Teaching Children Tawheed

by Shaykhul-Islaam Muhammad bin 'Abdul-Wahhaab
[d.1206H]

Followed by Examples From the Qur'aan, the Sunnah and the Statements of the Salaf related to raising Children
Teaching Children Tawheed

- A guide to what is obligatory upon us to teach our Children -

By the Noble Imaam & Reviver

Shaykh Muhammad bin 'Abdul-Wahhaab

[d.1206H]

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Examples from the Qur’aan, the Sunnah and the Statements of the Salaf related to raising Children

Translated by Aboo Sufyaan ‘Uthmaan Beecher

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Introduction

Verily all praise is due to Allaah, and may His peace and blessings be upon His final Messenger Muhammad, and upon his family and his Companions one and all. To proceed:

Before the noble reader — may Allaah guide him or her to that which He is pleased with — is the translation of a short but concise treatise by the great Imaam and reviver, Shaykhul-Islam Muhammad bin 'Abdul-Wahhaab — may Allaah have mercy upon him, entitled "Teaching Children Tawheed (Ta‘leemus-Sibyan at-Tawheed)". It was written by the Imaam—may Allaah have mercy upon him— to direct us to those matters which we must teach our children, comprising important fundamentals of the Deen (Religion) of Islaam, written in the form of questions and answers. And as is always found in the writings of Imaam Muhammad bin 'Abdul-Wahhaab, he brings the proofs for these matters from the Book of Allaah, the Sunnah of His Messenger (ﷺ), and the statements of our Salafus-Saalih (Pious Predecessors).

This book is based on a manuscript found in Egypt and has not been found in any of the collections of the Imaam’s works. A copy of this manuscript is housed in Markaz ash-Shaybaanee in Kuwait. It was transcribed from an older print and re-published by Daar al-Haramayn but with several mistakes. It was then checked against the manuscript copy as well as additional manuscripts and corrected by our brothers Aboo Muhammad Fawaaz al-'Awwadee and Aboo 'Abdil-Muhsin Muhammad al-Mansour — may Allaah reward both of them with good. The treatise was then translated using their corrected transcriptions of the manuscript. All footnotes and references are theirs except for those that have been
added to clarify or add additional benefit to something in the
text, or to provide the proof or reference for a point that the
Imaam – may Allaah have mercy upon him – mentions.

The translation was reviewed by Sulaymaan ar-Roomee and
Yoosuf bin Sayf and the book proofread in it’s entirety by
‘Umar Lewis – may Allaah reward them all for their time and
effort.

And may Allaah reward our noble Shaykh, Aboo ‘Uthmaan
Muhammad al-‘Anjaree – may Allaah preserve him- for
sitting with me on numerous occasions to read through the
Arabic text and the English translation, and for pointing out
valuable benefits and principles to help clarify many points in
the text for the reader. May Allaah bless him for his support
and tireless efforts in clarifying the correct, clear methodology
of the Salaf. It was by his direction and advice that the
second section of this book was compiled and the
explanatory footnotes were added, and all praise is due to
Allaah.

Likewise, I must thank our Shaykh, Aboo ‘Abdir-Rahmaan
Taariq as-Subay’ee and our Shaykh Aboo Muhammad Ahmad
as-Subay’ee for their valuable advice, comments and
encouragement.

And I would like to thank my wife Umm Sufyaan for her
patience and constant support.

I ask Allaah to accept it from us and all those who aided in its
preparation and publication as being sincerely for His Sake
and place it in our scales of good deeds. Aameen.

Aboo Sufyaan ‘Uthmaan bin William Beecher
5 Rajab, 1430 H/28 June, 2009
Kuwait
First page of the manuscript in Egypt
The noble Imām, the Reviver and Caller to Tawḥīd⁴, Shaykhu'll-Islaam Muḥammad bin 'Abdul-Wahhaab – may Allaah the Most High have mercy upon him – said:

"I seek refuge in Allaah from the accursed Shayṭān. I begin with the Name of Allaah, the Most Gracious, the Most Merciful.
Verily all praise is due to Allaah, we praise Him, we seek His Aid and we seek His forgiveness. And we seek refuge in Allaah from the evils of our own selves and from our evil

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¹ Tawḥīd linguistically means to make something one. In its Islamic meaning, it means to worship Allaah Alone, singling Him out in every act of worship, and to abandon the worship of anything other than Him, and this is the meaning of Laa ilaaha illallaah. And Tawḥīd also has a more general definition, which is the three categories of Tawḥīd:
(1) Tawḥīd ar-Ruboobiyah, the Oneness of Allaah in His Lordship, which is to single out Allaah in His Actions. So He Alone is the Creator and Sustainer, and He Alone gives life and death and Allaah Alone arranges the affairs of His creation.
(2) Tawḥīd al-Uloohiyah, or the Oneness of Allaah in His sole right to be worshipped, which is to single out Allaah with our acts of worship. So we direct all of our actions of worship, whether they be actions of the limbs, the heart or the tongue to Allaah Alone without directing anything from them to other than Him. And this was the da'wah of every Prophet and Messenger to their peoples.
(3) Tawḥīd al-Asma' was-Sifaat, or the Oneness of Allaah in regards to His Beautiful Names and Lofty, Perfect Attributes. So Allaah is perfect and totally incomparable to His creation. His Attributes are attributes of perfection, free from every deficiency. We affirm them as they come in the Book and the authentic Sunnah without negating them, distorting or changing their meanings, comparing them to those of the creation, and without asking 'how' they are.
Refer to "Explanation of the Three Fundamental Principles" by Shaykh Muḥammad bin Saalih al-'Uthaymeen [pg. 71-74] for more. {Translator}
actions. Whomever Allaah guides, there is none who can lead him astray, and whomsoever Allaah leads astray, there is no guide for him. I bear witness that nothing has the right to be worshipped [in truth] except Allaah Alone, without any partner, and I bear witness that Muhammad is His slave and Messenger (ﷺ). To proceed:

So this beneficial treatise is in regards to what is obligatory upon the human being to teach the children, before teaching them the Qur’aan ², so he becomes a person who is complete,

² What the Imaam shows here —may Allaah have mercy upon him— is that teaching children Tawheed comes first. So for parents, the first and most important thing for them to instill in their children's hearts is Tawheed. And this is what the Messenger (ﷺ) did with the children, like Ibn 'Abbaas, when he (ﷺ) said: “O young man, I shall teach you some words [of advice]: Be Mindful of Allaah and Allaah will protect you. Be Mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [Alone]; and if you seek help, then seek help from Allaah [Alone]. And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed (decreed) for you. The Pens have been lifted and the Pages have dried.” (Collected by at-Tirmidhee (#2516) and Shaykh al-Albaanee declared it to be authentic) And Jundub bin 'Abdillaah said: “We were with the Prophet (ﷺ) and we were youth who had grown strong (in body), so we learned Eemaan before we learned the Qur’aan, then we learned the Qur’aan and it increased us in Eemaan.” (Collected by Ibn Maajah (#61) and declared authentic by Shaykh al-Albaanee) And from the lives of the Companions—in the authentic narrations—we can understand the meanings of the Qur’aan and Sunnah. [Translator]
upon the fitrah\(^3\) of Islaam, and a good, firm muwwahid (person of Tawheed) upon the path of Eemaan (true, correct faith).

And I arranged it upon the way of questions and answers:

\(^3\) The *fitrah* is the natural state and inclination that Allaah created the human being upon, which is the innate belief in Allaah and that He Alone is the Creator and Sustainer, and that He Alone is to be worshipped. The Messenger of Allaah (ﷺ) said: "*There is no child born except that he is upon the Fitrah. So it is his parents who make him a Jew or a Christian or a Magian.*" [al-Bukhaaree in the Book of Tafseer (#4775)]

And this hadeeth shows that the Parents are the first step for the guidance of the children towards the right path or the wrong path. So parents are responsible to guide them to Tawheed from the very beginning.

{Translator}
**Question 1:** If it is said to you: Who is your Rabb (Lord)?

**Answer:** Then say: My Rabb (Lord) is Allaah.

**Question 2:** And what is the meaning of ar-Rabb?

**Answer:** Then say: The Owner of Dominion who is worshipped ⁴, the One who aids and supports, the Creator and Sustainer, Allaah, the sole-possessor of the right to be worshipped and of servitude over His creation.

**Question 3:** So if it is said to you: How did you come to know your Lord?

**Answer:** Then say: I know Him by His aayaat (signs) and His makhloqaat (creation). And from His aayaat are the night and the day, and the sun and the moon. And from His makhloqaat are the heavens and the earth and (all) that is in them. And the daleel (proof) for that is His saying, the Most High:

\[
إِنّكَ رَبِّيّ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

فِي سَوَاتِي أَيَامِ مُّقَسَّمَةٍ عَلَىِّ الْوُجُودِ يَغْفِرُ الْغَضَبَ

النُّهَارِ يُطَّلِبُهُ حَيَٰثَانِي وَالشَّمَسِ وَالْفَجْرِ وَالْفَجْرُ
\]

⁴ Imaam Muhammad bin 'Abdul-Wahhaab said in his Thalaathbatul-Uzool: "So if it is said to you: Who is your Lord, then say: My Lord is Allaah, Who nurtures me and nurtures all of the creation with His blessings. He is my Ma’bood (the One that I worship), I have no other ma’bood except Him." {Translator}
"Indeed your Lord is Allaah, Who created the heavens and the earth in Six Days, and then He Istawaa (rose over) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly. And (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment."  

Question 4: So if it is said to you: For what (purpose) did He create you?

Answer: Then say: To worship Him Alone, without associating any partner with Him (in worship), and obedience to Him by carrying out what He ordered, and abandoning what He prohibited, as Allaah the Most High said:

"And I (Allaah) did not create the jinn and mankind except that they should worship Me (Alone)."

And as He said, the Most High:

5 Al-A'raaf (7):54  
6 adh-Dhaariyah (51):56
"And worship Allaah (Alone) and join none with Him in worship"  

And *shirk* is the greatest sin by which Allaah is disobeyed, as He said, the Most High:

"Verily, whosoever sets up partners in worship with Allaah, then Allaah has forbidden Paradise for him, and the Fire will be his abode."  

And *shirk* is that a person makes a rival for Allaah, calling upon (it), and hopes in it, or fears it, or places his trust and reliance upon it, or has fervent desire towards it besides Allaah, and other than that from the various types of acts of

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7 an-Nisaa' (4):36  
8 al-Maa'idah (5):72
worship. For indeed, 'Ibaadah (worship) is: a comprehensive term for everything that Allaah loves and is pleased with from speech and actions, inward and outward.

And from them (those acts of worship) is ad-Du'aa (supplication). And the Most High said:

واَلَّذِينَ قَالُواَ أَسْرَىَ اللَّهُ السَّمَاوَاتِ وَلَمْ يُنَكِّرُواُ ۛ وَلَا تَدْعُواُ مَعَ اللَّهِ أُحْدَتًا

"And the mosques are for Allaah (Alone), so do not invoke anyone along with Allaah."
And the proof that calling upon other than Allaah is *kufur* (disbelief), is as He said, the Most High:

وجَنَّتُوهُمْ الْجَنَّةَ لَعِيدًا مَّثَّلًا لِلْكَافِرِينَ مَن يَدْعُ مَعَ اللَّهِ أُخَرَ لَعِيدًا مَّثَّلًا لِلْكَافِرِينَ

"And whoever invokes (or worships), besides Allaah, any other *ilaah* (object of worship), of whom he has no proof for, then his reckoning is only with his Lord. Surely! Al-Kaafiroon (the disbelievers) will never be successful." 12

And that is because *Du’aa* is from the greatest types of worship, as your Lord has said:

وَقَالَ رَبِّي مَن أَدْعُوْيْ أَسْتَجِبْ لَكَ وَإِنَّ أَنتَ الْكَرِيمُ

"Invoke Me (Alone, and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness] they will surely enter Hell in humiliation!" 13

12 Al-Mu'minoon (23):117
13 Ghaafir (40):60
And the Messenger of Allaah (ﷺ) said in the Sunan: ((Ad-Du’aa is worship)) \(^{14}\)

And the first and foremost of what Allaah made obligatory upon His servants is disbelief in the \textit{taaghoot} (all false objects of worship) and \textit{eemaan} (correct belief) in Allaah. He said, the Most High:

egin{center}
ولقد بعثنا في كل آمة رسولًا آبنا أعبدهوا الله
واجبتُوا الطَّعَをご

"And verily, We have sent among every \textit{Ummah} (community, nation) a Messenger (proclaiming):

"Worship Allaah (Alone), and avoid (or keep away from) \textit{Taaghoot} (all false deities that are worshipped besides Allaah)."
\(^{15}\)

And \textit{at-Taagboot} is: what is worshipped besides Allaah, and whoever is worshipped and he is pleased with that, like ash-Shaytaan, and the soothsayer and fortune-tellers, and the one

\(^{14}\) Al-Haafidh Ibn Hajr said: It was collected by the Companions of the books of \textit{Sunan} with a good \textit{jayyiid} chain of narration [Fatihul-Baaree, in the chapter: \textit{Bunya al-Islaan 'alaak khamis} (Islam is built upon 5)]. It was collected by Aboo Daawood [#1479] and at-Tirmidhee [#3372] and declared authentic by Shaykh Al-Albaanee (refer to \textit{Saheehul-Jaami'} [#3407]) and likewise Shaykh Muqbil bin Haadee al-Waadi’ee (rahiimahullaah) in \textit{At-Saheehul-Musnad mimaa laysa fis-Saheehayn} in the \textit{Musnad} of an-Nu’maan bin Basheer [vol.2: 9/1177].

