

Discourse Analysis of Lawful-Quranic Linguistics in line with Children's Educational Psychology

Parham. Nami Fard Tehrani¹  Ali. Karimi Firouzjaee^{2*}  Hatam. Sadeghi Ziazi³  Faezeh. Farazandehpour⁴ 

¹ PhD Candidate of Nuclear Legal Linguist, Department of Linguistics, Faculty of Literature, Humanities and Social Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran

² Associate Professor of Department of Linguistics, Faculty of Literature and Foreign Languages, Payam-e Noor University, Tehran, Iran

³ Assistant Professor of Department of Law, Faculty of Law and Social Sciences, Payam-e Noor University, Tehran, Iran

⁴ Assistant Professor of Department of Linguistics, Faculty of Literature, Humanities and Social Sciences, Science and Research Branch, Islamic Azad University, Tehran, Iran

* Corresponding author email address: alikarimif@pnu.ac.ir

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Islam's method in raising a child is love, advice and advice combined with tolerance and caution, which should be pleasant and effective at the same time. Therefore, punishment is not the first educational factor in Islam, but it is a tool that is used in creating good habits if friendship and love are not beneficial. The purpose of writing this article is to study lawful-Quranic linguistics with a combined descriptive, correlational and content analysis research method, which is in line with the theoretical framework of Norman Fairclough's critical discourse analysis at three levels: description, interpretation and explanation. It is implied in the analysis of Quranic surahs and verses that finally the educational psychology of children has been studied so that we can deliver healthy children to the society in the present society and, somehow, this is important to prevent the occurrence of crime which has a criminal aspect in it. Moreover, it has its own heart. In addition, the method of collecting information is library studies and reliable scientific reference databases.

Keywords: Lawful-Quranic linguistics, Norman Fairclough, Critical Discourse Analysis, Educational Psychology of Children, Raising a Child

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1. Introduction

Our children are our entire future. They will be holding God's message and our Islamic heritage. It's easy to see why the proper raising of our children should be centric in our daily lives. Raising them must be based on the reality of their creation and the teachings of the Quran because God says Himself that the Quran guides mankind to the straightest path and In this section, the language of the Quran deals with the educational psychology of children so that healthy

children are handed over to the society by their parents, and this is also important to prevent the occurrence of crime so that the phenomenon of criminal children does not arise in the future of the country.

2. The value of correct child education from the Quranic point of view

In religion, Islam Allah Almighty commanded us (Muslims) to give honor, respect and obey our parents in entire life except when it comes to the disobedience of



Allah (SWT). Islam raised the status of parents and made it obligatory for Muslims to obey their parents with love and respect. It is the right of parents to be loved and respected but as we all know rights also come with responsibilities and duties. Parents' responsibilities for the upbringing and care of their children are mentioned in many verses of Holy Quran and hadiths.

Allah Almighty said in Holy Quran about the responsibilities of parents in these words: **"O you, who have believed, protect yourselves and your families from a Fire whose fuel is people and stones..."** (Quran, 66:6). Question is how we can save our families from this fire? The answer is very simple we have to show them right path as described by Allah Almighty in Holy Quran and Sunnah of Prophet Muhammad (SAW). We need to teach the difference between right and wrong to our children.

Children are joys of life as well as sources of pride, seeds of arrogance, the cause of distress and allurements. Therefore, we need to be very focused and careful about their upbringing. Children are dependent on their parents and Islam clearly emphasized on their responsibility on forming the child's personality. Islam pays particular attention to the upbringing children in a proper manner.

Children have the rights to be fed, clothed, education and protected until they reached to adulthood. These rights are for both girls and boys there is no difference between their rights. We can say that children are a trust given to the parents. Parents will be held accountable for this trust on the Day of Judgment. Parents are responsible for the moral, ethical and the basic and essential religious teachings of their children which is their responsibility. Allah Almighty says in Holy Quran: **"And those who believed and whose descendants followed them in faith – We will join with them their descendants, and We will not deprive them of anything of their deeds. Every person, for what he earned, is retained..."** (Quran 52:21)

Children's responsibility is not only on father but also on mother as mentioned by Prophet Muhammad (SAW) in one of his hadith in these words: **"Take care! Each of you is a shepherd and each of you shall be asked concerning his flock; a leader is a shepherd of his people, and he shall be asked concerning his flock; and a man is a shepherd of the people of his house, and he shall be asked concerning his flock; and a**

woman is a shepherd of the house of her husband and over their children, and she shall be asked concerning them" (Al-Bukhari). The parents' right to respect from their children is dependent upon the children's right to loving care and guidance of their parents. The future of children depends on the teachings given to them by their parents.

