shareef of the Prophet (PUH) and the sayings of the Muslim educationalists and their educational applications in the emotional domain of the adolescents.

7. Procedures of the study

The study followed the following procedures:

- Limiting and identifying the resources of the study represented by the primary and the secondary references.
- Describing and analysing the verses of the Holy Quran and Hadeeth Shareef of the Prophet (PUH) and the sayings and opinions of the Muslim scholars related to the adolescents’ emotional growth, in addition to following their indications and arranging them chronologically which serves the objectives of the study.

8. Related studies

Many researchers dealt with the domains of psychological and Islamic studies of the adolescents in terms of their problems, solutions and the methods of their raising and education in the family, school and the community. In spite of the relation between the previous studies and the current study, the studies about the role of the family in the adolescent’s emotional growth in light of Islamic education are rare. The following studies are arranged chronologically.

According to the raising of adolescents in Islam and psychology, Al Za’balawi (1996) conducted a study aimed at identifying the levels of religious motives and the religious passion of the adolescents and the youth. The sample consisted of 235 Egyptian students in the secondary stage in Cairo. The findings showed considering the Islamic textbooks and keeping them to be in the first of adolescent’s interests. In addition, there was a high percentage of adolescents obeying their parents and helping them, in addition to a high percentage of them doing their prayers on time.

Abdallah (1996) conducted a study aimed to clarify the educational role of the family in terms of the educational relations among the family members in light of Islamic education. The findings indicated that the Muslim family has a great role in raising and educating their children well according to Allah instructions originating from Hadeeth Shareef (the Prophet Sunna (PUH)).

Al Anaswah (1996) also conducted a study aimed at describing and analysing the role of the Islamic family and school in forming the personality of the Muslim child. The findings showed that the family and school have an important role in forming the personality of the Muslim child according to the Islamic thought confirmed in the verses of the Holy Quran and the sayings and actions of the Prophet (PUH).

According to adolescent’s raising and education in Islam, Al Naser and Darweesh (1997) conducted a study about the adolescence stage and its characteristics and the fields of raising and educating the adolescent youth in Islam. The findings showed that the serious raising based on scientifically
instructed elements is the best way to guarantee avoiding misunderstanding with the adolescents. In addition, preparing a good environment for the adolescents to grow up in, providing psychological atmosphere to build up correctly the adolescent's character and giving a good example and ideal for the youth are the best means of having a balanced raising and education for the young boys and girls. The best example and ideal to imitate is the education of the Prophet (PUH) and he who follows His way will gain the best track in life.

Ma'mour (1990) dealt with the rights of parents and children in a study aimed at explaining those rights and also the parents’ duties towards their children in the Holy Quran and Hadeeth Shareef (the Prophet's Sunna (PUH)). The findings indicated that the children's rights are in caring about them, raising them and educating them religiously, mentally and psychologically.

Al Jahni (2001) indicated the educational role of the parents in raising the Muslim girl in the childhood stage and in the adolescency in a study aimed to identify the role of parents in raising and educating their children in such stage. The findings showed that Islam takes much care of the girl's psychological health including the emotional maturity and balance as well.

Khaleel (2002) conducted a study aimed at showing the role of Muslim family in education and the psychological and educational effects related to the child's rights in Islamic religion. The findings showed that the Muslim family has lots of educational responsibilities towards their children which reflected many important educational and psychological effects for children.

Al Saheb (2004) conducted a study aimed at investigating the child's rights and explaining the parents' responsibility in the Prophet's Sunna (PUH) and in the international treaties of child's rights. The findings showed that in the Prophet's Sunna (PUH) and in such world treaties, the parents are primarily responsible for the child since pregnancy until being born, in addition to holding all the responsibility towards any neglect causing harm to the child. Al Balbeesi (2005) conducted a study about the child's rights in Islamic religion and in the world decree aimed at explaining the child's rights assured by Islamic religion in the Holy Quran and in the Prophet's Sunna (PUH). The findings indicated that the Islamic religion is a pioneer in assuring the child's rights preceding the treaty of child's rights more than fourteen centuries. In addition, such rights imposed by Islamic religion for children are valid and effective in any time and place.

