RAISING CHILDREN IN ISLAM

SHAYKH ABDUR RAZZAQ BIN ABDUL MUHSIN AL-BADR
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2. *Hajj & Refinement of the Souls.*


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2. The ‘Allāmah Shaykh Ibn Bāz (رحمة الله عليه).

3. The ‘Allāmah Shaykh Muhammad Ibn Sālih al-‘Uthaymin (رحمة الله عليه).

## ARABIC SYMBOL TABLE

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### Arabic Symbols & their meanings

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<th>Meaning</th>
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<tr>
<td>حفظه الله</td>
<td>May Allâh preserve him</td>
</tr>
<tr>
<td>&lt;&lt;&lt;&lt;&lt;&lt;&lt;&lt;</td>
<td>(i.e. a male companion of the Prophet Muhammad)</td>
</tr>
<tr>
<td>سبحة الله</td>
<td>Glorified &amp; Exalted is Allâh</td>
</tr>
<tr>
<td>علیه</td>
<td>(Allâh) the Mighty &amp; Sublime</td>
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<td>بالتغییر</td>
<td>(Allâh) the Blessed &amp; Exalted</td>
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<td>(Allâh) the Sublime &amp; Exalted</td>
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<td>عليه السلام</td>
<td>May Allâh send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
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<td>May Allâh send Blessings &amp; Safety upon him and his family (i.e. Du‘ā made for the Companions of the Prophet Muhammad)</td>
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<td>رضي الله عنه</td>
<td>May Allâh have mercy upon him</td>
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<td>رضي الله عنهما</td>
<td>May Allâh be pleased with them (i.e. Du‘ā made for the Companions of the Prophet Muhammad)</td>
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<tr>
<td>(Allâh)</td>
<td>(Allâh) His Majesty is Exalted</td>
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<td>(Allâh)</td>
<td>May Allâh be pleased with her (i.e. a female companion of the Prophet Muhammad)</td>
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Indeed, all praise and thanks are for Allāh. We thank and praise Him, seek His assistance and forgiveness, and we repent to Him. We seek refuge with Allāh from the evils of ourselves and the ill consequences of our deeds. Whomever Allāh guides, none, can misguide; and whomever Allāh misguides, none can guide. I testify that there is no deity worthy of worship in truth except Allāh alone who has no partners; and I testify that Muhammad is His slave and Messenger (May Allāh raise his rank and grant him, and the whole of his family and companions much peace). As to what follows:

O brothers in Islām, indeed, the topic of this short reminder is a crucial one that every Muslim should give serious care and importance to. It is a tremendous yet dangerous topic that every Muslim needs to be aware of. Our topic is about raising children in Islām: disciplining, educating, straightening, and polishing the youth’s behavior. This is a great responsibility upon the head of the affair — the father. A severe threat has been reported in numerous ahādīth and texts to the one who neglects this trust, disregards this obligation and leaves off Allāh’s instructions regarding the children.
INTRODUCTION

Just as the children will be asked about their dutifulness and kindness to their parents and the fulfillment of their commands on the Day of Judgement, so will the parents about their children. Every single of one us on the Day of Judgement when standing in front of Allāh (تَبَالَغَهُمُ اللَّهُ) will be asked about his child. ‘Abdullāh Ibn ‘Umar, the magnificent companion (رضي الله عنه ورضي الله عن ابن عمر) said:

أَدْبِهِ وَلَدَكَ فِإنَّكَ مَسْؤُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ، يَمَا أَدْبَتْهُ وَمَا أَلَّمَهُ؟

“Discipline your child, for verily, you are responsible for him on the Day of Judgement: with what did you discipline him and what did you teach him?”

Allāh (تَبَالَغَهُمُ اللَّهُ) will ask you on the Day of Judgement about your child: Upon what did you cultivate him? What did you teach him? With what did you strengthen him? Allāh (تَبَالَغَهُمُ اللَّهُ) will ask you regarding this on the Day of Judgement, so upon you—O Muslim—is to prepare a response for that Day.
CHILDREN ARE AN AMĀNAH (TRUST)

Allāh (سُبْحَانَهُ وَتَعَالَ) says:

إِنَّمَا أُوْلَٰٓدُكُمْ وَأَمْوَالُكُمْ فَتَنَّةٌ

"Your wealth and your children are only a trial."
[Sūrah at-Taghābun 64:15]

Allāh honored you and bestowed upon you sons and daughters as a trial for you — a test, a tribulation — so that it can be observed whether or not you will take care of them, discipline them, teach them and straighten their behavior; or, will you neglect this trust or put this obligation to waste. Surely, from the attributes of the believers whose faith and salvation has been confirmed is their keeping of the Amānah (what they have been entrusted with) as Allāh (بِنَازِلِهِ وَمَعَهُ مَعَالَةٍ) has said in the beginning of Sūrah al-Mu‘minūn while mentioning the attributes of those whose faith has materialized:

فَقَدْ أُفْلِحَ الْمُؤْمِنُونَ

"Successful indeed are the believers." [Sūrah al-Mu‘minūn 23:1]
CHILDREN ARE AN AMĀNAH (TRUST)

Then He mentioned their attributes, from which are:

“Those who are faithfully true to their Amānāt (plural of Amānah: all the duties which Allāh has ordained, honesty, moral responsibility and trusts) and to their covenants; (8) and those who strictly guard their (five compulsory congregational) Salawāt (prayers) (at their fixed stated hours). (9) These are indeed the inheritors. (10) Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.” [Sūrah al-Mu’minūn 23:8-11]

Being faithfully true to the Amānah:

“O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt
(things entrusted to you, and all the duties which Allah has ordained for you.” [Surah al-Anfāl 8:27]

So neglecting the Amānah is a seriously dangerous matter, and keeping the Amānah is an attribute of the wholesome believers whose faith has been actualized along with their happiness in the life of this world and the Hereafter.

"Those who are faithfully true to their Amānāt (plural of Amānah: all the duties which Allah has ordained, honesty, moral responsibility and trusts) and to their covenants.” [Surah al-Mu’minūn 23:8]

What is the meaning of they are “faithfully true to their Amānāt and their covenants?” It means that they truthfully take care of those whom Allah has placed under their care: they safeguard this obligation, “Their Amānāt.” And from the greatest of these Amānāt is that which is in front of you, your child — son or daughter. It is a gift from Allah with which He favored you:
CHILDREN ARE AN AMANAH (TRUST)

“To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.” [Surah ash-Shûrah 42: 49]

So the child is a gift from Allah, whether son or daughter and by Allah you will be asked about him or her on the Day of Judgement—Allah will ask you about this child! It has been reported in the two Sahîhs on the authority of ‘Abdullâh Ibn ‘Umar (صلى الله عليه وسلم) who said that the Messenger of Allah (صلى الله عليه وسلم) said:

كُلُّكُمْ رَآءٍ وَكُلُّكُمْ مَسْتَوْلٌ عَنْ زَيَّتَيْهِ

“All of you are shepherds and each is responsible for his flock.”