\(^{15}\) An-Nahl (16):36
who rules by other than what Allaah revealed, and every one who is followed (and) obeyed without right.

Al-'Allaamah Ibnul-Qayyim: "al-Taaghoot comes from at-taghyaan, and it is going beyond the bounds and increasing upon them. Every created thing is a servant of Allaah, so if he goes beyond the bounds of this servitude, he becomes a taaghooot. So there is no worship except for Allaah, and no following except for the command of Allaah, and no obedience to the creation in disobedience to the Creator."  

16 The Shaykh and Imaam 'Abdul-'Azeez bin Baaz (rahimabullaah) said: "Whoever makes permissible ruling by other than what Allaah revealed, or zinaa (fornication), or ribaa (taking interest), or other than them from those things that have been prohibited that are united upon in their being prohibited, then he has disbelieved with the major disbelief [that expels one from the Religion], and has transgressed with a major transgression, and has sinned with a major form of sinfulness. And whoever does them without declaring it to be permissible, then his disbelief is a minor disbelief [that does not expel one from the Religion], and his transgression is a minor form of transgression, and likewise his sinfulness." The transcribed speech of the Shaykh Ibn Baaz regarding the speech of Shaykh al-Albaanee in his book "Fitnatut-Takfeer".

17 Clarification: The people of Takfeer (those who declare Muslims to be disbelievers due to sins) use certain words and terms from the Deen and interpret them according to their desires, contradicting what the Messenger (saaw) and his Companions were upon. And the Prophet (saaw) mentioned this in his saying: "The destruction of my Ummah is in the Book and the laban." And he explained what is meant by the Book: "(a people who) learn the Qur’aan and then explain it in a way which Allaah did not send down." [at-Sahheehah (6/647)] So they take the Qur’aan and explain it with their desires, and then declare the Muslim rulers and their deputies to be disbelievers, like we see in Algeria, ‘Iraq, Afghanistan and other Muslim countries. And then they shed the blood of the Muslims — rulers and the ruled — under the banner of takfeer. And this can be found in their books, like the book Usool al-Ilmiyyah feed-Da’watus-Salafiyyah of ‘Abdur-Rahmaan ‘Abdur-Khaaliq who says: “Among these barriers (to the da’wah) is this mass apostasy that has engulfed the Muslim Ummah”. And the examples like this are many.
**Question 5:** So if it is said to you: what is your Deen (Religion)?

**Answer:** Then say: My Deen is Islaam. 18

→ So the Prophet (ﷺ) mentioned that the destruction of his Ummah will come from those individuals who abandon the correct understanding of the Qur'aan, the understanding of the Prophet (ﷺ) and the Companions. Because of this you will find them saying that the Muslim Ruler of such and such country is a disbeliever, using their false understanding of the Qur'aan as proof for what they say. For example, they will say that some of the leaders of the GCC countries are disbelievers, or that the police or other government officials are disbelievers. And we have seen this in Kuwait and Saudi Arabia only recently! And the Messenger of Allah (ﷺ) said: “Indeed what I fear you the most is a man who reads the Qur'aan, until its joy and effects can be seen upon him, and he was a defensive support for Islaam, and he casts it off and throws it away behind his back, and he goes out (to attack) his neighbor with the sword and accuses him of shirk.” Hudhayfah (ﷺ) said: “I said: "O Prophet of Allah! Which one of them is the first (has the most right) to be labeled with shirk, the accuser or the accused?" He said: "The accuser."” [As-Sabeehah (#3201)]

Allah said in His Book: "Ibraaheem was neither a Jew nor a Christian, but he was a true muslim, a Haneef (one who is free from associating partners with Allah in worship) and he was not of the mushrikoon (those who associate partners with Allah in worship)." [Aali -'Imraan (3):67] And the Messenger of Allah (ﷺ) said: "The Prophets are paternal brothers; their mothers are different, but their religion is one", meaning that the foundation of their religion is one, and it is Tawheed, even if they differ in the subsidiary matters and the prescribed laws.[al-Bukhaaree in the Kitaabul-Anbiyyaa. See Fath (6/3328)] All of this shows that all of the Prophets and Messengers came with Islaam. As for what the people fell into after them, distorting the message that all of them were sent with, and then inventing new names for that, like "Christianity" and "Judaism", then this is nothing but innovation. Qataadah said: "By Allah! Verily Judaism is a bid'ab (innovation), and verily Christianity is a bid'ab, and verily the Hurooriyyah (the Khawaarij) are a bid'ab, and verily the Sabians are a bid'ab. No book was sent down for them nor were they laid down as a way (Sunnab) to be followed by any prophet." [Tafseerul-Qur'aan of 'Abdur-Razzaaq (1/376) and its men are tbiqaai] So that which Moosaa and 'Eesa and all of the Prophets came with was Islaam. [Translator]
And the meaning of Islaam is: submission to Allaah with 
Tawheed, and compliance to Him by acting in obedience, and 
having love and allegiance towards the Muslims and enmity 
towards the people of shirk (the Mushrikeen). He, the Most 
High, said:

\[\text{إِنَّ الْدِّينَ عِندَ أَللَّهِ إِلَيْهِ الْإِسْلَامُ} \]

"Verily, the (only) religion with Allaah is 
Islaam." * 19

* Benefit: Allaah said: "It is He (Allaah) Who has named you 
Muslims." [al-Hajj (28):78] So according to what the Imaam mentions 
here - may Allaah have mercy upon him- it is not allowed for us to label 
Muslims with terms such as "liberal", "secularist" and the likes of that. In 
Islaam there is only Muslim, "\text{kzaafir}" (disbeliever), "\text{munaaqiq}" (a hypocrite, 
one who inwardly disbelieves while showing Islaam outwardly) or "\text{muslim 
faasiq}" (a disobedient, sinful Muslim) and the like of that. So if we want to 
make a judgment or a ruling upon a Muslim, we don't say "liberal" and 
other terms similar to this like the political groups do. Rather we make a 
ruling using the terms that Allaah has laid down in His legislation. 
Likewise we don't say that some of the Muslims are "\text{Islaamiyeen}" 
(Islaamists), because this term gives the indirect meaning that anyone who 
is not an "Islaamist" is not a Muslim. For example, we see in the 
newspapers that they often mention that there are "30 Islaamists in the 
parliament" of a particular Muslim country, and this gives the meaning 
that the rest of its members are not from the people of Islaam. And we 
fear that what is intended by this is \text{Takfeer} of the Muslims (declaring them 
to be disbelievers) who are not from their group. So these terms [i.e. 
liberal, secularist and Islaamist] are used by the people of the political 
groups and parties in the Muslim lands, giving the feeling that the \text{Deen of} 
Islaam is exclusively for their party and using the name of Islaam for the 
benefit of their group and its political gains to the exclusion of those who 
oppose them, when "\text{it is He (Allaah) Who has named you Muslims}". 
Shaykhul-Islaam Ibn Taymiyyah said: “And Allaah the Most High indeed 
named us in the Qur’aan Muslims, believers, servants of Allaah. So we do 
not change the names that Allaah named us with for names invented by a 
people and their fathers that Allaah did not send down any authority for.” 
[Majmoo’ al-Fataawa (3/415)] {Translator}

19 Aali’Imraan (3):19
And He said:

وَمَن يَبْتَغِ عَرْبَةَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبِلَ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَسِرَانِ

"And whoever seeks a religion other than Islaam, it will never be accepted of him." 20 *

And it is authentically reported from the Prophet (صلی اللّه عَلیهِ وُلْدِهِ) that he said: "Islaam is that you testify that Laa ilaaha illallaah and that Muhammad is the Messenger of Allaah, and to establish the Prayer, and pay the Zakaah, and to fast Ramadaan and to make the Pilgrimage (Hajj) to the House if you are able to do so." 21 *

And the meaning of Laa ilaaha illallaah is: there is nothing that has the right to be worshipped in truth except Allaah 22, as He said, the Most High:

20 Aali-'Imraan (3):85
21 From the famous hadith of Jibreel, collected by Muslim in Kitaabul-Eemaan (The Book of Eemaan) - Chapter: Al-Eemaan wal-Islama wal-Ihsaan, #1 and 2] [Translator]
22 This is the correct meaning of Laa ilaaha illallaah, as comes in the saying of Allaah (س): "That is because Allaah, He is the Haqq (Truth), and that which they call upon besides Him is baajil (false and futile)." [al-Hajj (22):62] So this aayah shows that there are gods that are worshipped besides Allaah, but all of them are worshipped in falsehood because none of them can bring about benefit or harm. Ibn Katheer said in his tafseer of this aayah: “Everything that is worshipped besides Him -the Most High- then it is false and futile because it does not have the ability to bring about harm or benefit.” →
"And (remember) when Ibraaheem said to his father and his people: 'Verily, I am innocent of what you worship, Except Him (i.e. I worship none but Allaah Alone) Who did create me, and verily, He will guide me.' And he made it [i.e. the statement \textit{Laa ilaaha illallaah}] a lasting Word among his offspring, that they may turn back (i.e. to repent to Allaah or receive admonition)."

As for those who claim that \textit{Laa ilaaha illallaah} means "there is no god but Allaah", then this saying opposes this aayah, as does the saying of those who claim it means "there is no creator" or "Law-giver except Allaah." All of these statements oppose the understanding of the Salaf.

So whoever puts a grave as an intermediary between himself and Allaah has committed 	extit{shirk} with Allaah. If one were to reflect over this statement they would find that all of the other religions have this type of 	extit{shirk}. The Jews go to the graves of their "tzadikim" and believe that they shield the world and that without their prayers the world would be destroyed. The Jews of the Chavrei Habakuk of Morocco visit the tomb of their prophet Habakuk. Some Christians believe that the graves of their saints can bring about miracles and healing, like the grave of Fatima in Portugal. The Shee’ah go to the Shrines of ‘Alee, Hussayn and even Khomeini, while the Soofees go to the "dargah" (shrines) of the likes of al-Badawi, al-Jeeleene, Jalaluddin Bukhari, Bahauddin Naqshaband and others. As for 	extit{Ahlul-Sunnah}, then they do not make 	extit{du’aa} to any grave, even the grave of Allaah’s Messenger (ﷺ). And this shows the difference between 	extit{Ahlul-Haqq} and all of the other religions and sects. And this is from \textit{al-Furqaan} (making the distinction between Truth and falsehood)! 

\textit{Az-Zukhruf} (43):26-28
And the proof for the Prayer (az-Zalaah) and Zakaah is His saying, the Most High:

وَمَا آمَرُوا إِلَّا لِيُعْبَدُوا عَزِيزَ الْمُلْكِ هُوَ الْمُحْمِدُ
وَيُصَلُّوا الْصَّلَوَةَ وَيَقْتُلُوا الرَّكُوبَ وَذَلِكَ دِينَ الْقَيْمَةَ

"And they were commanded not, but that they should worship Allaah, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform the Salaah and give Zakaah: and that is the right religion." 24

So in this aayah, He began with at-Tawheed and being free and disavowing oneself from shirk. (So) the greatest thing that He ordered with is at-Tawheed, and the greatest thing that He prohibited is shirk. And He ordered (after that) with establishment of the Salaah and paying the Zakaah, and these are the foundational principles of the Deen, and what comes after it from the religious rites follows after it.