Al Nugaishmi (1994) also conducted a psychological Islamic study for parents, teachers and preachers aimed at simplifying the educational and psychological information related to adolescents and the way of dealing with them and caring about them, in addition to empowering the parents, teachers and preachers to practice their role of supervision and education in full sighting and awareness. Moreover, the study aimed to explain such information and the way of activating it through a comprehensive Islamic perspective of the human's life and its raising. The resources are from the Holy Quran, the Prophet’s Sunna (PUH) and the books of the scientists and scholars in understanding the behaviours and directing it.

9. Review of the previous studies in relation to the current study

Some of the previous studies focused only on the role of the family and school in forming the Muslim child's personality, such as the study of Abdallah (1996) and Al Anaswah (1996). Some of the studies also explained the child's rights in Islam as the studies of Ma'mour (1990), Al Saheb (2004) and Al Balbeesi (2005), without referring to the most important educational elements and origins the Islamic education is based on in respect of adolescents’ emotional growth. All what was dealt with in the previous studies were some of child's rights and the responsibility of the Muslim family in applying it. What makes the current study distinguished among all those studies is that its concern with the adolescent's emotional growth and the strategies used in raising and educating the adolescents emotionally according to the verses of the Holy Quran and Hadeeth Shareef (the Prophet’s Sunna PUH). Studies in line with the current study are the those of Al Za’balawi (1996), Al Naser & Darweesh (1997) and Al Jahni (2001). In spite of the relation between the current study and the three previous studies, the current study dealt with the role of the family in the adolescent's emotional growth in light of the Islamic education which
those studies didn’t include. Such studies only dealt with the adolescence stage in terms of its concept, characteristics, stages of growth, the problems the adolescent faces and the solutions and ways of prevention from the perspective of Islamic education. As this study is distinguished among other studies it benefited from those studies as a theoretical background about the adolescents, their needs, motives, problems and their most growth demands according to the concepts and theories of Islam.

10. Answering and discussing the question of the study

To answer the main question of the study ‘what is the role of the family in the adolescent’s emotional growth in light of Islamic education?’; many resources have been reviewed. It was clear that the Muslim family has an important role in the adolescent’s emotional growth. The adolescent’s emotions are so sensitive, not stable, moving between despair, depression, disobedience and getting away from the group and its morals and driven away in impulsive and reckless way, in addition to other emotional characteristics that motivated the Muslim family to care about the emotional growth of their adolescent children. The Muslim family followed the following most important educational elements.

11. Feeding the psychological and emotional needs of the adolescent

The Muslim family has an important responsibility related to feeding the adolescent children's psychological needs to be able to get psychological adaptation and social acceptance. The following are the most important psychological needs of the adolescents that should be fed.

12. The need for security

The adolescence stage is considered a very critical stage including quick and dramatic changes that leave severe negative effect on the adolescent’s psychological health, such as psychological disorder and the feeling of being insecure and uncomfortable. Such changes in the life of the adolescent raise many questions related to the adolescent’s feelings and his/her identity and the other questions that scared him/her. Therefore, the educational role of parents is very important to make the adolescent secure to help in making the entrance to the new stage of puberty and physical, psychological and mental maturity easier to qualify those adolescents to hold their future responsibilities.

13. The need for social acceptance, appreciation and position

The adolescent’s feeling of being appreciated and accepted by the surrounding social environment will be suitable for his/her sensibility and perception and affect positively his/her personality and his/her social and personal behaviours. This will encourage the adolescent to serve his/her community and consume his/her energy in the domains that get him/her the social consent and satisfaction. In addition, this adolescent will adopt the common morals of the Islamic community (Al Za’balawi, 1996, p. 410). For assuring the importance of the adolescent’s need for acceptance and appreciation, the Muslim family holds this important responsibility of caring about the adolescent’s emotional growth imitating the Prophet’s (PUH) in caring about the adolescents in the community of Mecca and Madina giving them a social rank exactly as adults. This is certified by the discussion in considering the adolescents’ opinions before the battle of Auhud whenever those adolescents gave the Prophet (PUH) a presentation of the events of the battle of Auhud and Al Khandaq. For example, Abdallah bin Omar gave an opinion of the battle of Auhud and the prophet (PUH) refused it, whereas opinions from bin Omar and Samra bin Jundub Al Fazarri and Rafe’ bin Khudaij were accepted by the Prophet (PUH) (Al Za’balawi, 1996, p. 411). Ibn Hisham said the Prophet (PUH) accepted those young men to participate in such battles while being only fifteen. Moreover, the Prophet accepted the sharing of Osama bin Zaid, Zaid bin Thabet, Ahad bni Malek Al Najjar, Ausaid bin Thuhair and Ahad bni Hareth, who were only fifteen (Ibin Hisham, 2004, p. 20) and honoured them. The best example for them is when He (PUH) appointed Osama bin Zaid the
leader of Muslim army while being only fifteen even when there were His elite and mature followers (PUH), Al Muhajereen and Al Ansar (Al Za’balawi, 1996, p. 411).