And he mentioned in another Hadîth:

وَالرَّجُلُ رَآءٍ عَلَى أُهُلِ بَنِيَّهِ وَ هُوَ مَسْتَوْلٌ عَنْ زَيَّتَيْهِ وَ الْمَرَأَةُ رَآءٍ عَلَى أُهُلِ بَنِيَّةَ زَوَّجَهَا وَ وَلَيْدِهِ وَ هِيَ مَسْتَوْلَةٌ عَنْهُمْ.

1 Sahih al-Bukhâri (5188).
"The man is the guardian of the family of his household and is responsible for his subjects, and the woman is the guardian of her husband's home and his children and is responsible for them." 2

Therefore, you are a shepherd and responsible for this flock: your daughters, sons and the people of your household; and Allāh (سبحان وتعالی) will hold you to account for them on the Day of Judgement.

2 Al-Bukhārī and Muslim reported it.
A child—without a doubt—is influenced by his father, influenced by his behavior, manners, interaction [with people] and religion; he is the most influenced by his father as was said:

وَيَنْشَأُ نَاشِئًا إِلَيْهِمْ يَا بَيْنَا

عَلَى مَا كَانَ عَوَّدَهُ أَبُوُهُ

“A youngster from the youth will grow up amongst us based upon what his father accustomed him to.”

If you accustom your child to observe the commands of Allâh and fulfill His obligations, and with noble character, lofty etiquette and good speech; he will grow up upon that. However, if you accustom him at an early age to what is contrary to that, he will grow up upon that. Thus in many cases, the righteousness and wickedness of children is a result of the righteousness and wickedness of their fathers. If the father is pious and steadfast, the child will be thus; and if the father is corrupt and wicked (and refuge is sought with Allâh
from this), then the child will be thus—and it might be the opposite in some cases. Hence it has come in the two Sahihs from the Hadith of Abu Hurayrah (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said:

"Every child is born on the natural disposition (i.e., upon Islām). It is his two parents that convert him to become either a Jew, Christian, or Fire-worshiper; just as the beast gives birth to a completely formed baby—unless you mutilate it—do you notice any mutilation on it?" ³

The Messenger draws an example for us from our reality that we can understand, he said:

"Every child is born on the natural disposition,"

³ Al-Bukhāri and Muslim reported it.
"...Allah's Fitrah (i.e., Allah's Islamic Monotheism) with which He has created mankind. No change let there be in Khalq-illah (i.e., the religion of Allah — Islamic Monotheism), that is the straight religion, but most men know not." [Surah ar-Rum 30:30]

So every child is born on the natural disposition, if he deviates from it, he will become either a Jew, Christian, Fire-worshiper or a wicked criminal; and this is mostly caused by the father’s negligence or his being a corrupt role model for the child (and refuge is sought with Allah):

"Every child is born on the natural disposition (i.e., upon Islam). It is his two parents that
convert him to become either a Jew, Christian, or Fire-worshiper.”

Then he (ṣallālAllāhūaṣnāmūdīnā) stroke a parable for us regarding this, he said:

كَمَا تُنْتَخِبُ الْبَهِيمَةُ بَهِيمَةَ جَمْعَاء

"...just as the beast gives birth to a completely formed baby.” ⁴

An animal is always born fully formed with its limbs perfect and free from defects; none of its parts are amputated or defective, it is born fully complete as witnessed and known by us. He then said:

هَلْ تَجَسُّونَ فِيهَا مِنْ جَذَعَاءَ

"...do you notice any mutilation on it?"

Meaning, have you ever seen an animal that was born amputated? Never!

إِلَّا أَنْ تَكُونُوا أَنْتُمُ الَّذِينَ تَجَدَّدُونَهَا

"Unless you mutilate it.” ⁵

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⁴ Al-Bukhāri and Muslim reported it.
⁵ Sahih Muslim (2658)
THE FATHER MOLDS HIS CHILD

If you find an animal whose hand, nose or hand is mutilated, or whose ear is broken; then know that this is from its shepherd, he caused it either by negligence or intentional doing. Like this, a child is born on the natural disposition—upon Islām—so if he learns to lie or cheat, or wickedness, misguidance and abandonment of the Salāh (prayer) or anything else; then this is not from his natural disposition, it is outside of it and due to his upbringing. The wickedness of a child is a result of his upbringing: either the upbringing in his home is not sound, or he is affected by the upbringing in the streets. And the influence in the streets is more dominant than the one in the home, and this has been witnessed. Sometimes the child might be righteous and steadfast but then becomes corrupt, Why? Where did he learn this wickedness? He learned it from the streets.
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THE OBLIGATION TO PROTECT ONE’S CHILD FROM THE HELL-FIRE

Thus what is mandatory — O brothers — is that we carry out this responsibility, give care to this flock and fulfill their obligations as required. Allāh (سبحانهم) says:

"O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allāh in that which He commanded them, but do that which they are commanded." [Sūrah at-Tahrīm 66:6]

"Ward off from yourselves and your families a Fire," this is an instruction that is mandatory for every Muslim — i.e., to protect himself and his family (which includes his wife, child and whoever is in his care and guardianship) from the Fire. From the descriptions of
the Fire is that its “fuel is men and stones,” (and refuge is sought with Allâh) and over it “are set angels strong, severe, who resist not Allâh in that which He commanded them, but do that which they are commanded.” [Sûrah at-Tahrîm 66:6]

With what will we protect ourselves from the Fire? With obedience to Allâh (بِعَمَّامَةِ عَلَى لِعَبْدِهِ) by fulfilling His commands while being submissive to His legislation. ‘Alee Ibn Abee Talib, the magnificent Companion (رضي الله عنه), said concerning the meaning of, “Ward off from yourselves and your families a Fire:”

أَدْبِرُوهُمْ وَ عَلَّمُوهُمْ.

“Discipline and educate them.”

This is the meaning of warding off the Fire from them. And al-Hasan al-Basrî (رضي الله عنه) also said regarding the same verse:

مَرُوهُمْ بِالْقَرَآئِضِ وَ عَلَّمُوهُمْ الْخَيْرَ.

“Command them with the obligatory acts and teach them the good.”

Therefore, protecting one’s child from the Hell-fire is fulfilled with two important, magnificently tremendous
matters that must be observed: Discipline and education, disciplining and teaching the child:

1. "Discipline them:" You cultivate them to have beautiful character, good traits, and praiseworthy etiquette and to preserve the commands of Allāh. Also, you cultivate them upon piety, truthfulness, keeping the ties of kinship, fulfilling promises and trusts and remaining distant from any dispraised manner like bawdiness, indecent speech, swearing, lying, mocking and ridiculing; you strive in an utmost manner to protect your child from all of this.

"Teach them:" You teach them what will benefit them from the good: teach them the obligations and commandments [of Islām] and the Sunan and strongly recommended acts—direct them to goodness. And if you do not have much knowledge, then upon you is to take them to the people of knowledge (the scholars) who will teach, cultivate, raise and strengthen them, and mend their behavior as well.

