



The Role of Parental Love in the Mental Health of Children from the Perspective of the Qur'an and Hadith

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Abstract

Parental affection for children is a natural and necessary thing and its role in the mental health of the child is not less than meeting basic needs. Considering the importance of this issue in religious teachings and its great impact from different dimensions on the mental health of children, the purpose of this study is to explain the role of parental love in children's mental health through a descriptive-analytical method and using the Qur'anic verses and hadiths from reliable sources. Through this research, it has been proven that the parental love from the perspective of the Qur'an and Hadith causes motivation, the promotion of moral virtues, socialization, hope, etc. in children and is very effective in their mental health, providing healthy families and consequently leading to a healthy society.

Keywords: *Love; Health; Mental Health; Parental Love; Children's Health*

Introduction

Love and affection for the child is an innate desire that God has for the human race, and other wisdoms have institutionalized it in human beings and the family is the most important center that provides the physical, mental and spiritual needs of children and all of effort of responsible and informed parents should be based on the principle of filling the home and family space with security, love and peace. Family members especially the children should feel safe and secure at home and consider the family center as their best and safest refuge. The practice of love is essential for all human beings because love is the cause of physical and mental health and saves a person from behavioral-moral disorders and is to enrich human relationships and interactions' health. For this reason, it has been strongly confirmed in religious teachings, and the infallible leaders have said: "Is religion anything but love?" As Imam Bāqir (AS) quotes from verses of the Holy Qur'an and says: "Religion is love and love is religion" (Ḥurr 'Āmulī, 1409, vol. 16, p. 171).

This speech has clearly clarified the importance and place of love. As child needs all kinds of nutrients for physical growth, he also needs love and emotional feelings for emotional and social growth, and the lack of parental love and tolerance for offering compassion and kindness to the child leads to mental disorders in his social personality and endangers his mental health. Therefore, in verses and hadiths, special attention has been paid to this issue, and the elders of the religion and the pure Imams (AS) have encouraged parents with various expressions to perform this moral duty, as narrated by Imam Ṣādiq (AS) in an authentic document that he said: "God had mercy on the servant because of the intensity of his love for his child." (Kulayni, 1407, vol. 6, p. 50)

The subject of love has long been of interest to scholars from various dimensions, and many books and articles have been written about it, some of which have been mentioned in the list of article sources. However, no books and articles were found on the subject of this research, so due to its importance, this research, in a descriptive-analytical method, and using verses and narrations from reliable sources, is answering the question that what the role of parental love is in the psyche health of children from the perspective of the Qur'an and hadiths? To answer this question, first the concept of research keywords is explained and then the role of love in children's mental health is discussed, such as: creation of motivation, development of moral virtues, socialization, hope, etc.

Findings

1. Conceptology

1-1. Maḥabbat

The word "Maḥabbat" is from the article "Ḥubb", the meaning of which has been explained in various ways by lexicographers, commentators and ethics:

- 1- Farāhīdī says in "Al-'Ayn": "Aḥbābtahū" is antonymous to "Abghāztahū" (Farāhīdī, 1409, vol. 3, p. 31)

Ibn Manzūr says: "Al-Ḥubb is antonymous to al-Bughd and Al-Ḥubb means Al-Wadād and al-Muḥabbah" (Ibn Manzūr, 1405, vol. 1, p. 289) He has defined love to mean friendship and the opposite of "hatred" (hatred and enmity).

- 2- Rāghib Isfahani says: "Love is the will and desire to have something that you think is good" (Rāghib Isfahani, 1412, p. 214), then he say: Love is in three aspects: a) Love to enjoy; like the love of food:

«وَيُطْعِمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا» (انسان، 8)

“And feed with food the needy wretch, the orphan and the prisoner, for love of Him,” (Insān: 8)

And man's love for woman b) love for benefit; like loving something for the benefit of it,

«وَأُخْرَىٰ تُحِبُّونَهَا نَصْرٌ مِّنَ اللَّهِ وَفَتْحٌ قَرِيبٌ» (صف، 13)