Feeding the adolescent’s need for appreciation is very important. Sahel bin Sa’d Al Ansari narrated that once the Prophet (PUH) wanted to drink, while having on his right hand a young boy and on the left the old persons. The Prophet asked the young boy to let the old ones drink first. Then the boy replied that he wanted Him to drink first. The Prophet admired the boy’s reply after appreciating him and tapped him (Ibn Anas, Kitab Sifat the Prophet (PUH), Bab Al Sunna in drinking and dealing first with the right hand, Hadeeth No. 1770, v(2): 419). The Prophet (PUH) appreciated the boy and respected his presence among the community of the adult and He took the boy’s permission to give up his right in drinking for the sake of old persons. This shows the position of this young boy according to the Prophet (PUH) among the old men (Al Jahni, 2001, p. 123).

14. The need for religious thinking

Thinking religiously in the adolescence stage is considered the most prominent type of thinking for the adolescent. The most important religious issue persisting on the adolescent’s mind and demands interpretation is believing in Allah (there is no other gods but Allah), in addition to the aim of creating man, the origin and stages of this creation, resurrection issues, judgement day and judging all people, Al’Sirat (the path leading to paradise), Paradise, Hell, angels, Jin, the wisdom of Islamic legislations, the order of worshiping Allah, and other issues of life and religion. This thought feeds the adolescent’s need of the growing mind to be fully satisfied (Al Za’balawi, 1996, p. 90). The most important aspect in the adolescent’s religious thinking is questioning all the time about the issues of life, the beginning of man’s life and its purposes. In such cases, the adolescent seems to be very emotional, sensitive, scared, hoping a lot, having the feeling of compunction and weakness, in addition to praying continuously, calling Allah for mercy, being passionate with the poor and helping them in spite of the adolescent’s tendency to being stuck to religion, and worshiping which is clearly noticed by the parents (Al Jahni, 2001, p. 161).

15. The need for independency

In the adolescence stage the adolescent begins by having the feeling of independency to be far away from others’ supervision and interference in his/her own business. This growth in the development in his/her character is seriously considered by the Islamic education. The educational applications are assured by the Prophet (PUH) and His precious followers. Al Bukhari narrated that the Prophet (PUH) accepted the sharing of Ibn Omar in Auhud battle while being fourteen and informed all workers with Him (PUH) to share all those at the age of fifteen in any war activities (Al Bukhari, Kitab Al Shahadat, Bab Boys’ puberty and their Martyrdom, Hadeeth on. 2664, v(5): 34).

Abu Sa’eed Al Khudri – Sa’d bin Malek bin Sinan – wasn’t given a chance to share in the Auhud battle because of his young age. He met the Prophet (PUH) at the end of the Auhud day and condoled with Sa'ad bin Malik on the death of his father who was a martyr on that day and then accepted his sharing in Al Khandaq battle (Ibin Al Jawzi, D.N. v(1): 299).

16. The Need for love, passion and caring

• There is no doubt that the adolescent is really in need of love, passion and caring which are the basic needs offered by the muslim family. Feeding such needs raises the adolescent’s self-confidence and self-esteem which is reflected in his/her trust in the family and the community, as well. The following are the aspects of Islamic education in this domain:
  • The parents’ kissing of their children is an aspect of showing mercy and caring imitating the Prophet (PUH). AL Bukhari narrated about Ayyshah, the Prophet’s wife (PUH) that once an Arabian came to the Prophet (PUH) and asked, ‘Do you kiss the boys? We do not!’ The Prophet (PUH) replied, ‘Has
Allah taken mercy out of your heart?’ (AL Bukhari Kitab Al Adab, Bab Rahmat (mercy) walad and kissing him, Hadeeth no, 5998, v(10):

- Parents’ justice among their children in treatment, love and giving. Muslim bin Nu’man bin Basheer narrated about the Prophet (PUH) saying: My father offered me some of his money but my mother Amrah bint Rawahah insisted on having the consent of the Prophet (PUH) about that: My father went to the Prophet (PUH) to certify that The Prophet asked my father, ‘Did you give all your children money?’ My father said, ‘No!’ Then the Prophet (PUH) said, ‘You should fear of Allah and be fair with all your children and don’t let me certify on tyrant actions!’ (Muslim, Bab Krahia Takdeel children in givings, Hadeeth no, 1623, v(6): 67).

