SUPPORTIVE PILLARS in Cultivating Children

Shaykh ’Abdur-Razzāq Ibn ’Abdul-Muḥsin al- ‘Abdād al-Badr
SUPPORTIVE PILLARS
in
Cultivating Children
Shaykh 'Abdur-Razzāq Ibn 'Abdul-Muhsin al- ‘Abbād al-Badr
BRIEF BIOGRAPHY OF THE AUTHOR


He is the son of the ‘Allāmah and Muhaddith of Madinah Shaykh ‘Abdul-Muḥsin al ‘Abbād al-Badr.

Birth: He was born on the 22nd day of Dhul-Qa’dah in the year 1382 AH in az-Zal‘fi, Kingdom of Saudi Arabia. He currently resides in Madinah.

Current Occupation: He is a member of the teaching staff at the Islāmic University of Madinah.

Scholarly Certifications: Doctorate in ‘Aqidah.

The Shaykh has authored books, papers of research, as well as numerous explanations in different disciplines. Among them are:

1. *Fiqh of Supplications & adh-Kār.*

2. *Hajj & Refinement of Souls.*


He studied knowledge under a number of scholars. The most distinguished of them are:


2. The ‘Allāmah Shaykh Ibn Bāz (رحمه الله).

SUPPORTIVE PILLARS IN CULTIVATING CHILDREN

TRANSLITERATION TABLE

### Consonants

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠</td>
<td>d</td>
</tr>
<tr>
<td>١٣</td>
<td>d</td>
</tr>
<tr>
<td>١٣</td>
<td>d</td>
</tr>
<tr>
<td>١٥</td>
<td>k</td>
</tr>
<tr>
<td>٢</td>
<td>b</td>
</tr>
<tr>
<td>٢</td>
<td>b</td>
</tr>
<tr>
<td>٣</td>
<td>b</td>
</tr>
<tr>
<td>٣</td>
<td>b</td>
</tr>
<tr>
<td>٥</td>
<td>t</td>
</tr>
<tr>
<td>٦</td>
<td>r</td>
</tr>
<tr>
<td>٦</td>
<td>r</td>
</tr>
<tr>
<td>٦</td>
<td>r</td>
</tr>
<tr>
<td>٧</td>
<td>l</td>
</tr>
<tr>
<td>٧</td>
<td>l</td>
</tr>
<tr>
<td>٨</td>
<td>m</td>
</tr>
<tr>
<td>٨</td>
<td>m</td>
</tr>
<tr>
<td>٨</td>
<td>m</td>
</tr>
<tr>
<td>٩</td>
<td>n</td>
</tr>
<tr>
<td>٩</td>
<td>n</td>
</tr>
<tr>
<td>٩</td>
<td>n</td>
</tr>
<tr>
<td>٩</td>
<td>n</td>
</tr>
<tr>
<td>١٠</td>
<td>j</td>
</tr>
<tr>
<td>١٠</td>
<td>j</td>
</tr>
<tr>
<td>١٠</td>
<td>j</td>
</tr>
<tr>
<td>١٠</td>
<td>j</td>
</tr>
<tr>
<td>١١</td>
<td>s</td>
</tr>
<tr>
<td>١١</td>
<td>s</td>
</tr>
<tr>
<td>١١</td>
<td>s</td>
</tr>
<tr>
<td>١١</td>
<td>s</td>
</tr>
<tr>
<td>١٢</td>
<td>gh</td>
</tr>
<tr>
<td>١٢</td>
<td>gh</td>
</tr>
<tr>
<td>١٢</td>
<td>gh</td>
</tr>
<tr>
<td>١٢</td>
<td>gh</td>
</tr>
<tr>
<td>١٣</td>
<td>h</td>
</tr>
<tr>
<td>١٣</td>
<td>h</td>
</tr>
<tr>
<td>١٣</td>
<td>h</td>
</tr>
<tr>
<td>١٣</td>
<td>h</td>
</tr>
<tr>
<td>١٤</td>
<td>sh</td>
</tr>
<tr>
<td>١٤</td>
<td>sh</td>
</tr>
<tr>
<td>١٤</td>
<td>sh</td>
</tr>
<tr>
<td>١٤</td>
<td>sh</td>
</tr>
<tr>
<td>١٥</td>
<td>f</td>
</tr>
<tr>
<td>١٥</td>
<td>f</td>
</tr>
<tr>
<td>١٥</td>
<td>f</td>
</tr>
<tr>
<td>١٥</td>
<td>f</td>
</tr>
<tr>
<td>١٦</td>
<td>w</td>
</tr>
<tr>
<td>١٦</td>
<td>w</td>
</tr>
<tr>
<td>١٦</td>
<td>w</td>
</tr>
<tr>
<td>١٦</td>
<td>w</td>
</tr>
<tr>
<td>١٧</td>
<td>kh</td>
</tr>
<tr>
<td>١٧</td>
<td>kh</td>
</tr>
<tr>
<td>١٧</td>
<td>kh</td>
</tr>
<tr>
<td>١٧</td>
<td>kh</td>
</tr>
<tr>
<td>١٨</td>
<td>s</td>
</tr>
<tr>
<td>١٨</td>
<td>s</td>
</tr>
<tr>
<td>١٨</td>
<td>s</td>
</tr>
<tr>
<td>١٨</td>
<td>s</td>
</tr>
<tr>
<td>١٩</td>
<td>q</td>
</tr>
<tr>
<td>١٩</td>
<td>q</td>
</tr>
<tr>
<td>١٩</td>
<td>q</td>
</tr>
<tr>
<td>١٩</td>
<td>q</td>
</tr>
<tr>
<td>٢٠</td>
<td>y</td>
</tr>
<tr>
<td>٢٠</td>
<td>y</td>
</tr>
<tr>
<td>٢٠</td>
<td>y</td>
</tr>
<tr>
<td>٢٠</td>
<td>y</td>
</tr>
</tbody>
</table>