Education and Discipline are two matters that must be observed in order to protect them from the Fire. The people of knowledge say that you begin teaching the toddler about who Allāh (بَالٰلِهَ) is when he starts to get older. Hence it is legislated that the first thing the
toddler should be coached to say is: “La Ilah Illa Allâh Muhammad Rasûl-ullâh” (There is no deity worthy of worship except Allâh [and] Muhammad is the Messenger of Allâh). So from infancy the child should be taught to say, “La Ilah Illa Allâh Muhammad Rasûl-ullâh.” He should be accustomed to say this statement as soon as he begins to talk, it is to be said to him: “Say, ‘La Ilah Illa Allâh,’” while pointing with his finger like this: singling out Allâh (أَنْبَأْنَا مُحَامًٰدَا) alone in His worship. So the child grows up from infancy while singling out Allâh alone in worship, he says: “La Ilah Illa Allâh,” meaning, there is none that deserves to be worshiped in truth except Allâh: so he knows this from the time that he began talking.

And after he begins to actually talk, he is to be taught to fear Allâh, it is said to him: “Allâh created us and brought us into existence; He is our Creator, our Originator (أَنْبَأْنَا مُحَامًٰدَا).” Also, he should be taught and told: “Allâh created us for worship, to worship Him alone, obey Him and fulfill His command as Allâh (أَنْبَأْنَا مُحَامًٰدَا) said:

وَمَا خَلَقْتَ إِلَّا إِلَىَّ تُوَلَّدُونَ
"And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone)."

[Sûrah adh-Dhariyat 51:56]

He likewise is to be taught that Allâh (سُبْحَانَهُ وَتَقَلَّبَانَ) is above His throne, He is All-Aware concerning us, and that none of our secrets is hidden from Him. He is taught and told: “Allâh sees you wherever you are, hears your voice and speech and He is above His throne (سُبْحَانَهُ وَتَقَلَّبَانَ). He sees you and knows you and none of your secrets are hidden from Him.” Also, he is to be taught the Taqwâ of Allâh. It should be said to him: “Keep your duty to Allâh and fear Him.” He is to be cultivated upon these matters from an early age; then he should be taught the Prayer as has been reported in the Musnad and Sunan from the Prophet (صلى الله عليه وسلم) that he said:

مُرُوا أُبْتِنَاءَ كُمْ بِالصَّلَاةِ لِيُسْتَبِعَ سَبِيعٌ وَأَضْرَبُوهُمْ عَلَيْهَا لِعَشْرِ سَبِيعٍ وَقَرَفَّوا بَيْنَهُمْ فِي أَلْمَصَاحِيْعِ

“Command your children to pray at the age of seven years and hit them to do so at ten, and separate them in their beds.”

6 Abû Dâwud and at-Tirmidhi reported it.
This Hadīth encompasses three matters that we should establish with the children:

1. Ordering them with the Prayer once they reach the age of seven, Allah (سُبْحَانَهُ وَتَامِئْذَ) says:

أَوْمَّئِي أَهْلُكَ بِالصَّلَاةِ وَأَصْطَبَرْ عَلَيْهَا لَا تَسْتَلْهَا رَقَاً

"And enjoin the Salāh (the prayer) on your family, and be patient in offering them. We ask not of you a provision (i.e., to give Us something: money); We provide for you. And the good end (i.e., Paradise) is for the Muttaqūn (pious and righteous persons)." [Sūrah Tāhā 20:132]

Ordering the child with the Salāh requires patience and endurance, so do not become annoyed or weary, rather, strive against yourself in this matter. Some fathers will perhaps order their children with the Salāh once, twice, thrice and then he sees that his son is lazy regarding it so he leaves him completely; while others (and refuge is sought with Allāh from this) have
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reached the level where they would say: “May Allāh make it so that you do not pray!” They supplicate against their children, and this is from the gravest of mistakes. Instead, one must be patient and not supplicate against his child, Allāh says:

سَتَأْمَرُ أَهَلَّكَ بِالصَّلَاةِ وَالصَّيْطَرِ

“And man invokes (Allāh) for evil as he invokes (Allāh) for good, and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allāh! Curse him" and that one should not do, but one should be patient].” [Sūrah al-Isrā’ 17:11]

So that is hastiness and hastiness is from the devil while deliberateness is from The Most Merciful. Do not do be hasty, but instead, be deliberate and patient and take your time. Be forbearing and enduring with your children. Deal with them with clemency and invite them to offer Salāh in the Masjid. Thus Allāh said to His Messenger:
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“And enjoin Salāḥ (the prayer) on your family, and be patient in offering them.”

The matter is one that requires patience and a lack of weariness and annoyance—you must be patient upon it! Allāh (سُبْحَانَهُ وَتَعَالَ) says:

وَأَذْكُرُ فِي الْكِتَابِ إِسْمَعِيلَ إِنَّهُ كَانَ صَادِقًا الْوَعْدَ
وَكَانَ رَسُولًا بَنِيٍّا وَكَانَ يَأْمُرُ أَهْلَهُ بِالْصَّلَاةِ وَالْزَكَّاةَ وَكَانَ عِنْدَ رَبِّهِ مُرْضِيًا

“And mention in the Book (the Qur'ān) Ismā’īl. Verily! He was true to what he promised, and he was a Messenger, (and) a Prophet. And he used to enjoin on his family and his people Salāḥ (the prayers) and the Zakāh, and his Lord was pleased with him.” [Sūrah Maryam 19:54-55]

He ordered his family with the Salāḥ, and this was from the tradition and way of the Prophets ( عليه السلام): They use to enjoin the Salāḥ on their children and were patient upon that. So it befits us to imitate them and follow their example and their methodology so that we can be raised
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amidst their company on the Day of Judgement. And what we mean by this matter—commanding the children with the Salāh—O brothers, is that once the child reaches the age of seven, we order him to pray, saying: "Pray the Salāh O so and so, upon you is to pray, the Salāh is an obligation, it is mandatory, abandoning the Salāh is disbelief." We teach them these affairs and coach them to perform them at the age of seven.

2. "...and hit them to do so (pray the Salāh) at ten;" and if he is lazy and prefers to play while having reached ten years old and does not pray or leaves the Salāh, then we must hit him so that he can be heedful and know that the affair is a dangerous one and should not be taken lightly. However, when we strike the child, we do it to discipline him not to destroy him: we correct him with a hit so that he becomes disciplined, stronger and thus directed towards the Masjid while we accompany him. This is the second manner:

\[\text{وَاضْرِبْهُمْ عَلَيْهَا لِعَشْرٍ} \]

"...and hit them to do so (pray the Salāh) at ten."
3. "Separate them in their beds:" If the child reaches the age of ten and nears the time when he would have a wet dream—you must pay attention to this matter—separate them in their beds. Do not allow them to sleep under the same sheet or ones that are close to each other, because this will lead to what is after it (and refuge is sought with Allāh). Thus the children will be accustomed to good manners and values like this, and they are also to be disciplined to keep away from wickedness and immoral behavior from a young age.