And the proof for the obligation of Fasting (az-Siyaam) is His saying, the Most High:

يَتَأْثِرُهَا الْدِّينُ عَلَى كُلِّ يَتَأْثِرُهَا عَلَى الْهَيْبَةِ كَمَا
كُبْثُ عَلَى الْدِّينِ مِن قَبْلَهُ كَمَا

24 al-Bayyinah (98):5
"O you who believe! Fasting has been prescribed for you just as it was prescribed for those before you..."

To his saying:

شَهْرُ رَمَضَانِ الَّذِيُّ أُنْزِلَ فِيهِ الْقُرْآنُ هَذَهُ
لِتَكُونَ ابْتِبَاعُ مِنَ الْهُدَىٰ وَالْفَرْقَانِ قَمَّةً فَيْنَ شَهِدُ

"The month of Ramadaan in which was revealed the Qur'aan, a guidance for mankind and clear proofs for the guidance and al-Furqaan (the distinction between Truth and falsehood) 25. So

25 Benefit: al-Furqaan (distinguishing between Truth and falsehood) is the foundation of the Deen. And al-Furqaan is the name of the Qur'aan and is from the names of the Prophet ( صلى الله عليه وسلم ), for he is “al-Faariq". And indeed Allaah sent every Prophet and every Messenger with al-Furqaan, to clarify for their peoples Truth from falsehood. Allaah said: "And (remember) when We gave Moosaa the book and al-Furqaan so that you may be guided aright." [al-Baqarah (2):53] And He said: "Blessed be He Who sent down al-Furqaan to His slave (Muhammad ﷺ) that he may be a warner to the 'Aalameen (mankind and jinns)." [Al-Furqaan (25):1] So it is from the characteristics of Ahlus-Sunnah to strive for this distinction between Truth and falsehood in order to distinguish and separate the methodology of Ahlul-Haqq (the people of the Truth) from the deviated methodologies and false statements of the people of innovation. And this was the way of the Messenger ( صلى الله عليه وسلم ) and the way of his Companions. So whoever is closest in adhering to what the Companions of the Messenger ( صلى الله عليه وسلم ) were upon is the closest to Furqaan. And whoever is farthest from following their way is the farthest from Furqaan. And the one who teaches the people and does not distinguish Truth from falsehood for them, and speaks regarding the Deen of..."
whoever of you witnesses the month (of Ramadaan) [i.e. is present in his land and healthy enough to fast] then he must fast it." \(^{26}\)

And the proof for the obligation of the Hajj is His saying, the Most High:

وَلَدَّعَ عَلَى الْأَنْتَاسِ جَمْعُ الْبَيْتَ

"And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allaah" \(^{27}\)

And the Usool (fundamental principles) of Femaan are six: that you believe in Allaah, and it is eemaan in His Existence, His Ruboobiyyah (Lordship), His Uloohiyyah (His sole right to be worshipped) and His Asmaa' was-Sifaat (Beautiful Names and Perfect Attributes); His Angels; His divinely-revealed Books; His Rusul (Messengers); the Last Day, and al-Qadar,

\(^{26}\) Al-Baqarah (2):183-185  
\(^{27}\) Aali'-Imraan (3):97
the good of it and the bad of it. And the daleel (proof) is what is in the Sahheeh from the hadeeth of 'Umar bin al-Khaṭṭāb. He said: "One day while we were sitting with the Messenger of Allaah (ﷺ) there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journey were to be seen on him..." to his saying: "Tell me about Eemaan." He (the Prophet) said: "It is to believe in Allaah, His Angels, His Books, His Messengers, and the Last Day, and to believe in Al-Qadr (the Pre-Decree), both the good and the bad of it", (to the end of) the hadeeth. It was collected by al-Bukhaaree and Muslim.

Question 6: If it is said to you: Who is your prophet?

Answer: Then say: Our prophet is Muḥammad bin 'Abdullaah bin 'Abdul-Muṭṭalib bin Haashim bin 'Abd Manaaf (ﷺ).

Allaah the Most High chose him from Quraysh, and they are the best and most elite of the Arabs, the offspring of Ismaa'eel. And He sent him to al-ahmar (the red) and al-aswad

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28 Everything has been written by Allaah whether good or bad. If someone from one's family dies for example, he remembers that the fruit of Eemaan is Tasleem (total submission) to what Allaah decreed. If someone has an accident, lost his job, becomes sick or is afflicted with Cancer or any other disease, it is from Eemaan to believe that all of this is from Allaah's Qadar, its good and its bad, and that Allaah decreed this for a wisdom. So the Muslim must be content and submit himself to what Allaah has decreed and commanded if he truly believes in al-Qadar. And if he is afflicted with something in regards to his health, wealth or his family, he says "Inna lillaahi wa inna itayhi raaji’oon" ("Verily to Allaah we belong and verily to Him we shall return.") [al-Baqarah (2):156] {Translator}
and sent down upon him the Book and the Hikmah. So he called the people to making worship sincerely and purely for Allaah and abandoning what they used to worship besides Allaah, from idols, stones, trees, Prophets and the righteous, Angels and other than that. So he called the people to abandon shirk and he fought them so that they may abandon it and that they single out Allaah in worship, Alone without any partner, as He said, the Most High:

29 Our Shaykh Taariq as-Subay’ee – may Allaah preserve him- explained that this term means: "to all of the various types of peoples." What the Shaykh mentions comes from the hadeeth collected by Imaam Muslim in his Saheeh (#521) that the Messenger of Allaah (ﷺ) said: "I have been given five that were not given to anyone before me: Every prophet was sent to his people specifically, and I was sent to all, al-ahmar (red) and al-aswad (black)..." An-Nawawee explains: "What is intended by al-Ahmar is the white from the ‘ajm (non-Arabs) and other than them. And by the al-Aswad, the Arabs, due to the predominance of brownness in them and other than them from those that are dark-skinned.” And he goes on to mention: “And it is said: Al-Ahmar, the human beings, and al-Aswad, the Jinn. And all of them are correct for indeed he was sent to all of them.” [Sharh Saheeh Muslim (5/521), Kitaab al-Masaajid] (Translator)

30 The scholars of Tafseer explain that the Hikmah is the Sunnah of Allaah’s Messenger (ﷺ). Imaam Ibn Jarir at-Tabaree [d.310H] – rahimahullaah – said regarding the saying of Allaah, the Most High: "Similarly We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur’aan) and sanctifying you, and teaching you the Book (the Qur’aan) and the Hikmah...” [al-Baqarah (2):151]: “and He (Allaah) means by the Hikmah the Sunan, and understanding of the Religion.” And al-Haafith Ibn Katheer said regarding this verse: "And he teaches them the Book, and it is the Qur’aan, and the Hikmah, and it is the Sunnah.” Likewise, the Messenger of Allaah (ﷺ) said: "Indeed I was sent with the Book (the Qur’aan) and what is like it along with it...” [Sunan Abee Daawood: (#4604): Declared saheeh by Shaykh al-Albaanee] And all of this shows that the Sunnah, like the Qur’aan, is revelation from Allaah. Hassaan bin ‘Atiyyah said: "Jibreel used to descend upon the Messenger of Allaah (ﷺ) with the Sunnah just like he descended upon him with the Qur’aan, and would teach it to him just as he used to teach him the Qur’aan." [As-Sunnah of al-Marwazee (104)] (Translator)
"Say (O Muḥammad): "I invoke only my Lord (Allaah Alone), and I associate none as partners along with Him." 31

And He said, the Most High:

"Say (O Muḥammad): Allaah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship." 32

And He said, the Most High:

"Say (O Muḥammad): "I am commanded only to worship Allaah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return." 33

31 al-Jinn (72):20
32 az-Zumar (39):14
33 Ar-Ra’d (13):36
And He said, the Most High:

قُلْ أَفْعَقَّرَ أَنَّى تَأْمُرُونَ مَا أَحْبَبْتُ أَنِّي أَلْهَوْنَ
وَلَقَدْ أُحِبَّ أَلَّا يَوَلِّي الْذِّينَ مَن قَبْلَكَ لِيُتَشَكُّلُ
لِيَحْتَكَّ عَمَلُكَ وَلَكُونَ مِنَ النَّاسِ يَنَادُونَ
بِلِّي اللهَ
فَأَعْبَدُونَ وَكَنْ مَّنْ شَنَكِينَ

"Say (O Muhammad to the polytheists, etc.): "Do you order me to worship other than Allaah O you fools?" And indeed it has been revealed to you (O Muhammad), as it was to those (Allaah's Messengers) before you: "If you join others in worship with Allaah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers." Nay! But worship Allaah (Alone and none else), and be among the grateful." 34

And from the Usool (foundations) of Eemaan, which saves from kufr (disbelief) are: Belief in the Resurrection, Retribution and Reckoning, and Jannah (Paradise) and the Hellfire are real.

And He said, the Most High:

مِنْهَا خَلَقْنَكُمْ وَفِيهَا نَعْيَدُكُمْ وِمَنْزِيْعِكُمْ تَأْرَى أُخَرَ

34 Az-Zumar (39):64-66
"Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again."

And He said, the Most High:

"وَإِنْ تُعْجِبَ فَعَجَبَ فَوْهُمُ أَءِذًا كَأَنَّا تُرْزِبَا أَيْنَ أَلْقَيْنَا سُلْطَانَكُمُّ  
ُخَلِقْتُمُّ بَيْنَ أَيْنَ أَلْقَيْنَا وَأُولُوْيَكُ الْأَلْقَالِ بِأَعْمَاقِهِمْ وَأُولُوْيَكُ أَعْصَبُ  
أَلْتَارُ هُمْ فِي هَا خَلَيْدُوْنَ"

"And if you (O Muhammad) wonder (at these polytheists who deny your message of Islaamic Monotheism and have taken besides Allaah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieve in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein."

And in this aayah is a proof that whoever rejects the Resurrection has disbelieved with a kufur that makes abiding eternally in the Hellfire obligatory. May Allaah grant us protection from kufur and the actions of kufur.

35 ṬaaHaa (20):55
36 Ar-Ra'd (13):5
So these *aayaat* contain a clarification of what He sent the Prophet ( صلى الله عليه وسلم ) with, from making worship sincerely for Allaah, and the prohibition of worshipping anything besides Allaah and restricting worship to His worship. And this is His *Deen* that he called the people to, and strove against them due to it, as He said, the Most High:

وَقَدْ نَخَلَوْنَهُمْ حَتَّى لاَ تَكُونِ فِتْنَتَهُ وَيَعْمَلُونَ

الذِّينَ سَكَبَلُوا لِلَّهِ قَالُوا أَنتُونَ أَيُّهَا الَّذِينَ آمَنُوْا فَأُلْهِمْ أَن نَّفَسَ أَيْدَى اللَّهُ بِهَا

"And fight them until there is no more *Fitnah* (disbelief and polytheism: i.e. worshipping others besides Allaah) and the religion (worship) will all be for Allaah Alone."

And indeed Allaah the Most High sent him (as a Messenger) at forty years of age, so he called the people to *al-Ikhlaas* (making worship solely and sincerely for Him) and abandoning the worship of what is besides Allaah, for a

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37 Al-Anfaal (8):39
period of thirteen years. Then he was taken up to the heavens and the five daily prayers were made obligatory upon him – without any intermediary between him and Allaah the Most High in that.