### Vowels

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>١٠</td>
<td>a</td>
</tr>
<tr>
<td>١٠</td>
<td>a</td>
</tr>
<tr>
<td>١٠</td>
<td>a</td>
</tr>
<tr>
<td>١٠</td>
<td>a</td>
</tr>
<tr>
<td>١١</td>
<td>i</td>
</tr>
<tr>
<td>١١</td>
<td>i</td>
</tr>
<tr>
<td>١١</td>
<td>i</td>
</tr>
<tr>
<td>١١</td>
<td>i</td>
</tr>
<tr>
<td>١٢</td>
<td>u</td>
</tr>
<tr>
<td>١٢</td>
<td>u</td>
</tr>
<tr>
<td>١٢</td>
<td>u</td>
</tr>
<tr>
<td>١٢</td>
<td>u</td>
</tr>
</tbody>
</table>

### Diphthongs

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>٢١</td>
<td>aw</td>
</tr>
<tr>
<td>٢١</td>
<td>aw</td>
</tr>
<tr>
<td>٢٠</td>
<td>ay</td>
</tr>
<tr>
<td>٢٠</td>
<td>ay</td>
</tr>
<tr>
<td>Arabic Symbol</td>
<td>Meaning</td>
</tr>
<tr>
<td>---------------</td>
<td>---------</td>
</tr>
<tr>
<td>حفظه الله</td>
<td>May Allah preserve him</td>
</tr>
<tr>
<td>رحمة الله عليه</td>
<td>May Allah be pleased with him (i.e. a male companion of the Prophet Muḥammad)</td>
</tr>
<tr>
<td>سبحان وتعالى</td>
<td>Glorified &amp; Exalted is Allah</td>
</tr>
<tr>
<td>عز وجل</td>
<td>(Allāh) the Mighty &amp; Sublime</td>
</tr>
<tr>
<td>رضي الله عنه</td>
<td>(Allāh) the Blessed &amp; Exalted</td>
</tr>
<tr>
<td>عز وجل</td>
<td>(Allāh) the Sublime &amp; Exalted</td>
</tr>
<tr>
<td>سلسلة التحية والسلام</td>
<td>May Allah send Blessings &amp; Safety upon him (i.e. a Prophet or Messenger)</td>
</tr>
<tr>
<td>سلام ورحمة الله عليه والرسول</td>
<td>May Allah send Blessings &amp; Safety upon him and his family (i.e. Duʿā sent when mentioning the Prophet Muḥammad)</td>
</tr>
</tbody>
</table>
SUPPORTIVE PILLARS IN CULTIVATING CHILDREN

May Allah have mercy upon him

May Allah be pleased with them (i.e. Du’ā made for the Companions of the Prophet Muhammad)

(Allah) His Majesty is Exalted

May Allah be pleased with her (i.e. a female companion of the Prophet Muhammad)
All praise belongs to Allāh, the Lord of all that exists. May Allāh raise the rank of His servant and grant His Messenger, and close friend—our Prophet Muḥammad—and his family and all of his Companions peace.

To proceed:

Verily, among the utmost important obligations and enormous trusts that the servant has been obliged to have great concern for in this life is his children, particularly regarding cultivating, disciplining, advising and giving them directives.