"Separate them in their beds," meaning, do not allow them to sleep under the same cover, rather separate them; because their sleeping together under the same cover will lead to serious disasters and dangers whose outcome is dispraised (and refuge is sought with Allāh): matters like fornication, homosexuality and other than that from the lewd acts that are prevalent in some places. And from the greatest reasons for this is negligence in the upbringing. Allāh (سُبْحَانَهُ وَتَعَالَ) says:
O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr Salāh (Morning Prayer), and while you put off your clothes for the noonday (rest), and after the 'Ishā' Salāh (l ate-night prayer). (These) Three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending to each other. Thus, Allāh makes clear the Āyāt (the Verses of this Qur'ān, showing proofs for the legal aspects of permission for visits) to you.
And Allah is All-Knowing, All-Wise.” [Surah an-Nur 24:58]

Who pays attention to this magnificent manner? “Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions:” before the Fajr prayer, when you take off your clothes for the noonday rest and after the 'Ishā' prayer— a time for rest, a time for sleep and a time for the taking off of clothes. During these times, the child must seek permission before he enters into your room. Why? So that he does not see exposed private parts. Every matter that invites to wickedness and leads to immoral behavior and evil, the Book of Allah and the Sunnah of His Prophet (صلى الله عليه وسلم) have come with its prevention. These are matters that we must pay attention to when raising children; we must be heedful of them and give them their due care:
“Command your children to pray at seven years old and hit them to do so at ten, and separate them in their beds.”

We separate them in their mattresses, and we also separate them from companions associated with evil and corruption—this is a serious matter. If I notice that my son is accompanying Zayd and ‘Ubayd, who are known for corruption, I will separate and prevent him from them, as mixing and hanging out with them will cause him to become corrupt and misguided. A person is influenced by his associate and close companion. How many youth have deviated (and refuge is sought with Allâh) and fallen into wickedness, immoral behavior, drugs, and leaving Allâh’s obedience because of evil and corrupt associates and a negligent father?! The father must be aware and closely observe whom his child walks with, whom he befriends, whom he mixes with and who his companions are. He must pay attention to this and if there is a corrupt, vile, lewd and
bawdy individual from amongst them who does not fulfill the commands of Allāh (تّبَارَكَ وَجَلَّ), he warns and restrains his child from him in the most severe manner. This is a grave matter O brothers. The Salaf would say:

لا يُسْتَلُّمِرَ الْأَنْثَى مَعَ كُلِّ مَنْ شَاءَ

"It is not befitting for a person to walk with whomever he wishes."

Rather, a person should only walk with the people of uprightness, goodness, piety and Taqwā. There is no objection to this, and it is actually befitting that you say to your son: "Walk with so and so, accompany so and so, he has goodness in him, so and so has righteousness in him, so and so observes the Salāh, walk with him

Translator's note: The term "Salaf" refers to the pious predecessors from the first three generations of Islam (i.e., the Companions, their Successors, and the Successors of their Successors) whom the Prophet (صَلَّى الله عَلَيْهِ وَ سَلَّم) praised when he said:

"The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e., the next generation)." [al-Bukhārī, 6429]
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and safeguard your accompaniment of him.” Teach him these matters while also preventing him from walking with evil associates and companions. So this matter of disciplining and teaching is a crucial one, O brothers.
There are directives that have been explained in the Book of Allah and Sunnah of His Messenger (ﷺ) that aid in rearing children; and we greatly need these helpful manners for raising children before and after their arrival.

1. **Choosing a Pious Wife:**

Before the children’s arrival, from the matters that aid in their upbringing, rectification of their behavior and growing up in a righteous manner is choosing a pious wife [and mother] for them. From the beginning, you select a wife known for steadfastness, piety, religion, and Taqwā since she will be a means of assisting you in their upbringing. Thus, it has come in an authentic Ḥadīth from the Prophet (ﷺ) that he said:
A woman is married for four things: for her wealth, her lineage, her beauty, and for her religion; so choose the one who has religion—may your hand be besmeared with dust.”

The religious woman who is pious, steadfast and observant of Allâh’s commands will assist you in raising the children; and if she is the opposite of that, then she will be of no help to you and will perhaps be harmful to you in their upbringing and cultivation. So this is the first matter: choosing a righteous wife that will be helpful to her husband in rearing and disciplining their children.

2. Invoking Allâh (الله) for Righteous Children:

Before and after their arrival, always ask Allâh for the rectification of the offspring, say: “O Allâh, indeed, I ask you for righteous offspring,”

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8 Sahih Muslim (1466) and Sahih al-Bukhârî (5090)
as has come in the supplication of the servants of The Most Merciful at the end of Sūrah al-Furqān:

"Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders for the Muttaqūn (pious)." [Sūrah al-Furqān 25:74]

So this is from the supplications of the righteous believers, the servants of The Most Merciful; they implore Allāh (الله) to grant them a family and progeny that will be the delight of their eyes. And the eye is delighted by the sight of a child who is righteous, steadfast, and observant over the command of Allāh. However, if the child (and refuge is sought with Allāh) is an immoral, corrupt, wicked criminal, then the father will always be unhappy, embittered and disgusted to the fullest extent. Hence, it has been legislated that you constantly invoke Allāh (الله) to provide you with righteous children. Allāh (الله) says:
“And when My slaves ask you (O Muhammad) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).” [Surah al-Baqarah 2:186]

If you supplicate to Allah insistently and with truthfulness, He will answer your supplication, fulfill your hopes, and satisfy your request. Ibrāheem (عَلَيْهِ السَّلَام) used to supplicate with:

“ربى هب لي من الصالحين”

“My Lord! Grant me (offspring) from the righteous.” [Surah as-Safāt 37:100]

Therefore, ask Allah to grant you righteous offspring, and if you already have children, then ask Him to rectify them for you, say:
"O Allah rectify my son, O Allah make him grow in a safe manner, O Allah straighten him, O Allah teach him, O Allah grant him understanding, O Allah direct him to the most upright of his affairs,"

Accordingly, supplicate to Allāh (بُرَاءَةَ وَبَنَانِ) for your son, and do not supplicate against him. If his evil intensifies and his corruption increases and so on and so forth, do not supplicate against him; because it might coincide with an hour in which supplications are answered, and thus your supplication against him will be responded to. Pray for him for righteousness, guidance, steadfastness, piety, to keep the ties of kinship, perfection, and observance [of the rights of Allāh]. Increase in beseeching Allāh and do not despair from the Mercy of Allāh. Do not lose hope of Allāh’s mercy. Be persistent in invoking
Allāh ( سبحانه وتعالى) will answer you and reward you for that with the most tremendous of rewards. So this is also from the helpful causes for rearing children: supplicating to Allāh and being hopeful of Him ( سبحانه وتعالى).