“And (He will give you) another (blessing) which ye love: help from Allah and present victory” (Saff: 13)

The believers love the help of God and victory; because it is useful for them and they benefit from it. c) Love for virtue and perfection, as some scientists like other scientists for the knowledge they have. Rāghib Isfahani first interprets love as will, but then says: This is not the case, but love is prior to will, every love is a will, but not every will is love. (Rāghib Isfahani, 1412, p. 214)

- 3- Muṣṭafawī in "Al-Taḥqīq fī Kalamāt al-Qur'an al-Karīm" says: "Love means friendship and intense desire, which is opposed to hatred." (Muṣṭafawī, 1368, vol. 2, p. 151)

- 4- Sheikh Tūsī in "Al-Tibyān" and Ṭabrarī in "Majma' Al-Bayān" have defined love as follows: "Love is the same as will and has a deleted part." When it is said: I love Zayd, it means that I want the benefit receiving from him or I want his praise. When it is said "I love God as a servant"; it means that God has willed the reward and worship of the servant (Tūsī, nd, vol. 2, p. 62; Ṭabrarī, 1406, vol. 1, p. 453) Sheikh Tūsī has divided love into two types: 1. Love meaning natural desire, 2. Love meaning the will of interests (Tūsī, nd, vol. 6, p. 101)
- 5- Allameh Tabataba'ī says in Al-Mīzān: "Ḥubb" is a special existential belonging and attraction that exists between the complementary and similar cause and between the effects that seeks perfection or similar thing. He has defined "Maḥabbat" as a special belonging and dependence. (Tabataba'ī, 1390, vol. 1, pp. 411-412) Some philosophers have also said in the meaning of Maḥabbat:

“Maḥabbat and what is synonymous with it is the feeling of joy towards the interesting object, whether the object is rational, real or suspicious.” (Sadr al-Muti'allihīn, nd, p. 155)

- 6- Mullah Mehdi Narāghī has defined Maḥabbat as "the excitement and joy of the soul to gently perceive and achieve it." (Narāghī, nd, vol. 2, p. 428) That is, man understands the beloved existence in proportion and gently with his existence, and by reaching it, he reaches indescribable happiness and joy. Lady Amin Isfahani also considered "love for everything as the same desire towards it and considered the principle of love as a general attraction that connects all the particles of beings and makes them fascinated." (Amin, 1361, vol. 2, p. 163) Other scholars have also said in the definition of love: "Love in terms of vocabulary is the desire of the soul for something that agrees with it." (Fayḍ Kashani, 1417, v. 8, p. 65; Ghazali, 1400, v. 14, p. 96; Shukānī, 1414, vol. 1, p. 333); some other have said that love is the desire of the soul for something because of the perfection it has found (Kashani, 1423, v. 1, p. 473; Qomi Mashhadi, 1366, v. 3, p. 68).
- 7- Miṣbāḥ Yazdī has also defined love in "Ethics in the Qur'an" as follows: "Love is a state that is created in the heart of a conscious being towards something that is gentle with him and in proportion to his desires and wishes. Love is a perceptual attraction just like non-perceptual attractions; that is, just as there is a natural and unconscious absorption force in unconscious material beings such as iron and magnets, there is a conscious absorption and a clear attraction force among conscious beings. The heart is absorbed by something and a creature attracts the heart towards himself, and this is called love. The criterion of this attraction is the tenderness that exists between the lover and the beloved; "Therefore, love belongs to something that the lover has realized the gentleness of its perfection in himself." (Miṣbāḥ Yazdī, 1391, vol. 1, p. 315; Salehizadeh, 1388, p. 23)

In a general conclusion, we can say that love is a truth that every human being feels and understands in his conscience; for no heart is empty of love, the love for a person, or love for a proper food and drink, or love to comfort, or love to the blessings of heaven, or... Therefore, according to the meanings which have been expressed, love is a kind of desire and attraction that arises in a conscious being towards something that is gentle with him and in proportion to his desires and wishes.