Indeed, children are the total sum of an enormous trust that Allāh (عَزِيزُ الْعَلَمِ) commands (us) to observe and preserve when He (سَمِيعُ الْأَمْرِيَّةَ وَظَاهِرُ الْقَوَامِ) mentions the qualities of the believers,

وَالَّذِينَ هُمْ لِأَمْثَالِهِمْ وَعَهْدِهِمْ رَآءُونَ

"And those who keep their trusts and covenants;" [Sūrah al-Ma’ārij 70:32]
He also states,

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

Just as Allāh bestows upon parents this tremendous blessing, He says,

"To Allāh 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.” [Sūrah ash-Shura 42:49]
INTRODUCTION

He has conferred this blessing upon them, and He has made incumbent upon them certain rights and obligations; He has also made it as a test for the parents.

If they establish those rights concerning their children as Allâh (سُبْحَانَاهُ وَمَلِكَّهُ) ordered them to do, then they will have a great reward and a plentiful recompense with Allâh. However, if they neglect it, then they have subjected themselves to punishment according to their level of neglect.

Allâh (سُبْحَانَاهُ وَمَلِكَّهُ) says,

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe." [Sûrah at-Tahreem 66:6]
This verse is a great foundation concerning the obligation of guardianship, cultivation, and the giving of serious attention towards the children.

`Ali ibn Abi Talib (رضي الله عنه) said explaining this verse:

全面发展他们，教他们

“Teach and discipline them.”¹

An emphasis of this command and a clarification of its duty upon the parents has been authentically reported from the Prophet (صلى الله عليه وسلم) when he said,

كُلُّ صُحْبَةٍ رَأُعُ وَكُلُّ صَحْبَةٍ مَسْعُولٌ،ْ قَالَ الإِمَامُ رَأُعُ وَهُوَ مَسْعُولٌ
وَالرَّجُلُ رَأُعُ عَلَى أَهْلِهِ وَهُوَ مَسْعُولٌ وَالْمَرَأَةُ رَاعِيَةٌ عَلَى
بْيَتِ رَوْحَنِهِ وَهُوَ مَسْعُولٌ، وَالْعَبْدُ رَأُعُ عَلَى مَالِ سِيَّدِهِ
وَهُوَ مَسْعُولٌ، أَلَا فَكُلُّ صُحْبَةٍ رَأُعُ وَكُلُّ صَحْبَةٍ مَسْعُولٌ عَنْ
رَعِيَّتِهِ.

"Every one of you is a guardian, and every one of you is responsible (for his wards). A ruler is a guardian and is responsible (for his subjects); a man is a guardian of his family and responsible (for them); a wife is a guardian of her husband's house, and she is responsible (for it); a slave is a guardian of his master's property and is responsible (for that). Beware! All of you are guardians and are responsible (for your wards)."  

The Prophet’s statement, “responsible” is a reminder that Allâh (جلاله) will question the servant concerning these trusts when the servant stands in front of Allâh on the Day of Resurrection. Some of the people of knowledge have also said,

“Indeed Allâh (سبحانه و تعالى) will question the father about his son on the Day of Resurrection before He asks the son about his father. Surely just as the father has rights over his son, the son has rights over his father.”

---

2 Collected by al-Bukhâri (5188); and Muslim (1829).
3 In the book authored by Ibn al-Qayyim (رحمه الله) Tuhfatul-Mawdûd bi Ahkaam al-Mawdûd (page 229).
Ibn ‘Umar (رضي الله عنه) also stated about the Hadith,

أُدْبِبْ أَبِيْنَكَ فَإِنَّكَ مَسْؤُولٌ عَنٍّ وَلَدِيكَ؛ مَأَذَا أَدْبَتْهُ، وَ مَأَذَا عَلَمْتَهُ، وَ إِنَّهُ مَسْؤُولٌ عَنْ بَرَكَةَ وَ طَوَاعِيَتِهِ لَكَ.

“Discipline your son, for indeed you are responsible for him. You will be asked, ‘What did you instruct him to do? What did you teach him? Indeed, he will be asked about his good kindness and obedience towards you.’”

Just as Allāh (سُبْحَانَهُ وَ تَامَّ عَلَيْهِ مَحْلُولٌ) has ordered children to be dutiful to their parents and has made it an obligation to treat them with kindness with His statement,

وَقَضَيْنَا لِلَّهِ وَ سَمِعْتُ بَيْلَدَيْهِ حَسَبًا

“And We have enjoined on man to be good and dutiful to his parents.” [Sūrah al-Ankabut 29:8]
INTRODUCTION

Indeed, Allāh has ordered the parents concerning cultivating them and educating them as He (سُورَة النَّسآة) says,

«يُوصِيُكُمُ اللَّهُ فِي أَوْلِيَاءِكُمْ»

“Allāh commands you as regards your children's (inheritance).” [Surah an-Nisā’ 4:11]

Our Noble Prophet (صلى الله عليه وسلم) informed us that the parents have an enormous influence over their children; in their beliefs and way of life, and especially in their morals and natural disposition. He (صلى الله عليه وسلم) said,

كل مولود يولده على البَّطَر، فأباه يُهودِه أو ينصرِه أو يُمجِسِه، كما أن البَّهيمة تنتج البَّهيمة، هل ترى فيها جَذْعًا

“Every child is born with a true faith of Islām (i.e. to worship none but Allāh Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal
delivers a perfect baby animal. Do you find it mutilated?”