3. Selecting a Good Name:

Another helpful cause for upbringing children is choosing a proper name for them, a sound name, a name that will link them with the obedience to Allāh ( سبحانه وتعالى). Name him for example, ‘Abdullāh (the servant of Allāh), ‘Abdur-Rahmān (the servant of The Most Merciful), Muhammad (the praised one), Sālih (the pious) and what is similar to these names that will remind him [of Allāh]. Names in most cases have an influence; it is said:

لِكُلٍ مِنْ أَشْمَهٖ نَصِيبٌ

"Everyone has a portion from his name."

So names have an impact, thus when you name him ‘Abdullāh, ‘Abdur-Rahmān, ‘Abdur-Raheem (servant of The Bestower of Mercy), ‘Abdul-Ghafoor (servant of The Most Forgiving) or something similar, or if you name him
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Muhammad or Sālih; such a name would likely influence him and make him remember his association with piety, his association with that which he is praised for, his association with servitude to Allāh, the Most Merciful (jālīlul-ʿarbūrūn).

Hence it has come in the authentic Hadīth:

أحبُ الأسماء إلى الله تعلالى عبدُ الله وعبدُ الرحمٔن

"The most beloved of names to Allāh (سَبَحَالله وَتَعَالَى) are ‘Abdullāh and ‘Abdur-Rahmān." 9

And there is no objection, rather, it is befitting that when you name your child ‘Abdullāh, to teach him [its meaning] and say: “You are ‘Abdullāh (the servant of Allāh), Allāh is the who created you and brought you into existence, He is The One Who favors you with blessings; so, it is compulsory upon you to grow up as a servant to Allāh, fulfilling His commands, obeying Him and complying with His legislation.” Say to him: “Your name is Sālih (the

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9 Sunan Abi Dawud (4949)
pious), and the pious one is he who safeguards the orders of and obedience to Allāh, and maintains distance from His prohibitions;” and like this you teach him — so choose for him a pure good name.

4. **Seeking Refuge With Allāh at the Time of Intercourse:**

Also, from the helpful means of raising children is seeking refuge with Allāh from the accursed Satan at the time of sexual intercourse with one’s spouse, as has come in the authentic *Hadīth* from the Prophet (ṣallīAllāhu ’alayhi wa sallam) who said:

"If anyone of you when intending to have a sexual relation with his wife says:

‘*Bismillāh, Allāhumma Jannibnā ash-Shaitāan, wa Jannib ash-Shaitāna ma Razaqtanā,*’
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(In the Name of Allāh, O Allāh keep us and whatever you provide us with away from the Devil), and if a child is ordained for them because of that (union), Satan would never harm him.” 10

Thus, this is also from those helpful matters in raising children.

5. The Father Being a Righteous Role Model:

Likewise, from those directives that aid in upbringing children is a matter that is vital O brothers, and one that we must pay attention to the father serving as a righteous example. Allāh ( سبحانه وتعالى) says:

١٠ سَبِيلَ الَّذِينَ إِذًا أَصْبَحْتُمْ مَيْتَاءٌ كِتَابًا عِندَ اللَّهِ أَن تَتَّقُوا مَا لَا تُقْعَلُونَ

10 Sahih al-Bukhāri (7396)

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"O you who believe! Why do you say that which you do not do? (2) Most hateful it is with Allāh that you say that which you do not do." [Sūrah as-Saff 61:2-3]

Thus, from the important obligatory and compulsory matters upon every parent is that they are righteous and steadfast themselves so that the children can grow up influenced by them in their uprightness. Hence the people of knowledge say:

إِنَّ الْدَعْوَةَ بِلِسْанِ الْحَالِ أَبْلَغُ مِنَ الْدَعْوَةِ بِلِسْانِ
 الْمَقَالِ

"Indeed, the Da’wah by the reality of an individual’s actions is more influential than the Da’wah of his actual words (i.e., actions speak louder than words)."

Therefore, you must be a righteous role model for your child and this is why Allāh (перевод Сура ан-Nisā') said concerning the Messenger (перевод Сура ан-Nisā'):
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“Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day and remembers Allāh much.” [Sūrah al-Ahzab 33:21]

Accordingly, you are to be a good example for your child, to be one whom himself preserves the Commandments [of Allāh], abstains from the Prohibitions and keeps distant from the impermissible matters. When you say to your son: “Pray Oh, my son, observe the Salāh Oh, my son,” you must be one who already goes to the Masjid. Thus, when you order your child to perform Salāh, it is befitting that you yourself have preceded him in that and are observant of the Salāh. Similarly, when you forbid him from something impermissible like smoking, drugs, or anything resembling that, you must be from the first of the people who avoid these matters; because from the contradictions that some parents fall into is that you find one of them
would prohibit his child from a bad character that he exhibits. This is a contradiction! How can you request from your son to listen to you while you yourself do not fulfill the thing with which you have commanded him? How can you request from your son to abstain from something that you do not refrain from yourself? If you order him with something, be the first to have done it already; and if you forbid him from something, be the first to have avoided this thing yourself. Beware of contradicting yourself in the upbringing of the children: ordering with something and not doing it, and forbidding from something while doing it; this is a type of contradiction that might corrupt and harm the child.

Thus this is from the matters that aid in raising children: the father being a righteous example; he does not order his child with a manner and then oppose it as Allāh (عَزَّوَجَلَّ) mentioned regarding Shu‘ayb (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ):

\[
\text{وَمَا أُرِيدُ أَنْ أَحَلَّ فِي صُحُورِي إِلَّا مَا أَهْمَكَ عَنْهَا}
\]
"I wish not, in contradiction to you, to do that which I forbid you." [Sūrah Hūd 11:88]

Meaning, I do not forbid you from something that I do, rather, I forbid you from something that I am from the first of the people to abstain from. And like this is the case of the Muslim, he forbids from immoral behavior or deteriorating values and what is similar to this while he himself is already distant from such things; and thus he will be a righteous role model for his child.

6. Enjoining With the Good and Forbidding From the Evil:

Also from the matters which aid in raising children is to order them with what will benefit them from goodness, righteousness, uprightness, piety, and keeping the ties of kinship; and to forbid them from that which will harm them of wickedness, sinning, and immoral behavior. Therefore, you should always observe your child and keep a close eye on him. If you find him violating some of the obligations, order him [with it] as has preceded with us:
"And enjoin the Salāh (the prayer) on your family, and be patient in offering them." [Surah Tā Hā 20:132]

So you order him [with the good] and forbid him from all that which will ruin his religion and character; and be extremely cautious of doing anything that would corrupt his natural disposition (and refuge is sought with Allāh). Nowadays you find some children who are maybe two, three or four years old lying. He lies! How did such a toddler learn to lie while lying is against his natural disposition!? This might result from the father, mother, older sister or some close relative—how did this happen? This actually occurs a lot amongst us Oh brothers: you find that a father would call his baby who is a year or a year and a half old and say: “Come and take it,” and he would clasp his hand like this (as if he
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were holding something to give the child), and once the child gets to him and opens his hand, he finds nothing. He is teaching him to lie! There is a Hadith on the authority of ‘Abdullāh Ibn ‘Āmir who said:

“..."