- Parents offer gift to their adolescent children to promote their passion and guide them following the Prophet (PUH) in doing that. Al Termerti edited Abu Huraira’s narration by saying, ‘The people used to pick up the fruits and bring it to the Prophet (PUH) to bless it by His prayers saying, ‘May Allah bless our fruits, our city’ , then calls for the youngest among the people there to give him the dates’ (Al Termerti: Bab what is said when saying the harvest of fruits, Hadeeth No. 3454).

- Developing the adolescent’s self-confidence according to what was mentioned about the Prophet (PUH) was an example in doing that through different ways: raising the adolescent’s self-esteem, respecting his character, praising him/her, not blaming him/her, choosing the best time to guide him/her, encouraging and reminding him/her of what is to be done (Jabber, 1997, p. 469).

17. Raising and educating the adolescent’s emotions

Islamic education considered the adolescents’ emotion by responding to the situations that stimulate their emotions to encourage them to cope positively with such emotions in order not to be unsteady in facing any emotional situation until they become adults and more sensible. The Islamic education is aware of the adolescent, such as unstable strong behavioural motions resulting in reckless screaming, beating and smashing things which clearly shows the immaturity and unsteadiness of such adolescent. The adolescent’s character stays as something missing inside until s/he controls his/her nerves and be steady and quite in the emotional situations to have a good and stable character and could pull himself/herself together. Therefore, the Islamic education really cares about the adolescents’ emotions to help them control their emotional behaviours (Al Za’balawi, 1996, p. 258). The most important emotions of the adolescents considered by Islamic education in caring about disciplining and controlling them are as follows:

17.1. The emotion of proudness, pride and arrogance

The psychological studies that dealt with the adolescents’ emotions and the way to control them proved that the emotion of being proud is the most prominent emotion the adolescent is exposed to in this stage of growth as being very careful in looking after his/her physical identity that overwhelms all his/her thought. The adolescent begins comparing his/her identity he/she is extremely proud of with his/her peers’ identities that he/she purposefully tries to underestimate them. For instance, he/she is always talking about his/her qualities, elegance, youth, beautiful appearance, smooth voice and his/her good shape. This proudness is extended to being very proud of his/her mental abilities by having strict opinions of not accepting others’ opinions or taking any advice, in particular those adolescents who are talented in analysis, deep thinking, criticism, and abilities of measuring, commenting and concluding. The real danger in such feeling is being proud of the family and its weight in the community in terms of wealth, social rank, and being superior to others. The educational role of the Muslim family should be clear in this situation to discipline the adolescent’s feeling of pride, in addition to arrogance. The following are the educational strategies:
• Reminding the adolescent of the way and reason for his creation. Allah creates people from soil and into soil, s/he should come back. In addition, Allah offers the blessings of sight, hearing, good looks, good shape, health, etc. The adolescent should be aware that all these blessings and other ones should make him/her thank Allah and not to be ungrateful by being superior to others.
• Warning the adolescent of such feeling that might eliminate the blessings she/he got and in return, be modest and cooperative with others.
• Telling the adolescent that the life aspects that lead to being proud or arrogant might disappear with time and good morals only keep such blessings going on.
• Reminding the adolescent also with the stories from the Holy Quran about persons who had arrogance, pride and got punishment and shame in life and thereafter. On the other hand, mentioning the pictures of modesty that always leads to good life and real reward in life after death. In this respect, Allah in the Holy Quran says:

‘And he had fruit, so he said to his companion while he was conversing with him, “I am greater than you in wealth and mightier in (number of) men”. And he entered his garden while he was unjust to himself. He said, “I do not think that this will perish-ever. And I do not think the hour will occur. And even if I should be brought back to my lord, I will surely find better than this as a return”. His companion said to him while he was conversing with him, “Have you disbelieved in He who created you from dust and then from a sperm-drop and then proportioned you (as) a man? But as for me, He is Allah, my lord, and I do not associate with my lord anyone. And why did you, when you entered your garden, not say, “What Allah willed (has occurred); there is no power except in Allah? despite the fact that you see me less than you in wealth and children. It may be that my lord will give me (something) better than your garden and will send upon it a calamity from the sky, and it will become a smooth, dusty ground. Or its water will become sunken (into the earth), so you would never be able to seek it’. And his fruits were encompassed (by ruin), so he began to turn his hands about (in dismay) over what he had spent on it, while it had collapsed upon its trellises, and said, ‘Oh, I wish I had not associated with my lord anyone’. (Al Kahf: 34–42).