Then He commanded him after that with the Hijrah (migration), so he emigrated to al-Madeenah and was ordered with Jihaaad. So he strove in Jihaaad for the sake of Allaah, a true striving, for nearly ten years until the people entered into the Deen of Allaah in droves. So when he had completed sixty-three years – and all praise and thanks are due to Allaah – the Deen was perfected and the favor was completed and the trust and message from Allaah was conveyed. Then Allaah the Most High took him (by death).}  

38 Whoever calls the people to the Truth must be patient. Allaah said: “So bear patiently (O Muhammad) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some of the hours of the night, and at the sides of the day, that you may become pleased with the reward which Allaah will give you.” [Taa-Haa (20):130] So we find that the Prophet (saw) was patient, kind and gentle in calling the people to the Deen of Allaah. Allaah mentions: “And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh hearted (towards them), they would have broken away from around you…” [Aali ‘Imraan (3):159] And the da’wah that the Prophet (saw) and the Companions were upon is built and established upon Sabr (patience): “They will not be harmed by those who forsake them (in the time of aiding the Haqq) nor those who oppose them up to the Command of Allaah comes and they are manifest to the people.” [declared saheeh by Shaykh al-Albaanee. See Saheehul-Jaami’ (#7290)] {Translator}  

39 This was during the Mi’raaj (Ascension) of the Prophet (saw) as comes in the long hadeth of Maalik bin Sa’aa’ah, collected by al-Bukhaaree in his Sahreh in Kitaab Faada’il Aashaabin-Nabee (The Book of the Merits of the Companions of the Prophet) in the chapter Al-Mi’raaj. {Translator}  

40 In one wording of the text it is written "the Deen was completed, and he conveyed the news from that which Allaah the Most High had informed him of his death...."
And the first of the Messengers was Nooh (Noah) \(^{41}\) and the last of them was Muhammad (صلی الله علیہ و سلم), just as He said, the Most High:

\[
\text{"Verily, We have inspired you (O Muhammad) as We inspired Nooh and the Prophets after him."} \quad ^{42}
\]

\(^{41}\) **Benefit:** Ibn 'Abbaas (ﷺ) said: “There was between Nooh and Aadam ten generations, all of them upon a legislated way from the Truth. Then they differed, so Allaah sent the Prophets as bringers of glad tidings and warners.” [at-Tabaree in his *tafeer* (4/275) and al-Haakim (2/546) who said: "It is authentic according to the criterion of al-Bukhaaree." Adh-Dhahabee also agreed]. And *al-Haajid* Ibn Katheer said: “And the first statement from Ibn 'Abbaas is more authentic in its chain of narration and meaning, because the people were upon the millah (religion) of Aadam until they began worshipping the idols. So Allaah sent Nooh (ṣallallaahu 'alayhi wa sallam) to them, and he was the first messenger sent by Allaah to the people of the earth.” [Tafeer Ibn Katheer in explanation of *ayyab* 213 of Sooratul-Baqarah]. It is also related from Ibn 'Abbaas that he said: “Indeed these five names were (the names) of righteous men from the people of Nooh. When they died Shaytaan whispered to their people that they should make statues of them and to place these statues in their places of gathering as a reminder of them, and to name them with their names, so they did it. So none from amongst them worshipped these statues, until they died and the knowledge (of the purpose of the statues) was forgotten. Then (the next generation) began to worship them.” [al-Bukhaaree in *Kitaabut-Tafeer* ] So from this we see how *shirk* entered upon the people after all of them had been people of *Tawheed*, through going to extremes regarding the people of piety and righteousness. And we see that Nooh (ṣallallaahu 'alayhi wa sallam) was the first messenger sent to them by Allaah. See *Tahdeereen Saajid min Ittikhaadhiil Quboori Masajijd* of Shaykh al-Albaanee (pp.135-140).

{Translator}

\(^{42}\) An-Nisaa' (4): 163
And He said, the Most High:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ

"Muhammad (ﷺ) is no more than a Messenger." 43

مَا كَانَ مُحَمَّدًا أَبَا أَحَدٍ مِنْ أَبَائِكُمْ وَلَكَنَّ رَسُولَ اللَّهِ وَجَاتَرَ الْبَيِّنَاتِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا 44

"Muhammad (ﷺ) is not the father of any man amongst you, but he is the Messenger of Allaah and the last of the Prophets. And Allaah is Ever All-Aware of everything." 44

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43 Aali -Imran (3):144
44 Al-Ahzaab (33):40
And the best of the Messengers is our Prophet Muhammed (صلى الله عليه وسلم). And the best of mankind after the Prophets (صلى الله عليه وسلم) is Aboo Bakr (رضي الله عنه), and 'Umar (رضي الله عنه), and 'Uthmaan (رضي الله عنه) and 'Alee (رضي الله عنه) - may Allaah be pleased with all of the Companions and the Wives of the Prophet ( صلى الله عليه وسلم), the Mothers of the Believers, and his fine, pure family. The Messenger of Allaah ( صلى الله عليه وسلم) said (that) the best of generations "is my generation, then those who follow them, then those who follow them."  

And 'Eesaa (Jesus- ﷺ) will descend from the heavens and slay the Dajjaal ⁴⁶.

⁴⁵ Collected by al-Bukhaaree and Muslim with the wording: "The best of people are my generation, then those that follow them, then those that follow them." And in another wording collected by Muslim: "The best of my Ummah is the generation that I was sent in, then those that follow them, then those that follow them." [refer to as-Saheehah of Shaykh al-Albaanee(#699-700)]

Shaykhul-Islam Ibn Taymiyyah [d.728H] said: "the Deen of Allaah is only that which he sent His Messengers with, and sent down His Books with, and it is the Straight Path, and it is the way of the Companions of Allaah's Messenger ( صلى الله عليه وسلم), the best of Qaroon (generations), and the best of the Ummah, and most noble of the creation with Allaah after the Prophets." [at-Tadmuriyyah pg.236, Maktabah al-'Ubaykaan] So this shows us that the correct way to understand the Religion is through the understanding of the Companions and those who followed them from the first three noble generations. So we understand the Qur'aan and Sunnah according to how they understood the Qur'aan and Sunnah. And the proofs to show this reality are many. {Translator}

⁴⁶ There are more than forty authentic narrations from the Prophet ( صلى الله عليه وسلم) regarding the coming out of the Dajjaal (the false messiah) and the descending of Prophet 'Eesaa ( صلى الله عليه وسلم). The Messenger of Allaah ( صلى الله عليه وسلم) described that he will be of flesh and blood, appearing from between Shaam (the area around present-day Syria) and 'Iraaq, "kaafr" will be written between his eyes, and one of his eyes will be like a floating grape. He will cause great tribulations and mischief in the earth. 'Eesaa, the son of Mary ( صلى الله عليه وسلم) will descend and slay him at the gate of Al-Ludd. Refer to Qisatul-Maseehid-Dajjaal wa nuqool 'Eesaa 'alayhis-Salaatu was-salaam of Shaykh al-Albaanee. {Translator}
And all praise and thanks are due to Allaah.

End of this Treatise
Examples from the Qur’aan, the Authentic Sunnah and Statements of the Salaf Related to raising Children

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Reviewed by
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A Comfort for the Eyes

1 - Ibn 'Abbaas (رضي الله عنه) said regarding the saying of Allaah (ﷺ):

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذَرَّيْنَا فُرْتَاهَا

"And those who say: 'Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders and guides for the pious.'" 47

"They mean: who will act in obedience towards You, so by them our eyes will become comforted in the dunyaa (the life of this world) and the Aakhirah (the Hereafter)." 48

2 - Hazm said: I heard Katheer ask al-Hasan (al-Basree): "O Aboo Sa’eed! Allaah’s saying:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذَرَّيْنَا فُرْتَاهَا

"And those who say: 'Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes...""

47 Al-Furqaan (25):74
48 See Tafseer at-Tabaree
"In the dunyaa or Aakhirah?" He said: "No, rather in the dunyaa." He said: "And what is that?" He said: "The believer sees his wife and his child acting in obedience to Allaah (安宁)."

3 – And ad-Dahhaak said regarding this aayah (verse): "They say: 'Make our wives and our offspring people of righteousness and taqwaa.'" 50

4 - 'Amru bin Murrah said: "I asked Sa'eed bin Jubayr about His saying – the Most High:

وَالْذَّيْنَ آمَنُواَ وَأَنْبِعَثُنَّ ذُرْيَاهُمَا بِإِنْبِيَائِهِمَا أَحْيَانَاهُمْ ذُرْيَاهُمَا

"And those who believe and whose offspring follow them in Eemaan, We will join their offspring with them..." 51

He said: "Ibn 'Abbaas said: 'The believer, his offspring will be raised up for him (to join him), even if they were less then him in deeds, so Allaah (安宁) will make them a comfort for his eyes.'" 52

49 Al-Imaam at-Tabaree in his tafseer, Kitaabul-'Iyaal of al-Imaam, al-Haafidh Ibn Abeed-Dunyaa (#435)
50 Kitaabul-'Iyaal (#428)
51 At-Toor (52):21
52 Collected by at-Tabaree in his tafseer and by Ibn Abeed-Dunyaa in Kitaabul-'Iyaal (#361)
5 – Aboo Hurayrah (ﷺ) reported that the Messenger of Allaah (ﷺ) said: "A woman is married for four: for her wealth, her position (or social status), her beauty and her deen (religion) – so choose the woman who possesses (good) religion, may your hands be covered in dust (if you don’t)." 53

Al-Haafidh Ibn Hajr said: “And the meaning is that the correctness and suitability of the woman who possesses good religion and honor is so that the Deen be the end goal of his thinking in everything, especially in regards to what will accompany him for a long time. So the Prophet (ﷺ) ordered him to get the woman of Deen which is the highest of all aspirations.” 54

6 - Ibn 'Abbaas (رضى اللہ عنہ) narrated that the Prophet (ﷺ) said: "If one of you says when he comes to his wife for sexual intercourse:

بَايِسُّمُ اللَّهِ اللَّهُمَّ جَنَبِي الشَّيَطَانَ وَجَنَبِي الشَّيَطَانَ مَا رَقَتَنَا

In the name of Allaah, O Allaah, protect me from shaytaan and protect what You bestow upon us [i.e. a

53 Al-Bukhaaree in Kitaabun-Nikaah (The Book of Marriage)-Chapter: “Choosing (the woman) for Deen” and Muslim in the chapter “The Desirability of marrying one who possesses deen”, Aboo Daawood (#2047), an-Nasaa‘ee (#3230), Ibn Maajah (#1858), and al-Bayhaqee (#13751).
54 see al-Fath (9/4902)
child] from shayṭaan ), then that is decreed for them, or a child is decreed for them, shayṭaan will never harm him." 55

Al-Haafidh Ibn Hajr said: "And his saying "shayṭaan will never harm him", meaning: he will not harm the child for whom it (the du'aa) is mentioned for, by way of him having the ability to cause harm to him in his Deen or his body. The meaning is not the removal of the whisperings (of shayṭaan) from their origin." 56

7 – ‘Abdullaah bin ‘Aamir al-Yahsabee (ﷺ) narrated that the Messenger of Allaah (ﷺ) said: "The best of names are ‘Abdullaah and ‘Abdur-Raḥmaan, and the most truthful of names are Hamaam and Haarith, and the most evil of names are Harb and Murrah.” 57

8 – Aboo Hurayrah, Jaabir bin ‘Abdillaah and Anas (馏ً) all reported that the Messenger of Allaah (ﷺ) said: "Name

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55 Al-Bukhaaree in Kitaabud-Da’waat (Book of Supplications) and Kitaabun-Nikaah (The Book of Marriage) - Chapter: "What a man says when he comes to his family (for intercourse)", Muslim in Kitaabun-Nikaah, Chapter: "What is recommended to say at the time of intercourse". The transliteration of the du'aa is as follows: Bismillaah, Allaahumma jannibneesh-shayṭaan, wa jannibash-shayṭaan maa razaqtanaa

56 Fathul-Baree (11/6164)

57 At-Tirmidhee (#2833 and 2834), Ibn Maajah (#3728), Aboo Daawood (#4949), al-Irwaa’ (#1176), Saheebul-Kalimiṭ-Tayyib (pg. 77). Shaykh al-Albaanee said: "And this chain is mursal saheeb, all of its men are trustworthy narrators." See As-Saheehah (#904 & 1040)
with my name [Muhammad] and do not give my kunyah [Abool-Qaasim].”  

9 - Samurah (ﷺ) narrated that the Messenger of Allaah (ﷺ) said: "The young boy (ghulaam) is in pledge for his 'aqeeqah. He is sacrificed for on the seventh day, and he is named and his head shaved."  

10 - It was reported by Daawood bin Qays, from 'Amru bin Shu'ayb from his father, from his grandfather that the Messenger of Allaah (ﷺ) was asked about the 'Aqeeqah, so he
said: "Whoever loves that he sacrifice for his child then let him do so. For a boy, two sheep of equal age, and for a girl a sheep." 60

60 Aboo Daawood (#2842), an-Nasaa'ee (#4215-6), al-Haakim (4/238) and others. See As-Saheehab (#1655).
Establishing a conducive environment for Children in the home

11 - ‘Aa’ishah reported that the Messenger of Allaah (ﷺ) said: “If Allaah wants goodness for a household He enters upon them ar-Rifq (gentleness and kindness).”