This is a profound and tangible example. Indeed, an animal normally delivers healthy animals free of defect and disease. It doesn’t have any mutilation or a severed hand, ear or foot. That only happens on the part of the animal’s owner or guardian, either due to neglect or by action taken directly against the animal.

Likewise, the child is born with the true faith of Islām. When he is taught lying, deception, corruption, depravity or any other evil act, then this goes outside the natural disposition (i.e., Fitrah). This is either caused by poor upbringing, neglect or outside influences from wicked people or companions.

Based upon the importance of this trust and its magnitude, I will mention the utmost significant supporting pillars and foundations which are necessary for every parent to give great concern to in

---

5 Collected by al-Bukhārī (5188); and Muslim (1829).
INTRODUCTION

order to actualize this magnanimous demand and lofty goal.
SELECTING A RIGHTEOUS WIFE

Surely, the first of the supportive pillars in cultivating children is selecting a righteous wife and this takes place before children are born. You are obliged to be diligent in selecting a wife known for her righteousness, integrity and piety because she will be your aid in cultivating, educating, and upbringing the children upon righteousness. Even if the righteous wife doesn’t aid in cultivating the children, she will never be a harm to them in their religion or moral character.

Based upon this, an encouragement comes from our Noble Prophet (صلالله عليه وسلم) to select the righteous woman. He (صلالله عليه وسلم) said,

نتَنْعَكُحُِّ الْمَرَّةَ لَأَرْتَبِيْهَا لِمَاليْهَا وَلحْسِيْهَا وَلاِجْمَالِهَا وَلَديْهَا
فَأَظْفَرَ بِدَاتِ الدُّنْيَا تَرْتَبَتْ يَداً

“A woman may be married for four reasons: for her property, her status, her beauty and
her religion, so try to get one who is religious, may your hand be smeared with dust.” 6

6 Collected by al-Bukhārī (#5090); and Muslim (#1466)
From the utmost important of these supportive pillars is supplicating for one’s children. This supplication begins before their existence and continues after they are born. The parents should supplicate that Allāh ( سبحانه و تعالى) blesses them with righteous offspring. After they are born, they should also supplicate for the children that Allāh guides them and makes them righteous and firm upon the religion. This is an example taken from the Prophets (عليهم السلام), just as Allāh ( سبحانه و تعالى) informs us about His close friend, Ḥarūn (عليه السلام) that he said,

\[
زَبِّبَ هَبَ لِي مِنَ الْصَّلِّيبيْنَ
\]

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

Ḥarūn also said,

\[
زَبِّبَ أَجْعَلْنِي مُقَيِّمَ الْصَّلَاةَ وَمِنْ ذَرِيَّتِيِّ
\]
DU'À (SUPPLICATION)

"O, my Lord! Make me one who performs As-Salāh (Iqamat-as-Salāh), and (also) from my offspring." [Sūrah 'Ibrāhīm 14:40]

In the same fashion, it was said about Zakariyā (عليه السلام),

"At that time Zakariyā invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation." [Sūrah Ālî ʿImrān 3:38]

Among the supplications of the servants of Ar-Rahmān (i.e., the Most Gracious) whom the Lord of all that exists praises, they say,

"Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our
eyes, and make us leaders for the Muttaqūn.”

[Sūrah al-Furqān 25:74]

Among Allāh’s blessings and bounties is that He ( Cabr 3) causes the father’s supplication for his children to be answered and not rejected, just as it was affirmed by the Messenger of Allāh (صلی الله علیه و سلم) when he said,

 ثلاثُ دعُواَتٍ مُسْتَجِبَاتٌ لا شَكَّ فِيهِنَّ دَعْوَةُ الْوَالِدٍ وَدَعْوَةُ الْمُسافِرٍ وَدَعْوَةُ الْمُظلِمُ

“Three supplications are answered, there being no doubt about them; that of a father, that of a traveler and that of one who has been wronged.”

In this instance, it is imperative that we pay close attention to the importance of both parents being very cautious from supplicating against their children, especially in moments of anger. They

---

7 Collected by Abū Dāwūd in his book as-Sunān; and at-Tirmidhi in his book al-Jāmi’ (#1905) from the Ḥadīth of Abū Hurayrah (R); and Shaykh al-Albānī authenticated it in his book as-Sāhiḥah (#597).
should not be hasty in supplicating against them lest it is answered and, afterwards, they are full of remorse.