• Imitating the wise Lugman in advising his son of morals included in the Holy Quran, ‘O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient what befalls you. Indeed, (all) that is of the matters (requiring) determination. And do not turn your cheek (in contempt) toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful. And moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.’ (Lugman: 17–19).
• Reminding the adolescents of the Hadeeth Shareef (the Prophet’s saying PuH) that describes badly the proud and arrogant people, saying, ‘No one could enter the paradise while carrying even a drop of pride in his heart’. A man said ‘The man might have a good gown and good shoes’. The Prophet commented, ‘Allah is beautiful and likes beauty but pride blackens the right and the people, as well’. (Muslim, Kitab AL Eman, Bab Tahreem AL Kaba’er, Hadeeth No. 91 v (1): 90).

17.2. The emotion of fear

The stage of adolescence is full of fears that might black out the adolescent’s psychology. He/she begins having special fears of death as being chased by a ghost all the time, in addition to his/her fears of expected poverty or losing the income, sickness, losing health or failure in academic achievement (Al Za’balawi, 1996, p. 141). The adolescent’s fears are different in its aspects and topics. They are as follows:

17.1.1. Schooling fears

The adolescent’s most prominent schooling fears are being scared of sitting exams, doing no assignments, probability of teachers’ or colleagues’ sneezing, anxiety of the expectation of the demanded
academic level and thinking of the demanded academic domain after completing high school (Al Jahni, 2001, p. 143). The adolescent's body, mentality and psychology are progressing rapidly and the aspects of growth in different ways cause the adolescent to think deeply of the coming future and the way in which the adults might accept him/her. Therefore, his/her imagination in this period is wide and rich and his/her perception and sensibility might not help him/her in controlling his/her fantasies and hopes. For this reason, his/her fears become greater and more variant. Then the fears that are related to schooling and academic affairs come; the first fears for the adolescent as being the solid ground on which s/he builds all the future hopes (Al Za'balawi, 1996, p. 279).

The muslim family follows many educational methods in freeing the adolescents of such fears. These are as follows:

- Urging the adolescent to depend on Allah and taking all the reasons that lead to success in consideration, such as studying hard, researching and following the best ways in academic achievement, organising study time, doing the assignments on time in order not to be compiled resulting in anxiety and inability which lead to the loss of chance of success and progress (Al Jahni, 2001, p. 144).
- Encouraging the adolescent not to delay his/her daily duties and assignments by educating him/her to practice daily the five prayers on time and not to delay them (Al Za'balawi, 1996, p. 144).

17.1.2. Health Fears

The adolescents take much care of their physical shape; therefore, they get fears of being suddenly sick or losing their health or strength for any reason. The muslim family should follow the Islamic educational methods in dealing with such fears by having the following educational methods:

- Strengthening the adolescents’ faith in Allah and giving them patience in facing any trouble or dilemma by their prayers. In addition, informing them that losing things or facing problems in life is an educational assessment for balancing the inside feelings for anyone of good faith in Allah to accept everything and not to regret lost blessings (Al Za’balawi, 1996, p. 478). Allah says in the Holy Quran ‘No disaster strikes upon the earth or among yourselves except that it is in a register before we bring it into being inindeed that, for Allah, is easy – In order that you not despair over what has eluded you and not exult (in pride) over what he has given you. And Allah does not like everyone self-deluded and boastful’ . (Al-Hadeed: 22–23).
- Guiding the adolescent to realise the facts of destiny that each person in life has a limited age, period of time, nothing will shorten or lengthen it as everything is in Allah’s hand. The parents should remind their adolescent children of what Allah says in the Holy Quran, ‘And it is not (possible) for one to die except by permission of Allah at a decree determined. And whoever desires the reward of this world – we will give him thereof; and whoever desires the reward of the Hereafter – we will give him thereof. And we will reward the grateful’ . (Ali Imran: 145). In addition, reminding them by Hadeeth Shareef (the Prophet’s saying PUH) that was narrated by Termi about Abdallah bin Abas saying, ‘Hey boy! I am teaching you some words, follow Allah’s orders to be protected and you always find Allah with you. If you ask for any need only ask Allah and if you need any support or help be sure Allah only backs you up. You should know that if all people gather to hurt you or to benefit you, nothing will be achieved only by Allah’s will and ability’. (AL Termedi, al Sunnan, v(40), Bab Sifat the Resurrection Day, Hadeeth No. 2635, p. 67). The kinds of health fears that affect the adolescent are: fears of losing good shape, weight, good looks, hair, sexual ability, voice changing and mental abilities. The important role of Islamic education appears in such situations to decrease all those fears by having the following educational methods:
- Avoiding sneezing at the adolescent’s physical and psychological changes and comforting him/her by assuring that all those changes are signs of growing up and each one should witness such natural changes that should bring joy and happiness not anxiety and fears because as a result such changes lead to physical, mental and emotional maturity.
Reminding the adolescent that those physical changes are inevitable. Allah says in the Holy Quran, ‘It is He who created you from dust, then from a sperm-drop, then from a clinging clot: then He brings you out as a child; then (He develops you) that you reach you (time of) maturity, then (further) that you become elders. And among you is he who is taken in death before (that), so that you reach a specified term; and you perhaps you will use reason.’ (Ghafer: 67).

• Treating the adolescent kindly to match the physical quantitative and qualitative changes and the changes in thinking and in passion, as well. This will make them be themselves, natural, because talking with them as grown-up person, stable and mentally and emotionally mature will reinforce their self-confidence and help in building up their characters correctly to follow and imitate the Prophet (PBUH) who shows the best examples in raising the adolescents to cope with their life changes, such as beginning to salute them whenever seeing them. Anas bin Malek narrated about the Prophet (PBUH), that He passed by some boys and saluted them (Muslim, Kitab al Salam-Bab Isthabab AL Salam on Boys, Hadeeth No. 2168, v(7), p. 155).

17.1.3. Moral fears

Some adolescents suffer from fears that are related to some committed sins violating the religion, in addition to the fear of expanding moral corruption which gets them lost. This kind of judging themselves for such moral violation, demands remarkably good education and good guidance to let them get self-balance and also a balance with their social reality. According to such fears, the role of muslim family is crucial in freeing their adolescent children of all those fears by following the most important Islamic strategies. These are as follows:

• Reminding the adolescents by the verses of the Holy Quran that guide them to Allah who accepts their remorse and forgives them. ‘O you who have believed, repent to Allah with sincere repentance. Perhaps your lord will remove from you your misdeeds and admit you into gardens beneath which rivers flow (on) the day when Allah will not disgrace the Prophet and those who believed with him. Their light will proceed before them and on their right; they will say, ‘our lord, perfect for us our light and forgive us. Indeed, You are over all things competent’. (Surat al-Tahreem: 8).

      The role of parents is necessary in this situation by explaining the terms of showing regret for any committed sins and never do it again, in addition to advising their adolescent children to do good deeds in life to gain the satisfaction of Allah to be rewarded in life by mercy and forgiveness only by having true intention (Al Za’balawi, 1996, p. 282).

• Educating the adolescents to have fear only of Allah because this will extremely assess correctly their characters and support them by good energy, self-preparations and strong spirits that block up all their fears of anything or anyone except for fears of Allah that strengthen and discipline them, in addition to gaining quietness and sensibility. Moreover, having fear only of Allah in every action they do will comfort their psychology and give them feeling of satisfaction and as a result they deserve the caring of Allah (Al Za’balawi, 1996, p. 142).