12 - Aboo Moosaa (ﷺ) narrated that the Prophet (ﷺ) said: “The example of the home in which Allaah is made mention of and the home in which Allaah is not made mention of is like the example of the living and the dead.”

13 - Aboo Hurayrah (ﷺ) reported that the Messenger of Allaah (ﷺ) said: “Do not make your homes like graveyards, indeed Shayṭaan avoids the home in which Sooratul-Baqarah is read.”

14 - Hafs bin Ghayaath al-Hanafee narrated that Aboo Hurayrah (ﷺ) said: “Indeed the home becomes spacious for its inhabitants, and the Malaa’ikah visit it and the shayaateen abandon it, and its goodness is increased if the Qur’aan is recited in it. And indeed the home becomes narrow and restricted upon its inhabitants, and the Malaa’ikah abandon it.

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62 Muslim in Kitaabu Salaatil-Musaafireen (The Book of the Prayer of the Traveller) - Chapter: “the recommendation of voluntary prayers in one’s home”.

63 Muslim in Kitaabu Salaatil-Musaafireen - Chapter: “the recommendation of voluntary prayers in one’s home”, at-Tirmidhee (#2877) and Abkaamul-Janaa’iz of Shaykh al-Albaanee (pg. 212)
and the *shayaat"een* visit it, and its goodness is decreased if the Qur’aan is not recited in it.” ⁶⁴

⁶⁴ Ad-Daarimee (4/3310), *mawqoof* on Aboo Hurayrah.
Showing Love, Affection and Mercy towards the Children

15 - Aboo Hurayrah (ﷺ) said: "Allaah's Messenger (ﷺ) kissed Hasan bin 'Alee, and Al-Aqra'a bin Haabis at-Tameemee was sitting with him, so Al-Aqra'a said: 'Verily I have ten sons, (and) I never kissed any one of them.' So the Messenger of Allaah (ﷺ) looked at him, then he said: "**Whoever does not show mercy will not be shown mercy.**" ⁶⁵

16 - 'Aa'ishah (ﷺ) narrated that a Bedouin man came to the Prophet (ﷺ), and he said: “Do you kiss the children? We don’t kiss them!” The Prophet (ﷺ) said: "**I cannot put mercy in your heart after Allaah has taken it away from it.**" ⁶⁶

17 - Aboo 'Uthmaan reported that 'Umar (ﷺ) hired a man, so the employee said: ‘Verily I have such and such number of sons, (and) I did not kiss (even) one from amongst them!’ So ‘Umar contended, or he said: “Verily Allaah (ﷻ) does not have mercy upon, from amongst His slaves, except the most righteous of them.” ⁶⁷

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⁶⁵ al-Bukhaaree, *Kitaabul-Adab* (The Book of Manners), in the chapter: "Showing mercy towards the child and kissing him and hugging him".

⁶⁶ al-Bukhaaree, *Kitaabul-Adab*, in the chapter: "Showing mercy towards the child and kissing him and hugging him".

⁶⁷ *Al-Adabul-Mufrad* (#99). Declared *sahheeh* by Shaykh Al-Albaanee in *Sahheeh Al-Adabul-Mufrad* [pg. 49, #72]
18 - From Yoosuf bin 'Abdullaah bin Salaam (ﷺ), who said: "The Messenger of Allaah (ﷺ) named me Yoosuf, and he sat me on his lap, and rubbed my head." 68

19 - Ya’laa bin Murrah (ﷺ) reported: “We went out with the Prophet (ﷺ) and we had been invited for food, and Husayn was playing in the pathway. So the Prophet (ﷺ) hurried ahead of the people, then stretched out his hands rubbed him here one time and here another time, making him laugh, until he took him and put one of his hands on his chin and the other on his head, then embraced him and kissed him. Then the Prophet (ﷺ) said: **Husayn is from me and I am from him. May Allaah love the one who loves al-Hasan and al-Husayn. Husayn is a sibţ (nation) from the asbaat (nations) [in goodness].**” 69

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68 Al-Adabul-Mufrad (#367). Declared saheeh by Shaykh Al-Albaanee in Saheeh Al-Adabul-Mufrad (pg. 107, #282)

69 Declared hasan by Shaykh Al-Albaanee in As-Saheehah (#1227). →
20 - Usaamah bin Zayd (ﷺ) said: “The Messenger of Allaah (ﷺ) used to put me on (one of) his thighs and put al-Hasan on his other thigh, and then embrace us and say, ‘O Allaah! Be merciful to them, for indeed I am merciful to them.””

21 - From Aboo ‘Uthmaan, who said: Usaamah bin Zayd narrated to me: Once a daughter of the Prophet (ﷺ) sent a message to him, “Verily my child is going to die; please come to us!” So he sent the messenger back and told him to convey his greetings to her, and say, "Verily for Allaah is whatever He takes, and whatever He gives is for Him, and

→ **Benefit:** Shaykhul-Islaam Ibn Taymiyyah said: "And they (Ahlus-Sunnah) love Ahlul-Bayt (the members of the household) of the Messenger of Allaah (ﷺ), and show loyalty and allegiance to them, and they preserve the wagiyyah (will) of Allaah’s Messenger (ﷺ) regarding them, when he said on the day of Ghadeer Khum. "I remind you of Allaah regarding my Ahlul-Bayt, I remind you of Allaah regarding my Ahlul-Bayt." [Musim]." The ‘aqeedah of Ahlus-Sunnah is that we love and are loyal towards the members of the household of the Prophet (ﷺ), from his children, wives and relatives (ﷺ). And it is obligatory to follow their way, as the Prophet (ﷺ) said: "O people! Indeed I left amongst you that which if you hold onto it you will never go astray – the Book of Allaah and the members of my household." [See as-Saheehah (#1761)] And Ibnul-Malik said: "And the meaning of adhering to the members (of his household) is having love for them, and taking guidance from their guidance, way and lives." [see Tuhfatul-Ahwadhee (9/282)] And this shows the difference between those who adhere to the Truth and those who follow falsehood and innovation. The Raafidhah Shee’ah for example, they go to extremes in their love for 'Alee, Faatimah, al-Hasan and al-Husayn (ﷺ) and their descendants, to the extent that they call upon them and their "imaams" as partners besides Allaah and ascribe to them what we don't even ascribe to the Messenger of Allaah (ﷺ) – and Allaah’s refuge is sought! So our way is a way based upon the texts of the Book and the Sunnah and the guidance of the Companions, a way which is balanced and free from extremism and innovation.

70 al-Bukhaaree, Kitaabul-Adab in the chapter: “Placing the Child on the thigh”. Fath (10/5789)
everything with Him has a limited fixed term (in this world): so be patient and hope for Allaah's reward." Then she again sent for him swearing that he should come to her; so he got up, and with him Sa’d bin ‘Ubaadah, Mu’aaadh bin Jabal, Ubayy bin Ka’b and Zayd bin Thaabit and some other men. So the child was lifted up to him, and the child's breath was disturbed (in his chest). He (the sub-narrator) said: I think he (Usaamah) said: as if it was a leather water-skin. So his eyes (the eyes of the Prophet ﷺ) started to shed tears. So Sa’d said, "O Messenger of Allaah! What is this?" So he said, "It is mercy that Allaah has put in the hearts of His slaves, and Allaah is merciful only to those of His slaves who are merciful (to others)." 71

22 - Anas bin Maalik (ﷺ) said: Allaah’s Messenger (ﷺ) said: "There is not from amongst the people a Muslim, who three of his children die before the age of puberty, except that Allaah will enter him into Jannah due to His mercy towards them." 72

23 - Naafi’ said: "Ibn ‘Umar used to kiss his son Saalim when he would meet him, and say: ‘A shaykh kissing a shaykh’." 73

24 - Bukayr narrated that he saw 'Abdullaah bin Ja'far kiss Zaynab, the daughter of 'Umar bin Abee Salamah, and she was two years old or so." 74

71 al-Bukhaaree, Kitaabul-Janaa‘iz (The Book of Funerals), chapter: The statement of the Prophet (ﷺ): "The deceased is punished by..."

72 al-Bukhaaree, Kitaabul-Janaa‘iz. “What is said regarding the children of the Muslims”

73 Kitaabul-'lyaal of al-'maam, al-Haafidh Ibn Abee-Dunyaa (#147)

74 Al-Adabul-Mufrad (#365). Declared saheeh by Shaykh Al-Albaanee in Saheeh Al-Adabul-Mufrad [pg. 107, #280]
25 - Al-Ashja’ee said: “I saw Sufyaan [ath-Thawree] performing hijaamah (cupping) on his son, and the child was crying, and Sufyaan was crying due to his crying.”  

26 - Muhammad bin Mas’adah al-Basree said: “Ja’far bin Muhammad had a son whom he loved deeply. So it was said (to him), ‘to what extent has your love for him reached?’ He said: ‘I do not love that I have another son, so that my love (for my son) would spread to him [i.e. the other son].’” 

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75 Kitaabul-Tyaal (#160)
76 Kitaabul-Tyaal (#156)
Good treatment towards ones Children and providing for them and fulfilling their Rights

27 – 'Abdullaah bin 'Umar (رضى الله عنه) narrated that the Messenger of Allaah (ﷺ) said: "Each one of you is a ra‘ee (guardian), and each one of you is responsible for those under his charge. So the Imam (Ruler) is a guardian and he is responsible for those under his care; a man is a guardian over his family and he is responsible for them; and a wife is a guardian over her husband's house and she is responsible (for it); a slave is a guardian for his master's wealth and property and he is responsible (for that). Beware! All of you are guardians and are responsible for those under his charge."  

An-Nawawee said: "The scholars have said that the ra‘ee is the guardian, the one who is entrusted, the one committed to the goodness and well-being of what he is responsible for, and what is under his supervision. So in it (this hadeeth) is that everyone who has something under his care and supervision, then it demands justice in it, and establishing what is

77 Al-Bukhaaree in Kitaabul-Jum‘ah, Kitaabul-Ahkaam, Kitaabul-Waqaayaa and in Kitaabun-Nikaah, Chapter: "Save yourselves and your families from a fire", Muslim in Kitaabul-Imaarah, Chapter: The virtues of a just ruler, and also by Ahmad, Aboo Daawood and at-Tirmidhee. See Saheehul-Jaami' (#4569).
beneficial to him in his *Deen* and his *Dunyaa* and those things related to him."  

28 – Anas (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "*Verily Allah will ask every guardian about those under his charge – was he heedful or was he neglectful – even asking a man about his family.*"  

29 – 'Abdullaah bin 'Amr (ﷺ) narrated that the Messenger of Allah (ﷺ) said: "*It is sufficient sin for a man that he neglect those whom he is responsible to provide for.*"  

30 – Al-Miqdaam bin Ma'adee Karib (ﷺ) reported that he heard the Messenger of Allah (ﷺ) saying: "*Whatever you feed yourself, then it is for you a sadaqah (charity), and whatever you feed your son, then it is for you a sadaqah, and whatever you feed your wife then it is for you a sadaqah, and whatever you feed your servant then it is for you a sadaqah.*"  

31 – Hakeem bin Hizaam (ﷺ) reported that the Prophet (ﷺ) said, "*The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it), and start giving first to those you are responsible for. And the best sadaqah is that which is given by a wealthy person (from the money which is left after his expenses). And whoever abstains from asking others for financial help, Allah will give him and save him from asking*". 

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78 *Sharh Saheeh Muslim, Kitaabul-Imaarah* (The Book of Leadership) (12/1829).

79 *As-Saheehah* (#1636)

80 Sunan Abee Daawood (#1692). Declared *hasan* by Imaam al-Albaanee. See *Sahehul-Jaami'* (#4481) and *al-Irwa’a* (#894)

81 Declared *sahih* by Shaykh al-Albaanee in *As-Saheehah* (#452)
others, and whoever asks Allaah to enrich him, Allaah will enrich him and make him self-sufficient." 82

32 – Aboo Hurayrah (ﷺ) said: “The Messenger of Allaah (ﷺ) said: ‘Give sadaqah!’ A man said: ‘I have a deenaar (that I want to give in charity).’ He said: ‘Spend it (in charity) upon yourself.’ He said: ‘I have another deenaar.’ He said: ‘Spend it (in charity) upon your wife.’ He said: ‘I have another deenaar.’ He said: ‘Spend it (in charity) on your son.’ He said: ‘I have another deenaar.’ He said: ‘Spend it (in charity) on your servant.’ He said: ‘I have another deenaar.’ He said: ‘You are more (knowledgeable in regards to whom you should give it).’” 83

82 Al-Bukhaaree in Kitaabu-Zakaah (The Book of Zakaah)- Chapter: There is no Sadaqah except from the one who is wealthy.

83 Collected by Ahmad in his Musnad (2/251), Aboo Dawood (#1691), an-Nasaa’ee (#2535), and it was declared authentic by Ibn Hibbaan (#3337) and al-Haakim (1/415), and Shaykh al-Albaanee declared it hasan in al-Irwaa’ (3/408). It was also collected by ash-Shaafi’ee, al-Bayhaqee and al-Baghawee.