3. Seven Verses from The Quran Concerning Raising Children

Islam enjoins us to have children, but it insists at the same time that they should be good and righteous which requires an intensive effort to raise them properly. The ability to raise children properly is an inherent requirement of marriage in Islam. Children constitute 45 % of the population in Moslem countries. Below we refer to the Quranic verses on the educational psychology of children, which are:

3.1. Education

Indeed, this Qur'ān guides people to the straightest [path] and gives the good news to [the believers] who perform good deeds that they will have a great reward. (Q 17:9)

To have good individuals in a good family and society, we need to raise kids properly. In this article, we will study a few Quranic methods for raising kids.

3.2. Encourage Your Kids

Children are the flowers of the garden of the family. They should be treated with great care. When performing good deeds, use this opportunity to encourage them and give them a positive reaction. How about when they perform bad deeds? Don't be harsh. Rather address their bad deed indirectly, in a way that they would understand that their behavior is unacceptable.

3.3. Remember Your Goal and Don't Overwhelm Them

Parents should teach their children step by step, with the end goal being that they perform good deeds for the sake of Allah and avoid bad deeds for Him too. This is the key element in a child's upbringing: to know that God always sees their deeds and words, and they will be held accountable in the divine court. One way to do that is through telling them Quranic stories.

3.4. *Be a Good Example*

People always seek role models. It helps them understand themselves better and be clear about their decisions, who they are, and what they want to become. Children start by looking for role models in their immediate surroundings — the people they live with. Therefore, they are vulnerable to our mistakes since they may imitate our bad deeds. Is it reasonable to expect kids to behave well when their role models don't? It arouses God's wrath if you do not practice what you preach.

O You Who Believe! Why do you say that which you do not practice? It greatly incurs the wrath of God to say what you do not practice. (Q 61:2-3)

3.5. *Introduce Good Role Models to Their Lives*

As children grow up, they can follow role models who are not necessarily around them. Children learn and follow them with their own capacity. God introduces Prophet Muhammad (s) and Ibrahim (s) as good examples for us. Indeed, there is a good example for you in [the character of] the Messenger; [and] for those who have hope in God and the Last Day and remember God much. (Q 33:21)

Indeed, there is a good example for you in Abraham and those who were with him [i.e., his followers]. When they said to their [disbelieving] people, "We clear ourselves from you and what you worship instead of God, and we disown you. [Indeed,] animosity and hatred have arisen between us forever, unless you [abandon arrogance and] only have belief in God alone". (Q 60:4)

3.6. *Find Good Friends for Them*

Have you heard that you are the average of the few people you spend most of your time with? We—children included—are heavily influenced by our friends. There's a world of difference between a person surrounded by good friends and those surrounded by inappropriate ones. One of the great regrets of the wrongdoers on the Day of Judgment is the friends they had chosen.

And when the wrongdoer will bite his hands and say, "I wish I had taken the [straight] path along with the Messenger. Woe to me! [I Wish] I had not chosen so and so for a friend." (Q 25:27-28)

3.7. *Teachers*

Teachers expose their students to their beliefs and ideas through the many days and hours they spend time with them. Therefore, teachers play a key role in the character of kids. They follow their teachers and copy them. So a teacher can change a person's life. A good teacher is a gift from God.

What we receive from a teacher is like food; it nourishes our spirit and mentality — poisoned teachings poison our spirit. The Quran teaches us to be careful what we eat, including what we feed our soul and mind.

Therefore, the Human being should consider his food. (Q 80:24)

The main research question is how to create a homogeneous relationship between lawful linguistics and the Quran? In my opinion, through the Quran, hadiths and authentic narrations with the help of law, it is one of the most important branches of social sciences that studies the rules governing the relationships between people (real and lawful) in the field of society; This result can be achieved.