Our Noble Messenger (صلى الله عليه وسلم) warned us from that when he said,

لا تدعوا على أنفسكم ولا تدعوا على أولادكم ولا تدعوا على أمواليحكم لا توافقوا من الله ساعه يسأل فيها عظاءا قيستجيب لحكم

"Do not invoke curses on yourself or on your children or on your possessions lest you should happen to do it at a moment when the supplications are accepted, and your prayer might be granted." 8

Allah (سُبْحَانَاهُ وَتَمَلَّكَ الْأَمْرَ) says,

وَيَدْعُ آلِبِنْسُ بِالْقَهَرِ دَعَاءُ، يَلَعِبُ وَكَانَ آلِبِنْسُ

8 Collected by Muslim in his Sahih (#3009).
“And man invokes (Allāh) for evil as he invokes (Allāh) for good and man is ever hasty.” [Sūrah al-Isrā’ 17:11]

Qatādah (رَجَاح) said about this verse,

يَدْعُو عَلَى مَالِهِ، فَيُلْعِنَ مَالَهُ وَ وَلَدَهُ، وَ لَوْ اسْتَجَابَ اللهُ لَأَهْلَكْهُ.

“Man invokes curses on his wealth; so he curses wealth and children. Even if Allāh answers his supplication, he will be ruined.”

9 In the book authored by at-Tabarl, Jāmi’ al-Bayān fi ta’wil al-Qur’ān (14/513).

Al-Allamah ‘Abdur Raḥmān as-Sa’di (رَجَاح), commenting on this verse, said,

“This is from the ignorance and hastiness of man where he invokes curses on himself, his children, and his wealth when angry; so he hastens to invoke curses just as he invokes for good.”

10 In the book Taysīr al-Karīm al-Mannān (page 454).
Choosing Good Names

Among the matters which aid in cultivating children upon righteousness is that both parents choose good, wholesome names for their children which will attach them to the obedience of Allāh (سُنَّةَ الْحَبَلِ) like naming him, "‘Abdullāh, ‘Abdur Raḥmān, Muḥammad, or Šālih" and similar to these beautiful names that remind him of his connection to righteousness, worship, and what is praiseworthy.

In most cases, that will have an influence on him as it is stated, "Every man has a share from his name."

This was affirmed from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّم) when he said,

إِنَّ أَحْبَابَ أَسْمَائِكُمْ إِلَيْ اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ

"The names most beloved to Allāh are ‘Abdullāh and ‘Abdur ar-Raḥmān." 11

---

11 Collected by Muslim in his Ṣaḥīḥ (#2132).
SUPPORTIVE PILLARS IN CULTIVATING CHILDREN

From what is appropriate is that the father explains to his son the meaning of his name and the reason for this name being beloved to Allāh ⁷. For example, if his name is 'Abdullāh (i.e., the servant of Allāh), then he should say to him, “You are a servant of Allāh whom He has created, brought you into existence and has bestowed on you many bounties which necessitate from you that you show gratitude and obedience to Him (i.e., Allāh)” and similar to this type of speech.
Indeed, among these great supportive pillars in cultivating children is having fairness among them and being far removed from discrimination, inequity and injustice. Whenever the father is not fair amongst his children, it brings about enmity, mutual jealousy and hatred. On the other hand, if he persists in being fair to them all, then that is among the greatest means for them mutually having love and friendship for each other as well as dutifulness to him (i.e., the father).

It is mentioned in Sahih al-Bukhari on the authority of N’umān bin Bashīr (رضي الله عنه) that his father gave him a gift and his mother requested that his father call the Messenger of Allāh (صلى الله عليه وسلم) as a witness for that. So when the Messenger of Allāh (صلى الله عليه وسلم) arrived, he said to him (i.e., the father),

أَغْفِيْتْ سَأَبَارْ وَلِيْكَ مِثْلَ هَذَا " قالَ لَا. قَالَ صَلِيَ اللّهُ عَلَيْهِ وَسَلَّمُ " قَاتِقُوا اللّهَ وَاَعْدِبُوا بَيْنَ أُوْلَادِيْهِمْ"
“Have you given (the like of it) to every one of your sons?” He replied in the negative. Allāh’s Messenger (صلى الله عليه وسلم) said, ‘Have Taqwā of Allāh, and be just to your children.’”\(^{12}\)

In another wording of the Ḥadith,

لا أشهد على جوهر

“I will not bear witness to unfairness.”\(^{13}\)

In another wording from Imām Muslim, it is said that the Prophet (صلى الله عليه وسلم) said to him,

أَيْسُرْكَ أَنْ يَسْتَغْنُوْنَ إِلَيْكَ فِي الْيَوْمَ الْمَآءِ؟ قَالَ بَلِيَّ. قَالَ

فَلاَ إِذَا.