1-2. Mental Health

Health is a concept that can hardly be expressed in words; because it is one of the most intuitive concepts understood by individuals. In 1947, the World Health Organization defined health as a state of complete physical, mental, and social well-being, not just the absence of disease or disability. This classic definition of health is of particular importance as it identifies the essential elements of health. This definition further insists that health is a general concept and requires interaction and interdependence between different components. (Abolghasemi, 1391, pp. 45-68) Health means freedom, security, healing from illness, peace and tranquility. (Amid, nd, pp. 1908-1909)

Mental health means keeping the mind healthy from any psychological damage and its main purpose is to prevent mental disorders.

Prevention and treatment of minor behavioral disorders in order to prevent the occurrence of severe mental illness is necessary to create a suitable environment for a healthy, stress-free and natural life. So mental health is a science for social welfare and rational compromise with the events of life. (Hosseini, 1369, p. 13)

The Holy Qur'an also mentions a healthy mind (a sound heart) in two verses, both of which belong to Ibrahim Khalil. One is in the prayer of Ibrahim Khalil who says: O God! Do not disgrace me on the day when people are resurrected (on the Day of Resurrection), on the day when wealth and children will not benefit, except for one who comes to God with a pure heart and a pure mind:

«إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ» (شعراء، 89)

“Save him who bringeth unto Allah a whole heart.” (Shu'arā': 89)

And another is related to the presence of that Prophet in the presence of God with a sound heart:

«إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ» (صافات، 84)

“When he came unto his Lord with a whole heart.” (Sāffāt: 84)

That is, a heart that is far from any moral and belief disease and deviation and is not infected with polytheism, sin and disbelief, which of course such a heart will have no fruit except righteous and pure action. (Rezaei Isfahani, 1387, vol. 15, p. 77)

Mental health in a broader sense is the awareness of spiritual and material factors and motivations that cause mental health and positive posture and moderation of behavior and action, through which a valuable mechanism is provided for man's material and spiritual mobility and progress in all fields (Sane'i, 1350, p. 22) and its existential dimensions are flourished and are in the direct divine path and achieve human perfection.

2. The Role of Parental Love in Children's Mental Health

The role of parental love in the mental health of children is a key role, because one of the most important things in education is the true relationship between the mentor and the educator, and the best kind of relationship is one that is based on love. Such a relationship is a natural one, and with it, many deviations of the child can be prevented; undoubtedly, one of the basic needs of every human being, after biological needs, is the need for love. So that if this need is met, it will greatly affect other biological needs. This need is more severe in children. Since the parents are in charge of the child, they should pay more attention to this need. The desire to give and receive love is one of the natural tendencies that the individual needs in every age of life, in the stages of development, and must be met from the earliest times of arrival in this world until the last moment of saying goodbye to this world. (Ahmadi, nd, p. 29)

Family and social Love, feelings and desires of human beings towards each other are deep and rooted in different areas of life; because love, kindness and compassion warm the family and social life and seek intimacy, honesty and a good and worthy attitude. The Holy Prophet (PBUH) says about this important thing: A man who says to his wife: "I love you (the effect of this statement) will never leave the heart of a woman" (Ḥurr 'Āmulī, 1409, vol. 20, p. 22). The affection of both husband and wife is one of the fundamental solutions to the happiness of marriage that is also very effective in strengthening their emotions towards their children. This love is emphasized as a moral teaching in Islam. (Murawiji Tabasi, 1391, vol. 1, p. 62)

Man is captivated and condemned by love to the extent that they have said: "Man is the servant of goodness" (Majlisi, 1403, vol. 71, p. 17). The goodness, kindness, and friendship, may lead man to

slavery. Imam Ṣādiq (AS) says: "Moses (AS) said: "O Lord, what are the best deeds to you?" He said: "Loving children; because I created them on my single nature."

Children and adolescents, even adults, need love, and this is due to need, weakness, and inability. Love is extremely important in raising children, if they see love from their parents, they will give up some of their incompatibilities. Psychologists even believe that the root of many deviations is in the lack of love and believe that until this deficiency is not compensated in them, it will not be possible to correct them.