Benefit: If one were to look at these narrations from the Messenger of Allaah (ﷺ) in regards to Sadaqah and compare it to the way of the Jamaa’aat al-Siyaasijah (political groups and parties) of today, one can see that this affair is from those matters that distinguish the da’wah of Ahlus-Sunnah from the da’wah of all of those groups and parties. Ahlus-Sunnah follow the statement of the Messenger of Allaah (ﷺ), “The upper hand is better than the lower hand,” and his saying, “And do not ask the people for anything” [Muslim]. So they do not ask the people for their wealth. Rather they spend from their own pockets upon their da’wah, and they begin by spending their sadaqah on their families first. As for the political groups and parties, then their collection boxes, bank allotments and asking the people for their sadaqah is their constant, inseparable characteristic. Rather it is from their most apparent traits! And it is the lifeline of their da’wah. So here the Messenger (ﷺ) was asked about giving a deenaar in sadaqah, and he (ﷺ) told him to spend it upon himself, then his wife, his children and then his servant before anyone else. But this is something you will never hear from the political groups and parties, because they support and base their da’wah upon “the filth of the people” [Muslim]. So if one were to ask them about a deenaar that he wished to give in sadaqah, they will never tell him to give it to →
33 – Jaabir bin Samurah (ﷺ) said: "I heard the Messenger of Allaah (ﷺ) say: "If Allaah gives one of you something from goodness then let him begin with himself and his household."" ⁸⁴

34 - From Aboo Hurayrah (ﷺ): the Messenger of Allaah (ﷺ) said: "The best Sadaqah is what is given when a person is wealthy, and the upper hand is better than the lower hand, and begin (in giving sadaqah) with those you are responsible for." ⁸⁵

35 - From Aboo Sa’eed al-Khudree (ﷺ), that the Messenger of Allaah (ﷺ) said: "There is no one who has three daughters, or three sisters, and he is good in his treatment of them, except that he enters Jannah.” ⁸⁶

36 - And it comes in the narration of Jaabir ‘Abdillaah (ﷺ): "So a man from some of the people said: ‘And two

g → anyone other than to their bizz (party)! And they use it in ways that strengthen their bizz and add to their numbers. So they will collect money for orphans and for students of knowledge to bring them close to their organization, to enlarge their group and strengthen it. Then this asking of the people is from their most apparent traits and the mainstay of their da’wah, whereas Ahlus-Sunnah spend from their own wealth to aid their da’wah and do not ask of the people. So then this matter is from those matters that distinguish the da’wah of Ahlus-Sunnah from all of the other da’wahs.

⁸⁴ Muslim in Kitaabul-Imaarab (the Book of Leadership), Chapter: “The people follow Quraysh”, and Aḥmad in al-Musnad (5/86, 88-89)
⁸⁵ Al-Bukhaaree in Kitaabuz-Zakaah (The Book of Zakaah)- Chapter: “There is no Sadaqah except for the one who is wealthy”, Muslim in Kitaabuz-Zakaah by way of Ḥakeem bin Ḥazaam, an-Nasaαee in Kitaabuz-Zakaah (#2534 & 2543), Aḥmad in his Musnad (2/278), al-Bayhaqee in As-Sunan Al-Kubraa (4/7862) and at-Ṭabarānee in Al-Mu’jam Al-Kabeer (3/224)
⁸⁶ Declared ḥasan by Shaykh al-Albaαee in At-Saheehah (#294) and in Saheeh Al-Adabul-Mufrad (pg. 45, #59)
(daughters), O Messenger of Allah?’ He said: ‘And two.’

37 – Anas bin Maalik (رضي الله عني) said: "A woman came to 'Aa'ishah (رضي الله عنها), so 'Aa'ishah gave her three dates. Then she gave each of her children a date and kept one for herself. So the children ate the two dates and looked at their mother. So she took out the (last) date and split it (in two), then she gave each child half a date. Then the Prophet (صلى الله عليه وسلم) came and 'Aa'ishah informed him (about that). So he said: "And what do you find so amazing about that? Indeed Allaah is merciful to her due to her mercy towards her two children."  88

38 - Ibn 'Aa'ishah said: “it was narrated to me that Ayyoob [as-Sikhtiyaanee] used to say to his companions often: "Take a covenant of righteousness and goodness with your children and your family, and don't leave them (so that) their sight looks to the hands of the people (out of) desire." He said: “And he had a basket that he carried to the market everyday, so he would buy fruits and the needs of his family and children.”

He said: “And he [Ayoob] used to say: ‘the best generosity is everything that I can gain reward for.’”

He said: “And Ayoob had in his household poor people, and he used to give them money and clothing by himself. So it was said to him: ‘If only you would send it to them (instead of you taking it to them).’

He said: ‘My going to them with it, to me, is more kind and compassionate to them.’”  89

87 Declared hasan by Shaykh al-Albaanee in As-Saheehah (#294 and #2492) and in Saheeh Al-Adabul-Mufrad (pg.45, #58)

88 As-Saheehah (#3143), Saheeh al-Adabul-Mufrad (pg.47, #66)

89 Kitaabul-'Iyaaal (#379)
39 – Abool-Ahwas said: "I heard Sufyaan (ath-Thawree) say: 'Hold on to the work of heroes: earning from the halal and spending upon the family." 90

40 - Sa’eed binul-'Aas said: “If I teach my son the Qur’aan, and take him for Hajj and marry him off, then indeed I have fulfilled his rights, and then only my rights upon him remain.” 91

41 - Al-Hasan said: “The inhabitants of the heavens and the inhabitants of the earth do not know what Allaah gives the slave of reward due to something that by it, brings about happiness to his children, his family and his son.” 92

90 Kitaabul-Iyaal (#23)
91 Kitaabul-Iyaal (#312)
92 Kitaabul-Iyaal (#377)
Good treatment towards the Orphans and providing for them and taking care of their needs

42 – Allaah (ﷻ) said:

"Worship Allaah and join none with Him in worship, and do good to the parents, kinsfolk, and the orphans, Al-Masaakeen (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allaah does not like such as are proud and boastful." 93

Shaykh 'Abdur-Rahmaan as-Sa'dee said regarding this aayah:

93 An-Nisaa' (4):36
"and the orphans"

"Meaning: those who lost their fathers and they are small, then they have a right upon the Muslims, whether they are relatives or other than them, with being taken care of and provided for, and being good to them, to comfort them, to instill good manners in them, to educate them with the best of education, in those things that are beneficial to their Deen (religion) and their dunyaa (worldly life)."

43 - Sahl bin Sa’d (ﷺ) narrated that the Prophet (ﷺ) said: "I and the person who looks after an orphan and provides for him, will be in Jannah (Paradise) like this," and he demonstrated by putting his index and middle fingers together.  

Al-Haafidh Ibn Hajr said: "His saying: ((I and the person who looks after an orphan)) meaning; the one who takes care of his affair and his well-being and benefit."

Al-Haafidh says: "And the meaning of his statement is that it he can be a grandfather, uncle, brother or the like of that from the relatives. Or it could be the father of the baby died so his mother takes his place. Or his mother died so his father takes on her place in education and nurturing. And al-Bazzaar brings from the hadeeth of Aboo Hurayrah in mawzool form:

94 See Tayseerul-Kareemir-Rabmaan (Tafseerus-Sa’dee)
96 When the chain of narration is connected. This type of hadeeth is also called "muttaqi". See At-Tadhkiratu fee 'Uloomil-Hadeeth of al-Haafidh Ibnul-Milqin (pg.15)
((Whoever looks after an orphan, a relative or a non relative of his)), and this narration explains the meaning of the narration that was before it."

And he goes on to mention: "Ibn Baţtaal said: It is a right upon the one who hears this hadeeth that he act by it so he can be the rafeeq (companion) of the Prophet (ﷺ) in Jannah, and there is no position in the Hereafter better than that." 97

44 - Dhiyyaal bin 'Ubayd said: I heard my grandfather Handhalah say: I heard the Prophet (ﷺ) saying: "There is no more (using the label of) orphancy (for him) when he reaches puberty, and there is no more orphancy for the young girl when she begins menstruating." 98

45 - Qatadah said: "Be towards the orphan like a merciful father, and reply to the miskeen with mercy and kindness." 99

46 - Farqad as-Sabakhee said: "There has not been created a dinner table greater in nobility than the dinner table that the orphan eats from." 100

47 - Asmaa' bin 'Ubayd said: "I said to Ibn Seereen, 'I have an orphan (so how should I be with him)?' He said: 'Do for him what you do for your own son, and spank him like you spank your own son." 101

97 Al-Fath (10/450-451)
98 As-Saheehah (#3180)
99 Kitaabul-Iyaal (#616)
100 Kitaabul-Iyaal (#618)
101 Saheeh Al-Adabul-Mufrad [pg. 57, #104]
Teaching Children *Tawheed* and the Correct ‘Aqeedah

48 - Ibn 'Abbaas (ﷺ) said: "I was behind the Messenger of Allaah (ﷺ) one day, and he said: *O ghulaam (young man), I shall teach you some words [of advice]: Be Mindful of Allaah and Allaah will protect you. Be Mindful of Allaah and you will find Him in front of you. If you ask, then ask Allaah [Alone]; and if you seek help, then seek help from Allaah [Alone]. And know that if the Ummah were to gather together to benefit you with anything, they would not benefit you except with what Allaah had already prescribed for you. And if they were to gather together to harm you with anything, they would not harm you except with what Allaah had already prescribed (decreed) for you. The Pens have been lifted and the Pages have dried."  

Shaykh Ibn 'Uthaymeen said in his *Sharh al-Arba'een an-Nawawiyyah*: "((O young man)) because Ibn ‘Abbaas (رضي الله عنهم) was small, for indeed the Prophet (ﷺ) passed away and Ibn ‘Abbaas was approaching puberty, meaning from fifteen to sixteen or less."  

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102 at-Tirmidhee (#2516) and Shaykh al-Albaanee declared it to be authentic  
103 Pg. 200
49 - Aboo Hafsah said: 'Ubaadh binus-Saamit (ﷺ) said to his son: “O my son! Indeed you will not find the sweetness of the reality of Eemaan until you know that whatever afflicts you was not going to miss you, and whatever missed you was not going to afflict you. I heard the Messenger of Allaah (ﷺ) say: “Indeed the first thing that Allaah created was the Qalam (The Pen), so He said to it ‘Write!’ It said, ‘O my Lord, and what should I write?’ He said ‘Write the decrees of everything until the Hour is established!’” My son, I heard the Messenger of Allaah (ﷺ) say: “Whoever dies upon other than this then he is not from me.”  

50 - Jundub bin ‘Abdillaah (ﷺ) said: “We were with the Prophet (ﷺ) and we were youth who had grown strong (in body), so we learned Eemaan before we learned the Qur’aan, then we learned the Qur’aan and it increased us in Eemaan.”

51 - Mu’aawiyah binul-Hakam as-Sulamee (ﷺ) narrated: "I had a slave-girl who tended my sheep by the side of Uhud and al-Jawwaaniyyah. So one day I came and found that a wolf had taken a sheep from her flock. And I am a man from the children of Aadam and become angry like they do, but I slapped her. So I came to the Messenger of Allaah (ﷺ) and he made me feel the seriousness of what I had done. I said: “O Messenger of Allaah, should I not set her free?” He (the Prophet) said: "Bring her to me.” So I brought her to him, then He said to her: “Where is Allaah?” She said: “(He is) above the heavens.” He said: “Who am I?” She said: “You are the Messenger of Allaah.” He said: “Free her for she is a believer.”"