17.1.4. Fears of confronting the old people and avoiding their company (social phobia)

Lots of adolescents have social fears that push them to discomfort of being around old people and tend not to dialogue or interact with them thinking that they themselves lack the experience to cope with those people. Such fears appear in the social environments that impose those young adolescents to be completely cut off from the community of the old and be silent in the old’s talks. Even some parents consider the adolescents’ sharing in the talks of the old as a mark of disobedience and bad manners causing them punishment and some scorning. In fact, this is not the real treatment of the muslim family to the adolescents; on the contrary, the muslim family realises the importance of their talks and
discussion with the old politely. Moreover, the fathers accompany their adolescent children to the old people assembly and practice talking and showing their respect and modesty to old people. In such cases, the parents follow the way of the good muslims at the time of the Prophet (PUH). One of the examples that was narrated by AL Bukhari about Ibin Abass who was an adolescent, saying: Omar bin AL Khattab used to accompany the old and the elite persons of the community. One of them asked Omar about this (narrator) adolescent’s presence with the old as they also have sons at his age. Then Omar said, ‘What do you say in the words of Allah ‘when the victory of Allah has come and the conquest, and you see the people entering into the religion of Allah in multitudes. Then exalt (him) with praise of your lord and ask forgiveness of him. Indeed, He is ever accepting of repentance’. (an Nasr: 1–3). He asked them about the meaning of this verse and one of them said, ‘Allah ordered us to praise Him and ask Him for forgiveness’. The others kept silent. Then Omar asked Ibin Abbas who answered, ‘The meaning of this verse talks about the age if the Prophet (PUH) to praise Allah and ask for forgiveness’. Omar then said, ‘You know the best of us’. (AL Bukhari, Kitab al Tafseer, Bab Fasabeh Bisem Rabuka wastaghferhu’ Innahu kan Tawaba, Hadeeth No. 4970, v(8), p. 953). There are also other examples about the assembly of the Muslim Caliph Omar bin Abdelaziz when he was receiving the people congratulating him for the caliphage. A delegation of Hijazian people came and a boy from their delegation preceded them to talk. The caliph said, ‘Go back and let who is older than you talk!’ The boy said, ‘One, is known by his two little smallest things: his heart and his tongue. If Allah gives any person – apart from his age – an eloquent tongue and lots of things kept by heart he deserves to talk and if it is measured by age, there are lots in the muslim nation who deserve to be caliph rather than you!’ Then Omar, the caliph was really astonished of the boy’s eloquence and wit and said, ‘You should learn because no one was born educated and the educated is different positively than the ignorant. And the leader of the group if having no knowledge is small in the work of the leaders’. (Al Nughaimishi, 1994, p. 52).

17.1.5. Anger Emotion

The stage of adolescence is marked by its emotional instability; therefore, the adolescent gets angry of the most naive reasons and becomes furious without any control. In return, he does not respond to any emotional stimuli, that really deserves to be angry of and shows no reaction, indeed because he is not emotionally stable. In such cases, the importance of the Islamic education appears to discipline and control the adolescents’ emotion of anger from time to time. The following educational strategies should be considered:

- Urging the adolescents not to surrender to anger following the Prophet’s advice (PUH) in the Hadeeth Shareef narrated by AL Bukhari about Abu Huraira that a man asked the Prophet (PUH) to advise him. The prophet (PUH) said over and over, ‘Don’t be angry!’ (AL Bukhari, Kitab ALa’dab, Bab AL Huther of anger, Hadeeth No. 6116, v(10), p. 637).

- Urging the adolescents to pray to Allah to avoid the Satan and its works that provoke them to be furious. AL Imam AL Bukhari narrated about Sulaiman bin Sard saying: Two men scorned each other in the presence of the Prophet (PUH) and one of them got furious with his reddish face. Then the Prophet (PUH) said, ‘I know a word if you say it you will get rid of your anger. You say, In the Name of Allah I avoid the Satan and his evil work’. The people there asked one of the men who was really mad to repeat what the Prophet (PUH) said. Then he said, ‘I am not crazy!’ (AL Bukhari, Kitab al ALa’dab, Bab al Tahtheer min al Ghadab (anger), Hadeeth No. 6115, v(10), p. 637).

- Urging the angry adolescents to make ablution because it plays a good role in putting out the fire of anger. AL Imam Ahmad narrated about Wa’el Sana’ni Muradi saying: We were sitting at Auruwa’s bin Mohamad when he said: A man was teased off by another one’s bad words which made him very angry. He left us immediately and made ablution and then came back to us. The Prophet (PUH) once said ‘anger is from the Satan and it works as being created from fire and fire is put out by water. If any one of you gets angry, he should make ablution;’Ibin Hanbal, Hadeeth No. 17908, v(14), p. 28).
• Reminding the adolescents of avoiding quick response to anger stimuli because this is a positive behaviour including one's sensibility as it is described by the Holy Quran about the good will and determination which indicate the Muslim's psychological health: adolescent, adult or old (Al Za’balawi, 1996, p. 294). Allah in the Holy Quran says, ‘And whoever avenges himself after having been wronged – those have not upon them any cause (for blame). The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment. And whoever is patient and forgives – indeed, that is of the matters (requiring) determination.’ (Ash-Shu’ra: 41–43).