The Holy Prophet (PBUH) said: "The one who is not kind to children and does not respect adults is not from us." (Sha'īrī, nd, p. 69) The most effective and efficient method in training is the use of love. The family environment should be full of love so that the child can make an effort in the light of its warmth. Love eliminates many problems in the way of education, especially intellectual and cultural work that requires love. A simple smile is much more effective than a violence.

Expressing love is a point that the infallibles (AS) have highly recommended and emphasized it: Therefore, parents should express their love to their children in different ways, heartfelt love is not enough. Skilled and knowledgeable parents are those who show their love to their children appropriately and understandably. When children feel that their parents love them and are interested in their destiny and strive for their growth and prosperity and do not spare any effort for their good and upbringing, they also love their parents and are influenced by their upbringing. Therefore, the role of parental love in the mental health of children is addressed with the approach of the Qur'an and hadiths:

2-1. Creation of Motivation

One of the most important and fundamental effects of parental love is creating motivation in children. Motivation is very important in education. If there is a strong motivation to achieve a goal, there will be conditions for human beings to try to find the right ways to achieve that goal. (Abbasnejad, 1384, vol. 1, p. 78) Qur'an in Surah Al-Isrā', verse 84, says: Everyone acts according to their [mental and physical] structure. If one can stimulate one's inner motivations to do things and provide the grounds for it, it can certainly be argued that people are drawn to the goodness with stronger power, cognition, and will. Parents increase their child's motivation to do things over time when they treat their child with kindness. Loving people revives their sense of identity and personality and motivates them to work better.

"If the teacher's lesson was a loving whisper,

That would brought the runaway child to school on Friday"

As Amir al-Mu'minin writes to Malik Ashtar: "Cover your heart with kindness to people and be friendly and kind to everyone." (Sharif al-Radi, 1414, p. 427) The Holy Qur'an also says in verse 62 of Surah Yūsuf: Prophet Yusuf (PBUH) in order to increase the motivation of his brothers to return to Egypt, treated them with more kindness and love and said: "Leave what they have paid as a price in their luggage, maybe they will recognize it after returning to their family and maybe they will return."

As the love and affection of the Messenger of God, peace be upon him, to the Muslims had increased their motivation to work and to revolve around the existence of the Prophet, peace be upon him, like butterflies, and to overtake each other to carry out his orders.

The Holy Qur'an says in this regard in Surah Al Imrān, verse 159:

« فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ » (آل عمران: 159)

"It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee" (Āl-e 'Imrān: 159)

Therefore, in order to perform any action, it is necessary to create enthusiasm and motivation in the person in order to strengthen his determination to do the work. In order for man to be able to use his authority, will and power to acquire virtues and eliminate vices, it is necessary to create sufficient motivation and desire in them, so if we want our children to be encouraged to do good deeds, we need to motivate them, and this is done through loving behavior, not violence and hard-heartedness.

2-2. Socialization

One of the important effects of parental love is the social fertility of children. "Socialization means the harmonization of the individual with group and social values, norms and attitudes. In other words, socialization is a process, through which each person acquires the social knowledge and skills necessary for effective and active participation in group and social life. (Qarai Moghadam, 1375, p. 14) A social person is a human being who enjoys being in a group and is able to establish a good relationship with others in the family and community. Islam is a religion that pays special attention to social relations to the extent that the Holy Qur'an introduces all believers as brothers and says in verse 10 of Surah Al-Ḥujurāt: Indeed, the believers are brothers with one another, so make peace between your brothers (in case of dispute). Love attracts people and is one of the most important factors of socialization, as the Qur'an says in verse 159 of Surah Al Imrān: So, by the grace of God, you were kind to them, and if you were hard-hearted, they would surely be scattered around you.