“Do you not expect goodness from all of them as you expect from him?” He said, “Yes, of course.” The Messenger of Allāh (صلى الله عليه وسلم)

\(^{12}\) Collected by al-Bukhārī in his Šāhīh (#2587).

\(^{13}\) Collected by al-Bukhārī in his Šāhīh (#2650); and Muslim in his Šāhīh (#1623).
said, "Then don't do this (i.e., do not give a gift to one son only)." \(^{14}\)

This is a clear warning from inequity and injustice amongst the children and it is a clarification of what causes disrespect (i.e., to the parents), the lack of dutifulness, severance of mutual relations and abandonment among children.

\(^{14}\) Collected by Muslim in his Şähîh (#1623).
SUPPORTIVE PILLARS IN CULTIVATING CHILDREN

GENTLENESS AND COMPASSION

Among the supportive pillars in cultivating children is gentleness and kindness towards them as well as treating them with compassion and beneficence while being cautious and distant from harshness, vehemence, and roughness, as the Prophet (صلى الله عليه وسلم) said,

إِنَّ الرَّفَقَ لَا يَصْحَبُ فِي شَيْءٍ إِلَّاَ زَانَةُ وَلَا يَنْزُعُ مِنَ شَيْءٍ إِلَّاَ شَانَةُ

"Gentleness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything, but it makes it defective." 15

This compassion and gentleness must be initiated from the time of their earliest youth and progress and continue. Surely, this is a means for the children to be close to their father and have a love for him. With this closeness and love it becomes easy to direct

15 Collected by Muslim in his Šaḥīḥ (#2594).
the children towards good and advise them. In this fashion, they will comply and accept the advice.

The texts from the Prophet’s Sunnah (صلی‌الله علیه و سلم) clarifying this supportive pillar are increasingly abundant and it is mentioned on the authority of Abū Hurayrah (رضی‌الله عنه) that the Prophet (صلی‌الله علیه و سلم) kissed Hasan bin ‘Ali (رضی‌الله عنه) while al-Aqrā’ bin Ḥabīs (رضی‌الله عنه) was sitting with him and he said,

إنّي لى عشرة من الأولاد ما قبّلت واحده منهم فقال رسول الله صلی الله علیه و سلم: "إنّه من لا يرحم لآ يرحمّ

“I have ten children, but I have never kissed any one of them, whereupon Allāh's Messenger (صلی‌الله علیه و سلم) said: ‘He who does not show mercy, no mercy would be shown to him.’”

On the authority of the Mother of the believers, ‘Āishah (رضی‌الله عنها) said,

16 Collected by al-Bukhārī in his Šaḥīḥ (#5997); and Muslim collected it in His Šaḥīḥ (#2594).
"A Bedouin came to the Prophet (صلى الله عليه وسلم) and said to him, 'Messenger of Allāh, do you kiss children? By Allāh, we do not kiss them.' The Messenger of Allāh (صلى الله عليه وسلم) said, 'Can I put mercy in your heart after Allāh has removed it?'" 17

---

17 Collected by al-Bukhārī in his Ṣaḥīḥ (#5998).
Also among the tremendous supportive pillars in cultivating children is perseverance in giving sincere advice and guidance, especially towards the lofty matters and noble characteristics. Start by teaching them the Islāmic beliefs, religious obligations, and its pillars, as well as the rest of legislative commands. In the same manner, when dealing with reprimands and warnings, start with the major sins and crimes, and then the rest of the legislative prohibitions.

These matters necessitate a major portion of giving guidance and sincere advice. Afterwards, the father and mother should direct their focus onto matters which will make good the situation for their children in this worldly life from food and clothing, etc.

Among the profound and beneficial advices which direct to the correct way of advising is what Allāh (ُعَبْرَة) mentions in His book concerning Luqmān, the Wise. When he admonished his son in Sūrah Luqmān, he began with Tawhīd and then mentioned twice the command to be dutiful to both parents.
After that, he pointed out Allāh’s encompassment ( تعالى ) of His creation.

Within his advice is an indication of the dire need of understanding that Allāh ( جلَّ جلَّ ) is consistently observing all of his actions. Furthermore, Luqmān urges his son to establish the Ṣalāh which is the greatest physical deed (one performs) and he concluded his advice with pointing out to his son, in summary, sublime morals and lofty matters.