104 Aboo Daawood (#4700), at-Tabaawiyyah (#232) and al-Mishkaat (#94). Declared saheeh by Shaykh al-Albaanee

105 Ibn Maajah (#61) and declared authentic by Shaykh al-Albaanee

106 Muslim in Kitaabus-Salaah (The Book of Prayer) -Chapter: “The prohibition of speaking in the prayer”.

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52 - Muḥammad bin Ḳhaalid bin ‘Uthmaan reported from Maalik bin Anas that he said: “The Salaf used to teach their children love for Aboo Bakr and ‘Umar, just like they would teach (them) a soorah from the Qur’aan.” 107
Teaching Children the Danger of Innovation in the Deen and Protecting them from it

53 - Khuwayl, the brother-in-law of Shu'bah binul-Hajjaaj said: I was with Yoonus bin 'Ubayd, so a man came and said: "O Aboo 'Abdillaah! You forbid us from the gathering of 'Amr bin 'Ubayd 108, and your son has gone to him?" He (Yoonus) said: "My son?!" He said: "Yes." So Yoonus became angry. So I didn't leave until his son came, so he said: "O my son! You knew the opinion of 'Amr bin 'Ubayd, then you enter upon him?!" So he began to make excuses, so he said: "(But) So and so was with me!" So Yoonus said: "I prohibit fornication and stealing and drinking khamr (intoxicants), but for you to meet Allaah (ﷻ) with (all of) that is more beloved to me than you meet Him with the opinion of 'Amr bin 'Ubayd and the companions of 'Amr" – meaning

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108 'Amr bin 'Ubayd bin Baab al- Başree, al-Mu'tazilee, al-Qadaree, from the heads of the Mu'tazilah and Qadariyyah and a caller to their innovated beliefs.
the Qadariyyah. Sa'eed bin 'Amir said: "We did not see any man who was better than him", meaning Yoonus (bin 'Ubayd).

54 - Ma'mar said: "Ibn Taawoos was sitting, then a man from the Mu'tazilah came and he began to speak." He (Ma'mar) said: "So Ibn Taawoos put his fingers in his ears." He (Ma'mar) said: "And he said to his son: 'O my son! Put your fingers in your ears! (Put them in) farther! Don't listen to anything from his speech!'" Ma'mar said: "Meaning, verily the heart is weak."

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109 The Qadariyyah are a deviant sect founded by Ma'bad bin 'Abdillaah (or Khaalid) al-Juhance in al-Basrah. From their false, innovated beliefs is their denial of Allaah's Qadar and His preceding knowledge of everything that would be before it came about, and that Allaah wrote all that would be before He created it. Shaykhul-Islam Ibn Taymiyyah and others mention that this statement was the first of what was innovated into Islam after the time of the Rightly-guided Khulafa' and after Mu'aawiyah bin Abce Sufyaan (†). Likewise they say that the human being creates his own actions. The Messenger of Allaah said about them: "The Qadariyyah are the Magians of this Ummah." [See: Saheehul-Jaami (4/4442) al-Imaam al-Awzaa'ee said: "The first person to speak regarding (the denial) of Qadar was a man from the people of 'Iraq called Sawsan [or it is said "Sansaweeh", or "Seenaweeh" or other than that], and he was a Christian who accepted Islam, then returned to being Christian. Then Ma'bad al-Juhanee took it from him, and Gheelaan from Ma'bad.

110 Al-Ibaamah of Ibn Battah (4/464)

111 The Mu'tazilah are the followers of Waasil bin 'Ataa' al-Ghazaalle and 'Amr bin 'Ubayd. From amongst their innovated beliefs is that their denial of the Sijaat (Attributes) of Allaah. And the Mu'tazilah say that the person who commits the major sins is not a believer and not a disbeliever, but rather he is a state in between two states, and that the person who dies without having repented from the major sins will be in the Fire forever but his punishment will be less severe than that of the disbelievers.

112 Sharh Usool al-I'tiqad of al-Laalikaa'ee (4/247)
55 - It was said to Maalik bin Mighwal: “I saw your son playing with birds!” So he said: “How excellent that they distracted him from the companionship of an innovator.”

56 - Arţaa binul-Mundhir said: “That my son be a faasiq from the fusaaq is more beloved to me than he be a person of desires [i.e. innovation].”

57 - Hammaad bin Zayd said: “Yoonus (bin ‘Ubayd) said to me: ‘O Hammaad! Indeed if I were to see a youth upon every evil condition, then I do not despair of his goodness, until I see him accompany a person of bid‘ah, for with that I know that he has been ruined.”

Benefit: The way of Ahlus-Sunnah is not to sit with, listen to or debate with ahlul-bid‘a (the people of innovation) and to warn against them, as is clear in the books of the Salaf. And here we find the concern they had for the welfare of their children and the youth, fearing for them and warning them from innovation and its people in order to preserve and protect their religion. You find that in every khutbah he would give, whether the khutbah of Jumu‘ah or for a wedding or other than that, the Messenger of Allaah (saas) would raise his voice and his face would turn red and he would say “The most evil of affairs are the newly-invented affairs”, but there was not one innovation! He repeated this over and over in every khutbah to ingrain this belief into the hearts of his Companions. Therefore, it is obligatory upon us to believe that innovation (bid‘ah) is the most evil of affairs and to instill this belief into our children as well.
Encouraging the Children upon Acts of Worship and Obedience

58 – Aboo Hurayrah (ﷺ) reported that the Prophet (ﷺ) said: “There are seven whom Allaah will shade in His shade, on a day when there will be no shade but His shade: the just ruler, the youth who grows up (or is raised) in the worship of His Lord (and guards himself from His disobedience), and a man whose heart is attached to the masaaajid, and two men who love each other for the Sake of Allaah, they meet due to it and part due to it, and a man who a woman of high status and beauty invites him (to commit fornication) so he says ‘Verily I fear Allaah’, and a man who gives in charity secretly, to the extent that his left hand does not know what his right is giving,

→ And there are many narrations that show the evil and danger of innovation. For example, the Messenger (ﷺ) said: “There will be a people who these ahwaa’ (innovations) will flow through them just like rabies flows through the one who has been bitten. So there will not remain any joint except that it (innovation) enters into it.” [Kitaabus-Sunnah of Ibn Abee ‘Aasim (¶1)] And he said: “Beware of the newly-invented affairs for indeed every innovation is misguidance.” [Kitaabus-Sunnah (¶31)] Mu’aawiyah narrated: “Indeed this Ummah will divide into 73 sects due to innovation, all of them in the Fire except one, and it is the Jamaa’ah (the Companions).” [Kitaabus-Sunnah (¶2)] It is reported from Anas and Ibn ‘Umar that the Prophet (ﷺ) said: “Whoever desires other than my Sunnah then he is not from me.” [Kitaabus-Sunnah (#61 & 62)] He said (ﷺ): “Indeed I have left you upon clear guidance, it’s night is like it’s day in clarity. No one deviates from it after me except that he is destroyed.” [Kitaabus-Sunnah (¶48)] And the narrations from the Prophet (ﷺ), his Companions and those who followed after them in this issue are many.
and a man who remembers Allaah in private and so his eyes shed tears.”

59 - ‘Amr bin Shu’ayb reported from his father, from his grandfather, who said: The Messenger of Allaah (ﷺ) said: “Order your children with the Salaah at (the age of) seven, and spank them for (abandoning) it at ten, and separate them in the beds.”

Ibnul-Qayyim: “So in this hadeeth are three etiquettes: ordering them with it (the prayer), spanking them for (abandoning) it, and separation between them in the beds.”

60 - Khaalid bin Dhakwaan reported from ar-Rubayyi’ bint Mu’awwidh bin Ghafraa’ (ﷺ), who said: “The Messenger of Allaah (ﷺ) sent a messenger on the morning of ‘Aashooraa’ to the villages of the Ansaar that surround al-Madeenah: Whoever woke up fasting then let him complete his fast, and whoever woke up and wasn’t, then let him complete the remainder of his day (without food). So after that we would fast it and make our small children fast, if Allaah willed. And we would go to the masjid and we would make toys out of wool for them, so when anyone of them felt hungry and cried for food, we gave him these toys until it was the time to break the fast.”


117 Sunan Abee Daawood (#494) and Shaykh Al-Albaanee declared it hasan saheeh.

118 Tuhfatul-Mawdood, pg.136

119 al-Bukhaaree in Kitaabn^-Sawm (the Book of Fasting), Chapter: “Fasting of Children”, Muslim, Chapter: "The Recommendation for fasting on the Day of 'Aashooraa' – Training the child upon acts of Obedience"
An-Nawawee said: “And in this hadith is training the children upon acts of obedience and to get them used to acts of worship, but they have not yet reached the age of discernment and are not accountable for their actions.”  

61 - Anas (¶) said: “The Prophet (ﷺ) was the best of all the people in character, and I had a brother called Aboo 'Umayr.” He (Anas) said: “I think he had been newly weaned. And whenever he came, he used to say, 'O Aboo 'Umayr! What did al-Nughayr (the nightingale) (do)?' He used to play with it, so sometimes the time of the Prayer would come while he (the Prophet) was in our house. So he would order that the carpet that was underneath him be swept and sprinkled with water, and then he would stand up (for the prayer) and we would line up behind him, and he would lead us in prayer.  

62 - Jaabir bin 'Abdillaah (¶) said: “We were with the Messenger of Allaah (ﷺ) at ‘Arafah, and a bedouin woman stuck her head out of her hawdaj, and with her was a small

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120 Sharh Sahheeh Muslim, Kitaabun-Siyaam (9/1136). Al-Haafith Ibn Haajr mentions in Fatih: “And the majority are upon (the opinion) that it is not obligatory upon whoever has not reached puberty. And a group from the Salaf have said it is desirable, from them Ibn Seereen and az-Zuhree. And ash-Shaafi‘ee said this, that they order them with it (fasting) for training upon it if they are able to do it.” Fatbul-Baree, Kitaabus-Sawm, (4/1910)  

121 In other wordings collected by Ahmad and others it mentions that he used to play with this nightingale, until one day it died and the Messenger of Allaah (ﷺ) found him sad, so he rubbed his head and said what is reported in this narration. See Fatbul-Baaree (10/5983)  

122 al-Bukhaaree, Kitaabul-Adab, chapter: “The kunyah for the child and before a child is born to a man.”  

123 A litter with a canopy placed on the back of a camel in which a woman would ride.
child, so she said: 'O Messenger of Allaah! Is there Hajj for this (child)?' He said: 'Yes, and for you is the reward.' 124

63 - As-Saa’ib bin Yazeed (R) said: “My father made me go for Hajj with the Messenger of Allaah (ﷺ) in the Hajjatul-Wadaa’ (the Farewell Pilgrimage) and I was seven years old.” 125

64 - Ma’mar reported from az-Zuhree regarding the child, does one make Hajj with him? He said: “Yes, and he abstains from what the muhrim (the person in the state of Ihraam) abstains from, from clothing and perfume, and he doesn’t cover his head, and the jimaar (pillars) are stoned by some of his family members on his behalf, and he is sacrificed for if he made Tamattu’. 126

65 - Saalih bin Humayd said: “I saw al-Qaasim bin Muhammad undress his children (to put on the Ihraam) and he was ordering them to say the Talbiyyah.” 127

66 - Mu’aawiyah ibn Qura reported that his father used to say to his children right after they prayed Salaatul ‘Ishaa': "Oh my

124 Muslim in Kitaabul-Hajj, Aboo Daawood (#1736), Ahmad (#219), and al-Bayhaqee in as-Sunan al-Kubraa (5/155 & 156) with various routes and wordings.

125 at-Tirmidhee (#926) and declared saheeh by Shaykh al-Albaanee. At-Tirmidhee said: "And indeed the People of Knowledge have agreed that the child, if he makes Hajj before he reaches puberty, then it is upon him to make Hajj (again) when he reaches puberty, and that Hajj that he performed does not remove the Hajj of Islaam.... And it is the saying of Sufyaan ath-Thawree, ash-Shaafi’ee, Ahmad and Ishaaq."

126 Kitaabul-Iyaal (#651). Tamattu’ is the type of Hajj when the pilgrim performs ‘Umrah during the months of Hajj, and then enters Ihraam again on the 8th of Dhil-Hijjah to perform Hajj.