The first rings formed human communication and human society is shaped in the family with kindness and affection, God says in verse 21 of surah Rūm: "And one of His signs is that He created mates for you from among yourselves, that you might find comfort in them, and He established friendship and mercy between you. The family is usually one of the important factors in the socialization of children from childhood to old age, which connects the generations to each other in a series of successive stages of growth and development. Parents' love for their children strengthens their brotherhood and socialization, and makes their children social. Human's childhood lasts longer than other creatures. For a long time, the family and its members have been the role models of children in values, customs, life patterns, and the type of relationship with peers. In the family, the child becomes acquainted with the norms and ways of life and prepares himself for life in larger social environments. The values and customs that are the legacy of the past are passed on to the child through the words and behaviors of family members. In many cases, the reason for children's affection is social aspects. For example, the child is not accepted in the crowd and the children are not willing to play with him. As a result, the child feels inadequate, and this is effective in his affection-seeking. (Karami, 1385, p. 22) Love, feeling of interest and socializing, promotes better social interaction and optimism, and it balances life experiences of failure, frustration, and negative emotion. Therefore, one of the important signs of children's mental health is adaptation to society, and this is never achieved through violence and ruthlessness, but is created by the love and affection of parents towards their children.

2-3. Cultivation of Moral Virtues

The tendency to moral virtues originates from the innate element of man and is rooted in his soul and psyche, and it has been included in the sublime emotions by which one can realize his single soul and enter the realm of the kingdom. Professor Shahid Motahhari says: "Morality and moral sense is a gateway for man to know his single soul and by knowing the single soul, to be aware of the unseen world and the kingdom." Because man is a ray from the world of the unseen and the kingdom, and from here moral feelings are found. (Motahhari, nd, p. 183) The flourishing of this feeling, like other talents, needs the education. Heavenly educators were inspired to cultivate these natural seedlings and turn them into moral queens; as the Holy Prophet (PBUH) has mentioned in his philosophy of revelation. The place of moral education and its constructive role in human destiny is that it is impossible to achieve any degree of perfection without creating virtues. Therefore, in our narrations, great attention has been paid to good character and good morals. The Prophet of God (PBUH) was asked: What are the best deeds? He said: Good ethics (Warrām Ibn Abi Firās, 1369, p. 171) Imam Ali (AS), who considers good morality as the

headline of a believer's action, says: "Good temper is a good company as well as it is the sign of a believer"¹ (Ibn Shu'ba Ḥarrānī, 1404, p. 300)

It is worth noting here the emotional dimension of morality. Whenever morality takes on an emotional color with its natural and intellectual background and becomes pure emotionally, it will have more spirit, depth and effect on the psyche, because according to religious teachings, love obeys and causes companionship. As the Prophet of Islam, peace be upon him, says: "Man is with someone who loves him." (Kulaynī, 1407, vol. 2, p. 127) There is a relationship between love and obedience, with the emergence of love, obedience and harmony is found. When the affection of the parents penetrates in the heart of the child, the child becomes obedient to them, and doesn't refuse to comply with his duties and obligations. As a result, the moral virtues will grow and flourish in him: as it is narrated that "man is the servant of mercy" (Majlisī, 1403, vol. 71, p. 17). The affection, kindness, and friendship, may lead man to the point of servitude. The Holy Qur'an also refers to this as a means of support. In Surah Al Imrān, verse 31, He says:

« إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَأَتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ » (آل عمران: 31)

"Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful." (Āl-e 'Imrān: 31)

That is, affection is not only a weak interest, but its effects are reflected in the action of man and the one who claims love and affection for God, his first sign is to follow the Prophet and His messenger. In fact, this is a natural effect of love that draws man to the "beloved" and His desires. Of course, it is possible to find weak loves that do not radiate from the heart, but such loves are so small that cannot be called love, a basic love must have practical effects, the holder must connect it with the beloved, and owes a fruitful effort in the direction of His desires. (Makarem Shirazi, 1371, vol. 2, p. 513) Therefore, parents can strengthen and flourish moral virtues in their children with love and affection.