Allāh ( سبحانه وتعالى ) says,

وَأَذَّ قَالَ لَقَمَنْ لَآَبِي، وَهُوَ يَغُظُّهُ، يُبَيِّنِي لَا تَشْرَكُوا بِيِلَّلَهُ إِنَّ الْيَوْمَيْنِ عَظِيمَ ۚ وَقَضَيْنَا لِلْإِنْسِ نَبْلِيْنِهِ حَمْلَتُهُ أَمَّهُ، وَقَدْ نَأَلَّهُ وَقَدْ رَفَضَهُ، فَيَكُونَ عَلَى وَهْنِ وَفَصَلَهُ، فِي غَدِ يَأْتِي أَنَّ أَشْتَهْرَ لِمَلَأَ الْيَوْمِيَةَ إِلَى الْمَصِيرِ، فَإِنَّ جَهَدَكَ عَلَى أَنَّ تَشَرَكُ بِيِلَّلَهُ، مَا لَيَسِ لِكَ يِلَّهُ عَلَّمَ فَلَا تَطْعَمُهَا وَصَاحِبُهَا فِي الْدُّنِيَا مَعْرُوفًا وَأَشْعُ سَيِّبِلَ مِنْ آتَابِ إِلَّا نَمَّ إِلَّا مَرَجَعُهُ يُقَامِنَكُمْ بِيِلَّهَ
"And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great Zulm (wrong) indeed. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years. Give thanks..."
to Me and to your parents, unto Me is the final destination. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do. O, my son! If it is (anything) equal to the weight of a grain of mustard-seed, and though it is on a rock, or in the heavens or in the earth, Allāh will bring it forth. Verily, Allāh is Subtle (in bringing out that grain), Well-Aware (of its place). O, my son! Aqim-is-Šalāh (perform As-Šalāh), enjoin (people) for Al-Ma'rub (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allāh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befall you. Verily! These are some of the important commandments ordered by Allāh with no exemption. And turn not your face away from men with pride,
nor walk in insolence through the earth. Verily, Allāh likes not each arrogant boaster. And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass.” [Sūrah Luqmān 31:13-19]

The Prophets and the righteous followed this course of action as it was mentioned in the previous advice of Luqmān. Allāh (جَلَّ جَلَّ) mentions about His Prophets, ʿIrāhīm and Yaqūb (عليهما السَّلاَم).
SUPPORTIVE PILLARS IN CULTIVATING CHILDREN

“And this (submission to Allāh, Islām) was enjoined by 'Ibrāhīm (Abraham) upon his sons and by Ya’qūb (Jacob), (saying), 'O my sons! Allāh has chosen for you the (true) religion, then die not except in the Faith of Islām (as Muslims – Islāmic Monotheism).’ Or were you witnesses when death approached Ya’qūb (Jacob)? When he said unto his sons, 'What will you worship after me?’ They said, 'We shall worship your Ilah (God – Allāh), the Ilah (God) of your fathers, 'Ibrāhīm (Abraham), Ismā’il (Ishmael), Ishāq (Isaac), One Ilah (God), and to Him, we submit (in Islām).’” [Sūrah al-Baqarah 2:132-133]

The Lord of all that exists praises His Prophet Ismā’il ( عليه السلام) because he would order his family to pray and pay the Zakāt. Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَكَانَ يُأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ

“And he used to enjoin on his family and his people As-Ṣalāh (the prayers) and the Zakāt.” [Sūrah Maryam 19:55]
Allāh (سُبْحَانَاهُ وَتَّامَلَ) ordered His Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) to preserve the performance of the obligatory prayers and that he order his family with the same as well as urge them to perform it just as Allāh (سُبْحَانَاهُ وَتَّامَلَ) said,

“وَأَمْرُ أُهُدَىٰ بِالْصَّلَاةِ وَأَصْطِبْرُ عَلَيْهَا”

“And enjoin As-Ṣalāḥ (the prayer) on your family, and be patient in offering them [i.e. the Šalāḥ (prayers)].” [Sūrah Taha 20:132]

What is also included in the Prophets’ guidance and sincere advice is that the father keeps his children away from anything that corrupts their morals and religion. For example, listening to music, harmful TV channels, and impermissible instruments; and in that way, he should be cautious of taking his children to impermissible places of amusement.
THE RIGHTeous COMPANION

Indeed, the children's covenant in the area of companionship and friendship is from the greatest supportive pillars in which cultivation is imperative. Thus, the companion will drag (you), and it inevitably will have an impact in his companionship. The Prophet (صلى الله عليه وسلم) gave us a parable expounding on the effects of the companion on his comrade pertaining to good and evil. He (صلى الله عليه وسلم) said,

"The example of a good pious companion and an evil one is that of a person carrying musk and another a blacksmith. The one who is carrying musk will either give you some..."
perfume as a present, or you will buy some from him, or you will get a good smell from him, but the blacksmith will either burn your clothes, or you will get a bad smell from him.”¹⁸

The Prophet (صلى الله عليه وسلم) said,

المرء على دينه خليله فلينظر أحدكم من يجالل

“A man is upon the religion of his friend; so each one should look to whom he takes as his friend.”¹⁹

Hence, it is a must for the parents to watch whom their children take as a friend and accompany in school, etc. and visit at those places.