4. **Research Literature**

The studies that have been carried out in this field include the following:

4.1. *The Place of Language in the Holy Quran as a Linguistic Heritage in (2017) by Mohammad Amin Mozaheb et al.*

According to Muslims, the Quran is the main religious text of Islam which was verbally revealed to Prophet Muhammad (Peace. Be. Upon. Him.) through Jibril. It is said the holy book is the richest source of Islamic heritage. One of the significant parts of the Quran is its linguistic heritage. This paper strives to report the importance of Language in the Quran. A content-based analysis approach is used as the main tool of data collection and analysis. To achieve this goal, complete text of the Quran has been studied to extract related verses (ayahs). Then, a detailed explanation is given to show the significance of Language based on the Islamic religious text. The results of the related verses (ayahs) show that: 1. Islamic linguistic heritage is not limited to just one language despite the fact that the Quran is written in Arabic, 2. God has promised to save His heritage, 3. Various languages can be regarded as

resources and motives which encourage Muslims to know each other better, 4. Languages are the sings of God (Mozaheb et al., 2017).

4.2. *The Quranic Concept on Human Language: A Preliminary Study on Science-Religion Integration in Studying Sociolinguistics in (2018) by Irwandi*

This paper discusses human language based on the concept of Quran. Human language appears to be a unique phenomenon. The ability of human to communicate with one another in intelligent, symbolic, often abstract speech and writing is considered as a complete mystery to evolutionists. Even, they are unable to elucidate how language originated. Unfortunately, there is also insufficient theory which explains not only how human speech came about, but also why there are many different languages which have been developed in the world. In the paradigm of science-religion interconnection, such case can be connected to the exploration of verses of Quran which discusses human's language. Three concepts are discussed in the paper, namely the origins of human language, human brain and language, and ethics of speech in the view of Quran. These concepts are important in the study of sociolinguistics since it concerns on how language is used by human (Irwandi, 2019).

4.3. *A literature review on quranic linguistics as a psychospiritual therapy medium in (2022) by Wan Azman Wan Mohammad, Suhaila Zailani Hj Ahmad and Kaseh Abu Bakar*

Quranic therapy is an approach practiced by individuals who suffer from psychospiritual problems to self-heal. Quran possesses spiritual values which can assist in treatment. This approach indirectly involves linguistic elements as the therapeutic basic medium by engaging in recovery and treatment activities such as reading, recitation and teaching the meaning of Quran. However, non-holistic implementation of linguistic element in Quranic therapy practice reduced the effect of patients psychological and spiritual recovery due to the lack of understanding of and appreciation to the messages of Quran. Therefore, this study is aimed at examining the relation of linguistic elements to the Quranic message being conveyed and revealing the importance of Quran as a psychospiritual therapy medium. This study is a qualitative research work using content and thematic

analysis. Content analysis was classified according to themes based on the linguistic aspects of Quran (phonology, morphology and semantics). It was found that phonology (sound) reinforced appreciation of the message of Quran through mental effects of Quran reciter and listener. Morphology (word structure) of Quran was also identified as the foundation to the meaning or interpretation of Quran. Meanwhile, comprehension and appreciation of all messages being conveyed in Quran require a mastery in semantics (meaning) because the meaning of Quran is influenced by various factors. In short, the linguistic aspects are closely linked in influencing the message being delivered besides having the role of reinforcing the understanding and appreciation of content of Quran that enables patient recovery from the psychospiritual problems. This study carries an implication towards the role of the Quranic language in complementing psychospiritual therapy (Wan Mohammad et al., 2022).

4.4. *Innovative Approach in Understanding Quranic Linguistics Miracle Using Methodology of Al-Tawlidiah "ATaWM&Mgg" in (2023) by Asma Abdul Rahman*

This study investigated the application of the ATaWM&Mgg method to the teaching of Arabic linguistics at four universities in Malaysia. It focused on teaching morphology, phonology, lexicology, syntaxes, semantics, and etymology skills to non-native Arabic as foreign language students. A five-Likert-scale questionnaire consisting of 319 items was developed and categorised into five sub-scales based on the ATaHM&Tf method. The sub-scale questionnaire consists of lectures and methods to learning Arabic linguistics (ATaWM&MggALM), Arabic speaking (ATaWM&MggASS), Arabic listening (ATaWM&MggALS), Arabic reading (ATaWM&MggARS), and Arabic writing (ATaWM&MggAWS). A random sampling method was used, where 200 respondents from four public universities in Malaysia were selected. The findings of this study show a positive correlation between the methods of studying Arabic linguistics. The five null hypotheses to examine the differences in the study were rejected as there was a significant association between the universities for each sub-scale. Similarly, five null hypotheses to test the differences in the learning process showed a significant correlation between

genders for each sub-scale. This method has been applied in Malaysian universities and international universities such as the Universities of Saudi Arabia, UAE, and university Beirut, Universities in Maroc, and has obtained intellectual property (IP) by USIM (Abdul Rahman, 2023).