2-4. Fostering A Child's Emotions

The family is one of the most important factors in the overall development of the child. In the family, the child acquires and feels the first perspective on the world around him or her, and learns how to eat, talk, socialize, and cooperate, as well as learn how to love and be loved. In this regard, the child's first teachers are his parents and they need to fill the child's soul with love and affection. Therefore, in religious teachings, love for children has been highly recommended and emphasized to the extent that they have said: "The one who kisses his child, he will receive a reward" (Ibn Fahd Ḥillī, 1407, p. 88). "God have mercy on the servant because of the intensity of his love for his child." (Kulaynī, 1407, vol. 6, p. 50) "Love the children and have mercy on them" (Kulaynī, 1407, vol. 4, p. 49). "Kiss your children so much, because there is a degree in heaven for every kiss." (Majlisī, 1403, vol. 101, p. 92).

One of the things that can indirectly nurture and strengthen children's feelings and emotions is to observe the emotional behavior of parents, both towards their children and towards themselves, therefore, the emotional relationship and avoidance of disagreements and quarrels are so important in the family environment that God in the Holy Qur'an commands parents to have good companionship and addresses men in Surah An-Nisā', verse 19:

« وَ عَاشِرُونَ بِالْمَعْرُوفِ، فَإِنْ كَرِهْتُمُوهُمْ فَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَ يُجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا » (نساء: 19)

"But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good" (Nisā': 19)

The child needs love, and if he witnesses the love and affection of his parents closely, he will learn to love and how to love others, but if he does not see love and affection in the family, he may suffer

¹ «حَسُنُ الْخُلُقِ خَيْرٌ قَرِينٍ وَ عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُسْنُ خُلُقِهِ».

from physical, mental and psychological disorders and have trouble in loving his children and others in the future.

2-5. Creating Trust

Another effect of loving children is to build trust in them. By loving the child, his interest in the lover can be attracted. As a result, the child gains self-confidence and trust in the one who loves him / her and listens to him / her, and in this way, the ground for further education will be provided; because, in principle, human beings, especially children, are dependent on affection and they love the one who loves them and they are obedient to his command. (Ṭabrarī, 1412, p. 237) The Holy Qur'an says about the Holy Prophet of Islam in verse 159 of Al Imrān:

«فَبِمَا رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ وَ لَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ حَوْلِكَ» (آل عمران: 159)

“It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee” (Āl-e ‘Imrān: 159)

Amir al-Mu'minin Ali (AS), also says in this regard: "The hearts of humans are wild and they will turn to one who loves them." (Sheikh Ḥurr 'Āmulī, 1409, v. 12, p. 158) Therefore, the love of the parents for the child creates the grounds for building trust in him, thus, in the difficulties and problems, he considers the parents as his support, trusts them and will consult with them in matters.

2-6. Reducing Discomfort, Stress and Anxiety

Another educational effect of love in children is to reduce worries and stress. Children do not give in to worries and difficulties when they feel supported by someone in all circumstances. The Holy Qur'an says in Surah Al-Mā'idah, verse 2: Cooperate in the way of goodness and piety. Loving children is one of the ways to cooperate on goodness. Human life, whether he wants it or not, has joys, sweets, gains and successes, sufferings, losses, bitterness and failures. Many of them can be prevented or eliminated, although after a lot of effort, obviously man is obliged to deal with nature, to turn bitterness into sweetness. Love creates a force of resistance in human beings and sweetens the bitterness. The resistant man knows that everything in the world has a certain account, and if his reaction to bitterness is desirable, assuming that it is irreparable, it will be compensated in another way by God Almighty. The accumulation of sorrows and worries, anxieties and anticipation of the calamities that are coming, the fear of illness and boredom, and a thousand and one other fears have a tremendous and increasing effect, and this effect is especially great on the inner conscience. These prevent the activity of the best part of our being, their roots live in our inner conscience. They affect our health and reduce our efficiency and peace of mind. (Milanifar, 1379, p. 99) Loving others is a cooperation with goodness, because it increases the feeling of happiness and creates a positive view to the world in the individual. Over time, actions that strengthen positive relationships can give people with social anxiety disorder the ability to build social relationships. Social anxiety disorder causes a person to feel threatened or anxious about dealing with others. This disorder can make people feel uncomfortable that they avoid dealing with others at all. Therefore, parents' love for their children can lead to a peaceful future away from any fears and worries.