“My mother called me one day while the Messenger of Allāh (صلى الله عليه وسلم) was sitting in our house. She said: ‘Come here and I shall give you something.’ The Messenger of Allāh (صلى الله عليه وسلم) asked her: ‘What did you intend to give him?’ She replied: ‘I will give him some dates.’ The Messenger of Allāh (صلى الله عليه وسلم) said:
‘If you were to not give him anything, a lie would have been recorded against you.’ ¹¹

And Abū Hurayrah (ﷺ) said:

\[\text{‘Whoever says to a child: ‘Come, here is a date,’ and then does not actually give him a date, it is a lie.’}\]

And this occurs amongst us just for laughs and mere entertainment; however, it will be written as a lie and what is even greater than that is that it will be from the gravest of causes for making your child tell a lie. We must avoid these matters!

7. **Distancing Them From What Will Corrupt Their Character:**

Also from the matters that aid in raising children is keeping them away from all affairs that would ruin their good character. We keep them away from hearing illicit and immoral music and

¹¹ Imam Ahmad reported it.
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viewing impermissible things, women, debased films, and foul magazines—these are matters that we should protect our children against. However, if the father is the one who brings these things and puts them in front of his child, it will pave a path (and refuge is sought with Allāh) that leads to lewdness and the committing of forbidden acts. So it is mandatory upon the father to protect his child against every matter that will cause him to fall into what Allāh has forbidden, into what displeases the Lord of the universe (بِلَادَةَ الرَّحْمَةِ), like listening to music, watching filthy movies, reading lowly magazines, and what is similar to that. He must protect his children against these matters and keep it as far from them as possible.

8. Selecting Suitable Companions for Them:

Another matter that aids in upbringing children is choosing [appropriate] friends for them and keeping an eye on who the friends are. We must look at whom they walk with and accompany and who their friends are. As we have already mentioned, a child is greatly affected and
influenced by his associates and those he mixes with since a person is on the religion of his companion: The Prophet (ﷺ) said in an authentic Hadith:

\[
\text{اَلْمَرْجَعُ عَلَى دِينِهُ خَلَقِهِ فَلَيْنَظُرُ أَحَدُهُمْ مِنْهُ
\]

"A person is on the religion of his close companion, so let one of you look into whom he befriends." 12

Thus, it is mandatory upon the father to closely observe whom his child mixes with and who his associates and companions are. If he accompanies people of goodness, steadfastness, obedience, piety, and those who keep the ties of kinship; then let him praise and thank Allâh ("]

(قَلْبُكَ وَرَبُّكَ) and encourage his child upon that. However, if he accompanies wicked, corrupted people, people of sinning and indecency; he must warn him from them in the most severe manner—and this is likewise from the matters that aid in raising children.

12 Sunan Abi Dâwud (4833) and at-Tirmidhi (2378)
9. Raising Them Upon Love for the Qur’ān:

Cultivating children upon love for the Noble Qur’ān is also from those matters that are helpful in raising them: giving care to teaching them the Qur’ān and having them memorize the Book of Allāh (سُورَةُ البقرة). Indeed, it has been reported in an authentic Hadith from the Prophet (صلى الله عليه وسلم) that he said:

خيركم من تعلم القرآن وعلمه

"The best of you is he who learns the Qur’ān and teaches it." ¹³

This is a matter that we should concern ourselves with. If there is no study circle for the memorization of the Qur’ān in the neighborhood, for example, the fathers there must deem this important and aid each other and strive to open a study circle in that neighborhood even if it means that each of them must spend a specific amount of money to establish this study circle;

¹³ Sunan Abi Dawud (1452)
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for indeed, the memorization of the Qur’ân and its understanding and implementation are from the greatest reasons that direct one to righteousness and aid upon piety, Taqwâ and fulfilling Allâh’s Commands. And consequently, this is also from those matters that assist one in raising his children.

10. Monitoring Their Education in School:

Also from these helpful directives is observing the child’s progress in school. Go to the school and ask the principal, ask your child’s teacher about his homework completion, memorization of the Qur’ân and lessons as well as his review of lessons, etc…

O brothers, this a small summary of some simple but helpful directives for cultivating, strengthening, and refining children. If you were already upon this my Muslim brother, concerning yourself with this affair and giving it the utmost care, then surely, you will be the first to harvest the fruit. If you discipline, teach and warn your child from ungratefulness and undutifulness, he will grow up righteous and dutiful to you, fulfilling his obligations, and observing your rights; because the Islâm that you have cultivated him upon aids him in that
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and directs him to it. If you foster, raise, and nurture your child upon Islam, he will benefit you in life and death. He will benefit you in your life as he will give care to your rights, avoid disobedience to you, and fulfill your commands as is befitting since the Islam that you have raised him upon orders and encouraged him with this. Also, he will preserve you (i.e., your memory) after your death by supplicating and seeking forgiveness for you and also asking Allah (سُلَّم) to have mercy on you and forgive you. The Prophet (صلى الله عليه وسلم) said:

إِذَا مَاتَ أَبُو الْإِنسانَ أَنْقَطَعَ عَمَلُهُ إِلَّا مَنْ تَلََّهُ:
صَدَقَةٌ جَارِيَةٌ وَ عِلْمٌ يُسَنَّتْفِعُ بِهِ وَ وَلَدٌ صَالِحٌ يَدْعُوُهُ

“When the son of Ādām dies, his deeds will cease except from three: an ongoing charity, beneficial knowledge and a righteous child that supplicates for him.” 14

So if you bring up your child upon goodness, steadfastness, and obedience to Allāh (صلى الله عليه وسلم), then

14 Sunan an-Nāṣā’ī‘ (3651)
surely he will observe your rights after your death and supplicate to Allah (الله) on your behalf:

> وَقَضَيْنَاهُ نِعْمَتُكُمَا لَأَنْ تُنَزِّهَا أَنْ تَعْبَرَ آخُرَةٌ إِلَّا بِإِيَانٍ وَبِالْوَلَّدِينِ إِحْسَنًا

> إِنَّا يُبَيِّنُنَا عَبْرَ الْكِبْرَىْ أَحْدُهُمَا أَوْ كَلَامًا فَلا تَقُلُّ لَهُمَا أَنْ تَكَوَّنِهِمَا وَقُلُّ لَهُمَا قَوْلًا كَريِّمًا وَأَحْفَضُ لَهُمَا جِنَّتَانِ الْدُّلْلِ مِنَ الْرَّحْمَةِ وَقُلُّ زَيَّ أَحْفَضُهُمَا

> سَمِّئَا بَيَانًا صَفِيرًا

> ❄️

“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. (23) And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young." [Sūrah al-Isra’ 17:23-24]