4.5. *The polysemy of the word "Tughyan" in the Holy Quran with a linguistic approach in (2024) by Mohammad Ali Salmani Marvast et al.*

Lexical polysemy is one of the most important topics that can be proposed in semantic studies in the field of linguistics. In linguistic studies regarding the meanings of words, we are always faced with concepts that are affected by the units and elements that accompany them. This influence is so much the semantic analysis of the word without considering the relationship between these elements is impossible. Focusing on the context and structure of the sentence after the etymology and historical course of a word proves its multiple meanings well. Achieving an accurate interpretation of the Holy Quran, which is one of the major goals of Quranic research, depends on the accurate understanding of the words of the Holy Quran. This research is focused on multiple meanings of Tughyan (Insurrection) in the Holy Quran, to find out its exact meaning. The course of meaning of this word in the verses of the holy Quran has been reviewed with its multiple aspects in relation to the central core of meaning and most importantly the influence of the accompanying units of the word Tughyan by referring to the interpreted versions of the holy Quran has been reviewed. This research shows that the word Tughyan is one of the words with multiple meanings in the Holy Quran, which has many aspects such as misguidance, cruelty, disbelief, rebellion and disobedience, arrogance and deities other than God, and all these meanings have a conceptual connection with the main core of the meaning (Salmani Marvast et al., 2024).

5. Methodology

The research method in this study is combined; Because the problem of critical discourse analysis is carried out through descriptive-analytical research method including correlation and content analysis, which we are

faced with two variables in terms of quantity, so that the independent variable in the current research; Lawful Linguistics - Quranic and dependent variable; Children's educational psychology, which can be said to be the science of law, arises from the heart of social sciences, and the position of law in the Quran is clear and evident.

6. Theoretical Framework

The theoretical framework of the research is Norman Fairclough's analysis of the critical discourse of some verses of the Holy Quran in order to achieve the Quranic rights of children through three levels: description, interpretation and explanation. We want to achieve the educational psychology of children.

7. Results and Analysis

More than 24.1% of the world's population is Muslim, with an estimated total of approximately 1.9 billion. Muslims are the majority in 49 countries, they speak hundreds of languages and come from diverse ethnic backgrounds. The city of Karachi has the largest Muslim population in the world. Moreover, Muslims have the highest fertility rate of any religious group – an average of 2.9 children per woman, well above replacement level (2.1), the minimum typically needed to maintain a stable population. In the discussion of religious beliefs Saudi Arabia's population is 97.1 percent Muslim. The Sunni branch of Islam is the official state religion. Most recently, Indonesia was one of the top destinations for Muslim travellers in the Mastercard-CrescentRating *GMTI 2023.