• Reminding the adolescents of the Holy Quran verses that talk about paradise that is prepared only for believers who control their anger and forgive others (Al Za’balawi: 294). As Allah says in the Holy Quran, ‘And obey Allah and the messenger that you may obtain mercy. And hasten to forgiveness from your lord and a garden (i.e. Paradise) as wide as the heavens and earth prepared for the righteous. Who spend (in the cause of Allah) during ease and hardship and who restrain anger and who pardon the people and Allah loves the doers of good.’ (Ali Imran: 132–134).

18. Findings and Recommendations of the study

The study emphasized the role of the Muslim family in providing their adolescent children with the atmosphere of comfort and psychological security and the understanding of the physical changes that take place in their children's life. In addition, the role is in comforting those children and educating them about this stage which is a bridge to get into sensibility and physical, psychological and mental maturity that will qualify them to hold their future responsibilities.

• The study also emphasized the importance of appreciating the adolescents to let them feel safe and be convinced that the surrounding social environment will give them a suitable social rank suiting their growth, perception and sensibility. This will help in building up their characters and reinforce positively their personal social behaviour.

• The study uncovered the aspects of the adolescent’s religious thinking represented in his/her concern with the religious issues that insist on his/her mind for interpretation as the issue of believing in Allah (there is only one Allah), in addition to other issues, such as the purpose of creating man, his origin and beginning, the creation stages of man, the resurrection issue, the judgement day, the straight path, Paradise, Hell, Angels, Jin, the wisdom of legislations, and the responsibility of worshiping Allah.

• The study indicated that the Islamic education assured the growth development in the adolescent’s character, such as the growing feeling of independence and rejecting the others’ supervision or interference in administering his/her own life affairs.

• The study also showed the importance of the role of the Muslim family in feeding their adolescent children’s needs for love, passion and caring which have good effects in strengthening the adolescent’s self-confidence and his/her trust also in his/her family and his/her community, as well.

• The study revealed the educational role of the Muslim family in disciplining the emotions of arrogance and pride of the adolescents by reminding them of the origin of man’s creation. In addition, warning them of the bad results of such emotional feelings that lead to vanishing of the blessings of Allah. Moreover, urging those adolescents to be modest and also flexible with others and to have all the good virtues that make life good and last longer.

• The study uncovered the most important Islamic educational strategies in freeing the adolescents of the fears of schooling, health, morals, confronting the old people and avoiding the company of the old (social phobia).

• The study also revealed the strategies of the Muslim family in disciplining the adolescent’s emotional feeling of anger by urging him to face anger and pray to Allah to avoid him the Satan and its satanic works. In addition, the assurance of ablution on putting out the fire of anger and reminding
this adolescent of avoiding impulsive and quick response to the stimuli of anger and being patient to avoid anger which is the best way for one’s sensibility and good psychological health. In light of the findings of the study, the researchers have come up with the following recommendations:

• The necessity for coming back to the Holy Quran and Hadeeth Shareef (the Prophrt’s Sunna (PUH)) to know the best standards for the educational responsibility of the muslim family in all its shapes and pictures. In addition, raising and educating the adolescents according to the Heavenly method that leads them to good life and to the best achievement in life and hereafter.

• The necessity for including the educational curricula in the Arab and Islamic countries by the educational origins in raising and educating their adolescent children according to the solid Islamic educational method.

• The necessity for gathering the educational efforts of the institutes of the social raising and caring, such as schools, mass media, the peers company, the mosque (al masjid) and the family in educating the adolescents according to the spirit of Islam and its great instructions, which gives the adolescents a happy life and a psychological health.

• The necessity for teaching a course in adolescent psychology in Islam in the Arab and the Islamic universities because of the importance of identifying the characteristics of the adolescence stage, its growth demands and the most important problems that face the adolescents, in addition to the treatment and prevention methods from an Islamic educational perspective.

• The necessity for conducting a comparative study about the adolescents’ raising and education between the Islamic educational thought and the modern psychology.

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ORCID
Ahmad Mohamad Okleh AL Zbon http://orcid.org/0000-0001-7764-7716

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