If you teach and cultivate him upon this verse from an early age, he will flourish upon it; but if you do not do so, then he will grow up in opposition to it. If you teach him piety and to maintain ties of kinship from childhood, he will mature upon piety and keeping ties of kinship as he develops. Thus, it is mentioned that a
father admonished his older son, saying: “O my son, why are you undutiful to me?” The son replied: “You were undutiful to me as a child, and so I will be undutiful to you as a senior.” In most cases, if the father neglected his son as a child and did not care for him nor discipline him, the son will consequently not care for him in his old age unless Allāh (تعالى) guides him due to some other reason. Hence, some of the people of knowledge say as Ibn al-Qayyim (رحمة الله عليه) mentioned:

إِنَّ الْأَبْنَاءِ يَوْمَ الْقِيَامَةِ يُسَالُونَ عَنْ حُقُوقِ الْأَبْنَاءِ قَبْلَ الْأَبْنَاءِ

“Verily on the Day of Judgement, the fathers will be asked about the rights of the children’s [over them] before the children are asked about the fathers.”

Why would the Fathers be questioned regarding their children before the children are questioned regarding the fathers? Because it is as Allāh (تعالى) has said:

وَوَصَيْنَا الْإِنسَانَ قَالَ يَوْلِيَّةً إِحْسَنْ

“And We have enjoined on man to be dutiful and kind to his parents.” [Surah al-Ahqāf 46:15]
And He at the same time said:

\[\text{"O you who believe! Ward off from yourselves and your families against a Fire (Hell)."} \]

[Sūrah at-Tahrīm 66:6]

Just as He ordered the children to be dutiful and kind to their parents, He ordered the parents to raise and cultivate the children and to protect them from the Hell-Fire. Therefore, you are responsible for your children on the Day of Judgement and it is as we already mentioned about the meaning of the statement of ‘Abdullāh Ibn ‘Umar (رضي الله عنه وآرئاه):

\[\text{"Discipline your child, for verily, you are responsible for him on the Day of Judgement: with what did you discipline him and what did you teach him?"} \]

The child is similarly asked about his dutifulness and obedience to you just as you will be asked regarding your upbringing, teaching, and raising him.
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So Oh brothers, this is a great responsibility and trust to which we must give its due care and importance. And the people of knowledge have authored and given explanations regarding this topic in many writings, and I personally advise with one book that is befitting for us to read and give concern to: it is a book by Ibn al-Qayyim (_thresh) called, *Tuhfatul-Waduud Fi Ahkāmil-Mawlūd*. Although small, it has everything concerning the education, cultivation, and rearing of children from the age of infancy, as well as the issue of the ‘Aqīqah (slaughtering for a new-born), *Tamīmah* (amulets) and other matters regarding children until they mature. It is the most valuable book that exists concerning the topic of raising and caring for children, even mentioning issues related to their health. He cites many amazing points that we are in need of for bringing up children with regards to their physical health, spirituality, and religion. This is definitely a book that I advise with for acquiring, reading and benefiting from.

Lastly, Oh brothers, I want to reiterate and stress that this affair that we are addressing and have already talked about is an immense one that we must give tremendous importance and a very serious concern to. Indeed, the people of knowledge have said:
“Verily, the corruption of the children is generally or mostly caused by the fathers (i.e., due to their negligence and carelessness).”

Thus it suits us—Oh brothers—to give significance and concern to this responsibility and obligation so that we can attain and rejoice with many things in this world and in the next including the dutifulness of our progeny, their supplication for us after our death, and the great and numerous reward from Allâh, The Most Merciful and Generous (بِلَادَوْهُمَا).

In conclusion, I ask Allâh the Most Generous with His beautiful names and lofty attributes to grant us the rectification of our children. Oh Allâh, rectify our progeny and intentions. Oh Allâh, grant us dutiful, righteous children. Oh Allâh, we seek Your refuge from our children becoming corrupt. Oh Allâh, we ask You for their protection, care, cultivation, and guidance to all goodness; and we ask You to assist us in obeying You, mentioning You, and perfecting our worship of You. Oh Allâh, grant us success in performing all that is good, and teach us what will benefit us and benefit us with what you taught us; and make us from those who hear the Word (good advice) and follow the best thereof. And the close of our call is: “al-Hamdu Lillâhi Rabil-‘Âalamin” (All praise and thanks are due to Allâh, the Lord of all that exists).
HELPFUL DIRECTIVES FOR RAISING CHILDREN

And may Allâh raise the rank of His servant and Messenger, our Prophet Muhammad, and grant him, his family and companions peace and blessings.
1. When does a child accompany one to the Masjid and at what age is it compulsory for the father to take him since there are some people who bring their children who are three years old?

Answer: He can bring him to the Masjid once the toddler is able to distinguish between matters, begins to understand, and refrains from playing when ordered to do so. However, before he takes him along to the Masjid, he should teach him at home the etiquette of being in the Masjid as well as its sanctity. Once in Makkah—by Allāh it was incredible—I saw a two year and a three-month-old toddler whose father was extremely concerned with his upbringing to an amazing extent. By Allāh—O brothers—I saw him with my own eyes in Salāh not turning the slightest bit and only looking at the place of his prostration; and he is only two years and three months old! He prays without turning his head and moving, and observes all the Sunan of the Salāh. I saw him observing these Sunan that—by Allāh—some of
the elders do not even perform, and he is only two years and three months old. He prays the Salāh with tranquility, not turning or moving at all, and he performs all the Sunan that we know of. And what is even more astonishing than that is that he memorized up to “Sabbi Hisma Rabbikal-A’lā” (Sūrah al-A’lā). This might be unbelievable, but by Allāh, I saw him with my own eyes. And this is from Allāh (بِسْمِ اللَّهِ رَحْمَاتَهُ); his father sought Allāh’s aid, and thus Allāh aided him. So we should likewise seek Allāh’s aid, and He will aid us.

We should tend to this matter if the child begins to understand — I mean this [toddler] is two years and three months old, there was no objection to his father bringing him to the Masjid, rather, it was befitting that he brought him along since he made him understand, and he taught, disciplined, and cultivated him until he came to know the value of the Salāh. I heard him asking his son: “Why did we come to the Masjid?” He (the toddler) said: “So that we can pray.” Then he asked: “What is this place?” The toddler replied: “It is the Ka’bah.” He then asked: “What is the Ka’bah?” He responded: “The House of Allāh.” He again asked: “What are we doing?” He
replied: “We are supplicating to Allāh and worshiping Him—” and he is only two years and three months old! So the father should seek assistance from Allāh (سُبْحَانَهُ وَتَمَآدُهُ), give care to the upbringing and cultivation of his child, and Allāh (سُبْحَانَهُ وَتَمَآدُهُ) will assist him.

2. There are some fathers (may Allāh guide them) who leave their children in the streets late into the night not inquiring about them—we hope for your advice regarding this.