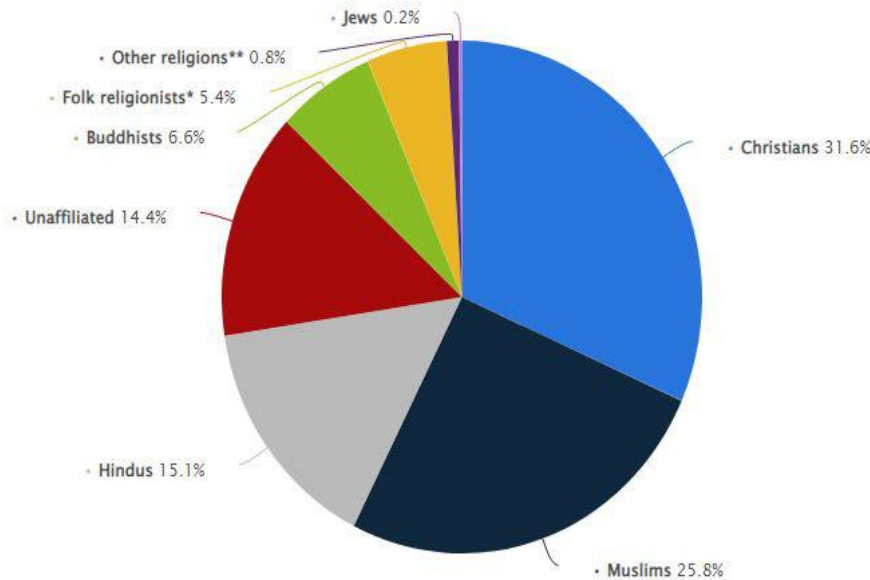
The final passage that refers to ummah in the Quran refers to the Muslims as the "best nation" and accordingly led to it being as an exclusive reference to Islam. Islam has influenced the development of society through its contributions to educational, cultural, social, welfare, and political development. Islam enjoins man to purify his soul and to reform his daily life - both individual and collective - and to establish the supremacy of right over might and of virtue over vice. Thus, Islam stands for the middle path and the goal of producing a moral man in the service of a just society. a complete way of life. Finally, Islamic countries are considered the best

* Global Muslim Travel Index

destinations for the growth and upbringing of children from the point of view of lawful-Quranic linguistics.

Figure 1

Religions Distributions



The results of the above statistical chart (2024) indicate that European countries and the United States of America, and often countries with unlimited democracy, by spreading corruption and prosperous life to Islamic societies, induce their own religion, and this causes the addition of proselyte to Christianity. It has become Protestant, but due to the lack of access to innovation and new sciences, Islamic countries cannot create such a life for the people of their countries, but in terms of ideals and moral and spiritual values in the education of children, it can be said that they are in the first place in the world, but not Islamic countries are extremist and as you can see, few people have converted to Islam.

8. Conclusion

Some basic rights of children are mentioned below:

- Children have the right to be fed, clothed, education, protection until they reached to adulthood. Protection means protection against moral and physical harm.
- Parents should give a good name to their child.

- It's the responsibility of parents to develop the child's personality in all fields.
- In Islam education is not limited to bookish knowledge but includes moral and religious training also. It means healthy all-round growth of child's personality by giving them both religious and bookish knowledge or we can say worldly knowledge. It is famous hadith of our beloved Prophet Muhammad (SAW) in which He (PBUH) said: **"The best of you is one who gives a good education (intellectual and moral) to his children"**.
- Children need to be loved, kissed and special treatment by their parents. Parents should treat their children with love and leniency but in some cases where they need strictness, it is also allowed.
- This means that parents should not spend all that they have their own comforts and luxuries but must make a board for children's progress after the parents die.

- Parents should teach children Islamic manners and etiquettes in accordance with the beautiful example of the Prophet Muhammad (SAW).
- Parents should also give them learning to read and recite the Quran from an early age when the child's memory finds it easy.
- It also includes the development of the regular performance of Prayer between the ages of 7 and 10.
- The respect that parents impart to their children will help them to become respectable, responsible, kind, friendly, obedient, patient, humble and honorable children and human being for their entire life.

In short, it is the duty of the parents to keep in mind the following things mentioned above concerning their children so that they may not be corrupted under the influence of undesirable suggestions. Parents should teach their children Islamic teachings as well as worldly so that they get success in this life and hereafter too.

9. Further Points

- Show your love and affection, and provide a safe and calm environment for your children.
- Never insult them, but it must be made clear that a bad deed is bad and should be avoided.

It's worth mentioning a good society and family come from good individuals. We must raise our children properly. In this article, we studied some of the ways of raising children based on Quranic teachings. Children are the flowers of the garden of the family. They should be treated very carefully. Encourage them when they perform good deeds, give them positive feedback, and beware not to be harsh when they make mistakes — try to address their mistakes indirectly and let them understand that you are not pleased. People, children, in particular, have an inclination to follow a role model. Children primarily follow their parents, so an important element of raising children is to behave the way we want them to behave.

Authors' Contributions

Authors contributed equally to this article.

Declaration

In order to correct and improve the academic writing of our paper, we have used the language model ChatGPT.

Transparency Statement

Data are available for research purposes upon reasonable request to the corresponding author.

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Declaration of Interest

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Ethical Considerations

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