A new type of companion and friend has come into existence in this era which has not existed

¹⁸ Collected by al-Bukhārī in his Ṣaḥīḥ (#5534), and Muslim in his Ṣaḥīḥ (#2628).
¹⁹ Collected by Abū Dāwūd in his book as-Sunan (#4833); also look in Shaykh al-Albānī’s book as-Sīlsilah as-Ṣaḥīḥah (927).
in previous times. Yet, it is inconsiderable pertaining to its influence on the person from before. It is satellite TV, websites and social media via smartphones which children can carry in their hands wherever they are, whether in their homes or while outside.

These devices, if they are not under the supervision and observation of parents, can be immensely dangerous to their minds, religion, morals and etiquettes. How many have been ruined and deviated among the young men and women because of it?

The matter will lead them into enormous evil and grave calamities which none but Allāh ( سبحانه وتعالَ) knows the true extent.
Among the great supportive pillars (in cultivating children) is that the father is an example for his children. So when he commands them to do good, he should seek to embark upon it, and when he forbids them from evil, he should be the furthest from it.

Thus, his speech shouldn’t say one thing, and his actions are say another; He is rearing the children upon contradiction, disharmony and enormous chaos from which the children are led into abandoning and disregarding guidance and cultivation from their father.

Let us recall Allâh’s statement to the children of Israel,
“Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allâh) on the people, and you forget (to practice it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense?” [Sûrah al-Baqarah 2:44]

Also, look at the Prophet of Allâh, Shu‘ayb’s statement (صلى الله عليه وسلم) to his people,

وَمَا أُرِيدُ أَنْ أَخَالَفَكُمْ إِلَّا مَا أَنْهَيْتُكُمْ عَنْهُ

“I wish not, in contradiction to you, to do that which I forbid you.” [Sûrah Hud 11:88]

Allâh (سُبْحَانَهُ وَتَعَالَ) also says,

يتَأْهِيَهَا الَّذِينَ خَلَفْنَ أَنْ يُقْلِلُوا مَا لاَ تُقْلِلُونَ

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

The scholars have mentioned that following examples where actions speak for themselves is more profound than following mere speech (i.e., without action).

This is just a short summary of the supportive pillars which will aid in the cultivating, educating and good upbringing of children. The Muslim should understand that he must show great concern and attention to these supportive pillars and apply them as well.

Thus, he will become the first to reap the fruits of this cultivation both during his lifetime and after his death. As for in his lifetime, his child becomes righteous and dutiful; one who preserves the rights of his parents and avoids unruliness to them. This is because Islām, which he was cultivated upon, orders and urges him to do that.

As for after his death, his child will go to great lengths to supplicate for his father. The Prophet (عليه السلام) said,
“When a man dies, his deeds come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased).”

It is our duty to call this matter to our attention as the matter of cultivating children is an immense and grave one. It is incumbent upon every father to give extra consideration to it.

Indeed, the most common corruption of the children is caused by the parents’ neglect and abandonment of them.

Al-Allamah ibn al-Qayyim (رحمه الله) said,

“Whoever neglects to educate his child as to what benefits and has had his child in vain, then he has done the utmost evil act. Corruption of most children comes from the parents neglecting them and abandoning

---

20 Collected by Muslim in his Sahih (#1631).
teaching them the obligatory and sunan matters of the religion.”

There is an important matter which is mandatory for the father to call to mind and that is that even with taking great care of these means and supportive pillars in cultivating his children, it is incumbent upon him to entrust his affair to Allāh ( سبحانه و تعالى), having true reliance in Him. He should not attach his heart to the means alone. Rather he must entrust his affair to Allāh and have true reliance alone in the betterment and preservation of his children with what Allāh preserves in His righteous servants.

Shaykh ibn Uthaymīn (رضي الله عنه) said,

“I don’t believe that anyone who has Taqwā of Allāh regarding his children and follows the path of Islāmic legislation in guiding them except that Allāh ( سبحانه و تعالى) guides his children.” 21

I ask Allāh to aid us all in cultivating and guiding our children in the correct manner, and may He

---

21 Fatawa Nūr ala ad-Darb (2/24).
rectify them and protect them from evident and hidden trials, and may He make them leaders of guidance, not those who are misled and leading others astray—Indeed Allāh is all-Hearing and responds to supplications.

May Allāh raise the rank our Prophet Muḥammad and grant him, his family, and his Companions peace.