2-7. Hope and Avoidance of Despair and Hopelessness

Hope for the mercy of God, the Most Merciful, is one of the pillars of Islam and causes the elimination of stagnation and sluggishness from man and society and its transformation into joy and excellence. According to the Qur'an, fear and hope (together) are the executive force for movement and the direct factor of human struggle and behavior. The approach of "hope" in the heart is not possible except through faith and belief in God and the Last Day. A child who is not loved and is constantly exposed to violent behaviors will experience confusion, inconsistencies, and abnormal behaviors. Therefore, it is normal for children and even teenagers to ask for love, and the lack of places and people who love them is very dangerous for children and teenagers; because it paves the way for despair, and despair paves the way for suicide. (Ghaemi, 1375, pp. 171-173) Hope is directly related to faith, which is

the foundation of life. According to the Qur'an, hope leads to mental health that is accompanied by a behavioral approach.

«فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا» (كهف: 110)

“And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.” (Kahf: 110)

The behaviors and reactions of individuals, in addition to the person's own mental health, affects the health of other people or the community in a positive or negative manner. And this hope is doubled with the love and affection of parents and is one of the important signs of mental health in children.

2-8. Popularity

Love creates popularity. Basically, man tends to the one who loves him and tries to respond to it. All human beings are interested in being loved by others, and all those who are in contact with him express their love and affection for him in some way and make him love them. Obviously, a person who is interested in attracting the love and affection of others, he himself should be the center of love and affection. This is a general and inviolable law that love is a mutual relationship. (Ansarian, nd, p. 61) As the two are placed next to each other in the Holy Qur'an: "He loves them and they love Him" (Surah Mā'idah, verse 54)

Amir al-Mu'minin Ali (AS) also says: “By revealing kindness, love is formed and emerged. Love increases with friendship, human hearts are wild, and whoever loves them, they will turn to him. He who loves people, people will love him.” (Tamimi Amadi, 1366, p. 414) The effects of love are that when a person loves others, he actually finds many companions and friends, each of whom is a powerful arm for man in the affairs of his life, who, when necessary, due to their love and affection for man, rush to help him and quickly untie the knot of their problem and save the human heart from sorrow and grief and save the soul from the suffering and burden of problems. (Ansarian, nd, p. 350) Therefore, one of the effects of parental love for children is the popularity of parents in the hearts of children, which will be very effective in their mental health.

Conclusion

The present study was conducted to explain the role of parental love in the mental health of children from the perspective of the Qur'an and hadiths. The role of parents in mental health as well as other educational issues has been taken seriously in verses and narratives and has been considered a key role in religious teachings, because one of the most important things in education is to establish a relationship between a child and a mentor, and the best kind of relationship is a relationship that is based on love, as Imam Ṣādiq (AS) says: “God has mercy on the servant because of the intensity of his love for his child”, and Imam Bāqir, quoting verses from the Holy Qur'an, says: "Religion is love and love is religion" These words have clearly clarified the importance and place of love in raising children. The verses and narrations obtained from the present study indicate that the parents' love for the child, over time, increases the child's motivation to do things, revives their sense of identity and personality, and motivates them to love. And it increases their motivation for love and better activity and parents can strengthen and flourish moral virtues in their children with love and affection. From another part of verses and hadiths, it was proved that in the light of love, the feelings and emotions of a child can be well developed and make him a worthy and balanced human being in the family and society. It is also one of the important signs of children's mental health. And this is created by the love and affection of parents for their children, not by violence and ruthlessness. From the perspective of the Qur'an and hadiths, parents' love for their children will be very effective in giving hope, socialization, nurturing emotions, building trust and comfort for their children, and will provide a healthy family, followed by a healthy society.

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