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Parent-Child Bond

Most human being have been on one or both ends of a parent-child relationship. Each and every one of us has been affected by this relationship, whether strong healthy bonding was established with both our true parents or we lack parent-child bonding with anyone. Even the elderly still carry much of the learning that took place during their early childhood. The learning that takes place during our early childhood becomes a profound part of our psychological makeup that it is difficult to distinguish which behaviours are within our nature (instinctive) and which are behaviors learned as a result of our nurturing process.

Children are impressionable. Bonding begins as soon as we are born. We begin seeking comfort and avoiding uncomfortable situations. As babies, we begin learning and bonding with those that give care and provide for us on a regular basis. Therefore, it is possible to bond with a parental figure, instead of a true parent. The process of learning begins at this time while we are barely aware of the world around us. That may be the reason why some of our learning extends so deeply into our subconscious.

Actions speak louder than words. Children begin learning from the actions of their parental figures before they can communicate. Even after language acquisition, we continue to observe our parents' behavior and learn from that behavior than from what we are told. There is a saying "Do as I say, not as I do." The act of admonishing a child while continuing in the same bad behavior not only conveys the message that the bad behavior is acceptable, but that hypocrisy is inadmissible as well. As parents, we should not do anything we would not want our children doing. We have a responsibility entrusted to us by God, to be good examples for our children as well as teaching them right and wrong (31:2-20).

Learning during the nurturing process is not only the most crucial but also the most memorable learning that we have. It takes place in the form of rules, teaching, expectations, and communication skills from whoever we establish other sources as we interact more with others and the environment outside the family. This knowledge can be acquired and taught in many ways. How we can choose to accept or refuse. We can experiment and test concepts to gain information. As we develop into adolescents, this learning plays a greater role in our lives. The learning we try to use to surpass our parents. We use this learning to modify and change the bad habits that were learned from our parents. Each generation thinks it can be better than the one before. We can develop replacement nonstandard speech patterns learned in childhood, by more widely acceptable speech patterns for better communication.

Under stress we revert to old ways. However, when we become angry, we revert to our earliest learned speech patterns. Likewise, no matter how hard we try to be better parents than our parents, when under stress we go back to the way our parents raised us. Therefore, an abused child often becomes an abusive parent and it takes much work to overcome this cycle. Frequently, when we are sick we resort to mother's old home remedy for the child. The learning from parent to child runs deep.
Parent-Child Bond cont’d

Learning about God. Many of our ideas about God begin with our parent-child bond. Unlike other concepts we learn during that time, thoughts on God are not directly relevant to our physical well-being or our relations with other people. Religious ideas deal with a relationship between us and an unseen, intangible entity. For many of us, learning about God means learning to trust and obey them in adolescence. We can only take in new information from others and refuse it based on what we have been taught by our parents. 

Religious beliefs are based on others' beliefs. Yet as adolescents, we are still with our parents and generally continue the same religious practices even if we may not fully believe as they do. If a parental figure's value system has spiritual well-being as a lower priority, a child may absorb their parents' beliefs have become part of their inherent nature.

Too many conflicting ideas. With so many existing religious ideas, is it any wonder so few people try to seek the truth? Anybody who has tried to search for the truth of a system of beliefs opens himself or herself to be inundated with mounds of confusing information. We know from the scripture that Abraham examined belief in the idols, the moon, and the sun before he discovered the One who created all (6:76-79). On the other hand, we frequently seek that much more information on religion to consider.

This makes the mathematical proof within the Quran based on the number 19 much more information on religion to consider. We know from the scripture that Abraham examined belief in the idols, the moon, and the sun before he discovered the One who created all (6:76-79). On the other hand, we frequently seek that much more information on religion to consider.


MORAL RELATIVITY VS. GOD'S LAWS

Let there be a community of you who invite to what is good, advocate righteousness, and forbid evil. These are the winners. (Quran 3:104)

I am an American with Iranian heritage who has been in the United States since the age of four. One of the most significant aspects of becoming a submitter to the strait is to come to terms with the huge difference between the Western philosophies and culture I had been raised with and that which I had learned through the Quran. Like it or not, the education system, the media, and of course, the people you encounter have a tremendous influence on a person's thinking, at least on a subconscious level.

When I began attending university three years ago, I took advantage of the resources around me to help me understand and resolve the internal conflicts which had been occupying my mind. I read the classics, the bulk of great social scientists, God, and women, anything which could help me find more knowledge about my parents' that would take care of us. However, if they advocate idol worship, we should not follow them, but continue to treat them amicably (6:174, 9:114, 7:33). As worshipers of God alone, we can be examples for our parents too. They may yet learn from our example.

Children are blessings. Parents should also realize that they do make mistakes and always retain honest communication with their children. Children's frank questions often point out the false beliefs we have in our complex thinking. Children are often included in the list of blessings (38:46, 71:12). Nevertheless, we must be conscious that children can also become idols (7:150, 63:9). So we must take care of our responsibilities to them as children, out of neglecting our duties and worship of God. We know we can teach them the ways of righteousness and pray for God to guide them (2:112). We also must keep in line with the scriptural imgUrl of Augustinianism: to make a pare of them.

Honor your parents. "Honor your parents" is a commandment often found in the scripture (20:11, 16:124, 11:27). The strongest bond. Choosing to make a bond with God and trusting in Him establishes a stronger bond than what we have with any parental figure. As parents or as children, we can take advantage of the strait in our minds to learn about Him (36:22). For most of us, our influence is seen as a blessing to those close to us and they are more likely to listen to others we give the message to.

For those who believed, and their children also followed them in belief, we will have our children join them. We never fail to reward them for any work. Everyone is paid for what he did. [52:21]

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