Answer: This—O brothers—is from the matters that fathers have neglected and failed to fulfill its obligation. What is obligatory upon the fathers is to pay attention to their children and not permit them to leave the house at night. The people say: “None go out into the night except the bat;” it is the bat that goes out at night, but [as for humans,] Allāh has made the night as a time of repose:

"It is out of His Mercy that He has made for you the night and the day, that you may rest therein"
(i.e., during the night) and that you may seek of His Bounty (i.e., during the day), and in order that you may be grateful.” [Surah al-Qasas 28:73]

Allah has made the night a time for repose in which man can rest therein and not go out unless for a necessity. Thus the Prophet (shallallahoaulaam) has forbidden night chatting after the settling of the night; so what is mandatory upon the father is to similarly prevent his children from staying up and night chatting after the ‘Ishā’ prayer. He must order them to sleep and strive in that while using the best words: “O my son, may Allah rectify you, may Allah guide you;” and he should continue upon this and seek assistance from Allah (ta’ala). And seeking assistance from Allah and requesting His aid (ta’ala) in raising the children is a vital matter to their upbringing; and once Allah is your helper, you will be guided and granted success in every good. Hence, we say in every Salāh and every unit of Salāh:

إِبِلَالْالْدِّينِ وَإِبِلَالْبُطْنِ

“You alone we worship and you alone we seek assistance from.” [Surah al-Fātiha 1:5]
RAISING CHILDREN IN ISLAM

So seek help from Allāh, strive with the children in the best manner and forbid them from this habit (i.e., going outside in the dark) that might lead them to matters that have a dispraised outcome.

3. Since some of the neighboring parents (may Allāh guide than) leave their children out in the streets until the middle of the night, we hope from your eminence a small reminder concerning this dangerous matter. And is it permissible for me to inform authorities or their likes?

Answer: In-Shā-Allāh, I think the matter will be resolved amongst the people of the area and neighborhood. It is obligatory upon the fathers to pay attention to their children, bring them into the homes after the ʼIshā prayer, serve and eat dinner with them, and then prepare them for bed, so that they can sleep with Allāh’s protection and be distant from what disappoints Allāh and harms the neighbors. And this is a matter that attention has already been drawn to and clarified.
4. He says: “I have a son whom I have repeatedly advised; however, he responds to [my] kindness with harm and goodness with evil. So what is upon me regarding him after this since he does not accept anything that I say?”

Answer: Upon you is several matters, from which are those we have already addressed in this lecture: To supplicate to Allah (提起نطاقلا) to guide him, to fulfill your obligations regarding him, to advise him, to give him beneficial tapes or books, to call him to the some of the people of knowledge or virtue that will advise him, and to strive in cultivating and upbringing him; and thus you fulfill and not neglect your obligations to him. And do not despair in the mercy of Allah, it is on Allah (提起نطاقلا) to guide him and open his breast [to the truth]; the affair belongs to Allah from before and after. So upon you is to implore Allah (提起نطاقلا) and persist in your request for his guidance and also to fulfill what is expected of you. And if it appears to you that it is in the best interest to practice certain helpful tactics that are legislated like boycotting for example—i.e., you refrain from talking to him, you boycott him as a means to discipline and cultivate him—it is permissible. And the people of knowledge say:
“Boycotting is [used as a means] to reprimand.”

Meaning, boycotting and not talking and mixing with someone is used as a tool to cultivate and reprove; and there is no problem in doing this if you see this to be beneficial and in the best interest of your child. What is important is that you fulfill your obligation regarding the child and that you seek assistance from Allâh to guide him; and Allâh alone is The One Who assists. And Allâh knows best.

5. Is it upon the one who misses the Witr prayer to make it up and what is the ruling regarding that?

Answer: The Witr unit is from the recommended Sunan as the Prophet ﷺ said:

أَجْعَلُوا أَخْرَ صَلَاتَكُمْ بِاللَّيْلِ وَتَراً
“Make Witr (an odd unit) as your last prayer at night.”

The Witr prayer is a recommended Sunnah that the Messenger of Allah (صلى الله عليه وسلم) never left off whether traveling or as a resident as has been reported on the authority of ‘Ā’ishah (رضي الله عنها) who said:

ما ترك رسول الله صلى الله عليه وسلم ركعتين
الفجر و ركعتين الليلي في سفر و لا في حضر

“The Messenger of Allah (صلى الله عليه وسلم) never left off the two units before Fajr and the one of Witr whether he was a traveler or a resident.”

So the one who misses the Witr unit, due to oversleeping, makes it up at the time of Dhuhā (forenoon). However, if he was accustomed to praying three units for Witr, then he makes it even by praying four units at forenoon. And if he was accustomed to praying seven units, then he will pray eight units at forenoon; if five, then he will pray six and so on and so forth: He makes it up in the forenoon but as even units.

15 Al-Bukhārī and Muslim.
6. Is it permissible to shake hands with women? And what he means by women—of course—is the foreign woman (i.e., one whom it is permissible to marry) whether it is a paternal or maternal cousin or other than them.

Answer: If a woman is foreign to you, it is impermissible for you to shake hands with her—it is forbidden. Thus is has come in an authentic Hadith from the Prophet (صلى الله عليه وسلم) that he said:

لا أصافح النساء

"I do not shake hands with women." 16

It has come in another Hadith that he said:

من رغب عن سنتي فليس مني

"Whoever turns away from my Sunnah is not of me." 17

He would say: "I do not shake hands with women," and he was from the most pious and

16 Sunan Ibn Majah (24/2984)
17 Sahih Muslim (1400)
God-fearing of the people; so a person should not say:

"I am an observant person, I am pious, In-Sha'-Allah (if Allah wills) there is no danger to me, I am this and that..."

Do not say such things for they are from the means by which Satan enters upon you. If the legislative ruling in the religion is that it is impermissible to shake hands with women regardless of who you are, then do not shake hands with them. Our Messenger (ﷺ) is our role model and he says: "I do not shake hands with women;" so upon us is to follow in his footsteps. And the shaking of women's hands is impermissible whether the woman is a paternal or maternal cousin or other than that: it is not permissible to shake hands with or look at her—it is forbidden to him. It is incumbent upon whoever has fallen into this matter to refrain from it, and if this occurred from one's daughters, he must forbid them from shaking the hands of foreign men.

When the Prophet (ﷺ) was asked regarding the husband's brother—a matter that many of the people take lightly—he said:
Why? Because he is always in the home and if she uncovers in front of him, and he shakes her hand, it will lead to (and refuge is sought with Allâh) an evil outcome. Thus the wise one (عليه السلام) said: “The brother-in-law is death.” So it is obligatory upon the woman to cover up in front of her brother-in-laws and cousins and refrain from shaking hands with them. This is Allâh’s ruling and this is Allâh’s religion that His Messenger (عليه السلام) has come with.

And may Allâh raise the rank of His servant and Messenger, our Prophet Muhammad, and grant him, his family and companions peace and blessings.