127 Kitaabul-Iyaal (#652)
children, sleep. Perhaps Allaah will bless you with goodness by allowing you to stand a part of the night (in prayer).”"\(^{128}\)

\(^{128}\) *Az-Zuhd of al-Imaam Ahmad* (pg. 234)
Encouraging the Children upon Seeking Knowledge

67 - 'Abdullaah bin 'Umar (رضي الله عنه) narrated that Allaah's Messenger (ﷺ) said: 

"Verily amongst the trees there is a tree, the leaves of which do not fall off, and indeed it is the Muslim. So tell me, which (tree) is it?" So everybody started thinking about the trees of the desert. 'Abdullaah said: "And I thought that it was the date-palm tree, but felt shy (to answer). Then they said, "Tell us, which one it is, O Messenger of Allaah?" He replied: "It is the date-palm tree." 'Abdullaah said: "So I told my father what came to my mind. Then he said: "That you had said it is more beloved to me than I have such and such." 129 

In the wording of Muslim: "That you had said it is the date-palm tree is more beloved to me than I have such and such."

al-Haafidh Ibn Hajr said: "And in it is respect for the elder, and the youth giving precedence to his father in speech, and that one does not rush with what he understood, even if he knows it to be correct. And in it is that the older scholar, it could be hidden from him what one who is less than him reaches, because knowledge is a blessing and Allaah gives His bounties to whomever He wills. And Maalik brought it as proof that the notions that occur in the heart

129 Al-Bukhaaree in Kitaabul-'Ilm (The Book of Knowledge), Chapter: "Al-Hayad' (shyness) in Knowledge", Muslim in Kitaabu Sifaatul-Hunaafiqeen wa ahkaamihim (The Book regarding the characteristics of the Hypocrites), and at-Tirmidheee (#2867) and others.
from love of praise for (doing) good deeds are not reprehensible if their origin and basis was for Allaah (Alone). And that is derived from ‘Umar’s desire mentioned (in the hadeeth), and that ‘Umar’s desire (°®) is what the human being has a natural tendency for, from love for goodness for himself and for his son, and that the virtue of the son in understanding become apparent in his youth, and so that he may increase in respect and status with the Prophet (ṣ) and that perhaps he hoped that he would supplicate for him for an increase in understanding. And in it is an indication of the baseness and insignificance of the Dunyaa in the eyes of ‘Umar, because he put the understanding of his son in one issue before red camels, 130 along with their great value and their expensive price.” 131

An-Nawawee said: "And in it is the happiness of a person due to the excellence of his son, and the goodness of his understanding. And as for the statement of 'Umar (°®), "That you had said it is the date-palm tree is more beloved to me", he intended by that that the Prophet (ṣ) would supplicate for his son, and know the goodness of his understanding and his excellence." 132

68 - Yahyaa bin Saalih al-'Abdee said: “I came to al-Hasan [al-Bagree], and I was a youth, so I sat far away from the halaqah (circle of knowledge). So he said to me, ‘O my son! Come closer. What did you sit so far away for?’ He said: “I said ‘O Aboo Sa’eed, indeed I have prepared my mat (to sit

130 In the wording related by Ibn Hibbaan in his Saheeb (#243)
131 Al-Fathul Baaree (1/130)
132 Shahr Sabeeb Muslim (17/2811)
on).’ 133 He said ‘Don’t do that! When you come, then sit next to me.’ He said: ‘I would come to him and he would seat me at his side and rub my head and dictate hadith to me.’ 134

69 - Sufyaa’n ath-Thawree said: ‘It is a must for a man to force his son to study the Hadeeth, for indeed he is responsible for him.’ 135

70 - ‘Abdullaah bin ‘Ubayd bin ‘Umayr said: ‘‘Amr binul-‘Aas stood at a circle (of knowledge) of Quraysh, and he said: ‘What is wrong with you that you have cast aside these children? Don’t do that! And make space for them in the gathering, and let them hear the hadith and make them understand it, for indeed they are the young ones of a people, and soon they will be the elders of a people. And you were (once) the young ones of a people, and today you are the elders of a people.’ 136

71 - Zayd bin Akhzam said: ‘I heard ‘Abdullaah bin Daawood say: ‘It is a must for a man to force his son to listen to the Hadeeth’. And he used to say: ‘The Deen is not by kalaam 137, rather the Deen is only by the aathaar (narrations).’’ 138

133 Shaykh al-‘Anjaree explained that he was making an excuse to stay where he was, far away from the circle of al-Hasan, out of respect for the elders and due to his being young.

134 Kitaabul-‘Iyaaal (#604)

135 Al-Hiyyah of Aboo Nu’aym (6/365)

136 Sharaf As-haabil-Hadeeth of al-Khatbeel-Baghdaadee (#127), in the chapter “It is upon a man to force his son to listen to the Hadeeth.”

137 The innovation of using the intellect and theological rhetoric over the texts of the Book and the Sunnah, as Shaykh Ahmad as-Subay’ee explained.

138 Sharaf As-haabil-Hadeeth (#128)
72 - Miskeen bin Bukhayr narrated that a man passed by al-'Amash and he was narrating hadith, so he said to him: “Are you narrating hadith to these children?!” So al-A'mash said to him: “These children are preserving your Deen for you.” 139

73 - Ibraheem bin Adham said: “My father said to me: ‘O my son! Seek after and study the Hadeeth. So every time you hear a hadith, and you have memorized it, you will get a dirham.’ So I sought after and learned the Hadeeth upon that.” 140

74 - Luqmaan said to his son: “O my son! Do not learn what you do not know until you act upon what you already know.” 141

139 Sharaf As-haabib-Hadeeth (#125)
140 Sharaf As-haabib-Hadeeth (#131)
141 Iqtidaa’ul-Ilim wal-‘Amal of al-Khaṭeeb al-Baghdaadee (#85)
Supplicating for the Children and Greeting them and Conveying Salaam to them

75 – Allaah said:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ دَارًا وَأَجْعَلْي

"And (remember) when Ibraaheem said: O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols." 142

Al-Haafidh Ibn Katheer said regarding this verse:
"It is upon every one who supplicates that he supplicate for himself and for his parents and for his offspring."

76 – Anas (安宁) and others narrated regarding the Messenger of Allaah (安宁) that: “When he would come to the homes of the Ansaar, the children of the Ansaar would come and surround him, and he would supplicate for them and rub their heads and give salaams to them.” 143

142 Ibraaheem (14):35

Benefit: the Salaf have explained that this du'aa of Ibraaheem (安宁) for himself and his children shows the tremendous danger of shirk and the obligation of fearing it for oneself and ones family, as Ibraaheem at-Taymee said: "And who can feel safe from tribulation after Ibraaheem?" [Ad-Durrul-Manthoor (5/46)] So if Allaah's Messenger and Khaleel Ibraaheem (安宁) feared shirk for himself and for his children, then what about us and our children?!

143 Declared hasan by Shaykh al-Albaanee in Adaabu-Zujhaf [pg. 170]
77 – Anas (ﷺ) said: "The Messenger of Allaah (ﷺ) reached us and I was a young man amongst the youth, so he gave salaaams to us, then he took me by my hand and sent me with a message. And he sat in the shade of a wall, or he said against a wall, until I returned to him." 144

78 - Shu'bah narrated from Sayyaar, who said: I was walking with Thaabit al-Bunaanee, so he passed by some children and he gave salaaams to them. So Thaabit said: "I was with Anas, and he passed by some children and he gave them salaaams. And Anas said: 'I was with the Messenger of Allaah (ﷺ), and he passed by some children and gave salaaams to them.'" 145

An-Nawawee said in Sharh Muslim: "In (this hadeeth) is the recommendation of giving salaaams to the children who are old enough to distinguish between right and wrong, and an encouragement towards humility, and spreading the salaam to all of the people, and a clarification of his humility (ﷺ) and the completeness of his compassion for all of the creation."

79 - Ibn 'Abbaas (رضي الله عنهم) narrated: The Prophet (ﷺ) used to seek Refuge with Allaah for al-Hasan and al-Husayn (by reciting):

144 Aboo Daawood in his Sunan (#5203). Declared saheeh by Shaykh Al-Albaanee.
145 Collected by al-Bukhaaree in Kitaabul-Isti'dhaan (The Book of Permissions) in the chapter "Conveying the Salaaams to the Children", Muslim in Kitaabus-Salaam in the chapter "The desirability of conveying the Salaam to the Children", Aboo Daawood (#5202-3) and at-Tirmidhee (#2696), and this is his wording and it was declared authentic by Shaykh al-Albaanee.
“I seek Refuge for you with the Perfect Words of Allaah from every shaytaan and poisonous pest, and from every evil, harmful, envious eye.”

In the wording of al-Bukhaaree, he said (ﷺ): “Indeed your father (Ibraaheem ﷺ) used to seek refuge for Ismaa’eeel and Ishaq with it.”

80 – ‘Aa’ishah (安宁) narrated that the Prophet (ﷺ) entered and he heard the voice of a child crying, so he said: “Why is this child of yours crying? Did you not make ruqyah for him from al-‘ayn (the evil eye)?”

81 – Jaabir (安宁) reported that the Messenger of Allaah (ﷺ) said: "Do not make du’aa against yourselves, and do not make du’aa against your children..."

82 - Salamah bin Wardaan said: "I saw Anas bin Maalik shaking hands with the people, so he asked me: 'Who are you?' So I said: 'The freed slave of Banee Layth.' So he

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146 al-Bukhaaree in his Saheeh in Kitaabul-Anbiyya’, At-Tirmidhee (#2060) and Aboo Daawood (#4737) and declared authentic by Shaykh al-Albaanee. The Arabic text is as follows:

U’eedhukumaa bi kalamaatil-llaahit-taammati min kulli shaytaanin wa haammatin wa min kulli ‘aynin laammah

Please note that (U’eedhukumaa) is for dual, as the Prophet (ﷺ) was reciting these words over both al-Hasan and al-Husayn.

Benefit: Today we find Muslims who seek to protect their children from evil by hanging amulets around their necks and by other ways, and this is from making shirk with Allaah (ﷻ)! However the Muslim, the Sunnee, sticks to the Sunnah in seeking protection for his children.

147 A-Saheehah (#1048)
148 Declared saheeh by Shaykh al-Albaanee in Saheehul-Jaami’ (#7267)
rubbed my head three times and said; 'BaarakAllaahu feek (May Allaah bless you)." 149

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149 Al-Adabul-Mujrad (#966). Declared saheeh by Shaykeh Al-Albaanee in Sabeek Al-Adabul-Mufrad [pg. 267, #747]
Kindness and Good Manners towards the Children and being patient with them

83 - Anas (R) reported that Allaah's Messenger (S) had the best manners of all the people. He sent me on an errand one day, and I said: "By Allaah, I will not go." But I had in my mind that I will go and do as the Prophet of Allaah (SAW) had commanded me to do. I went out until I came across some children and they were playing in the street. Then, Allaah's Messenger (S) came and he caught me by the back of my neck from behind me. He (Anas) said: So I looked up towards him and he was laughing. So he said: "O Unays (little Anas), did you go where I ordered you to go?" I said: yes, I'm going, O Messenger of Allaah." Anas further said: "I served him for nine years but did not know him to ever say for something that I had done 'why did you do that?', nor about a thing that I had left 'why did you not do that?'" 150

150 Muslim in *Kitaabul-Fadaa'il* (The Book of Virtues) (#2310)
84 - ‘Aa’ishah (ﷺ) narrated that the Messenger of Allaah (ﷺ) put a child on his lap, performing *tahneek* ¹⁵¹ for him, and then the child urinated on him. So he called for water and then put it on (the place where the child had urinated). ¹⁵²

Al-Haafith Ibn Hajr said: “And a benefit derived from it (this *hadeeth*) is gentleness with children and patience upon what occurs from them and not holding them responsible due to their not being at the age of discernment and accountability.” ¹⁵³

85 - ‘Uqbah binul-Haarith said: “I saw Aboo Bakr and he lifted al-Hasan and carried him and said, ‘May my father be

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¹⁵¹ *Tahneek* was a custom among the Companions that whenever a child was born they used to seek blessings by taking the child to the Prophet (ﷺ) who would chew a piece of date and soften it with his saliva and then rub it inside the child’s mouth. Ash-Shaykh al-Allaamah Ahmad bin Yahyaa an-Najmee said: “And I do not see that they (the Companions) did that after the Prophet (ﷺ) (passed away). For indeed they used to come with their children to the Prophet (ﷺ) and he would perform *tahneek* on them and they did not do it—according to what I know—with Aboo Bakr, and not with ‘Umar, and not with anyone other than them. So this proves their consensus on not seeking blessings from other than the Prophet (ﷺ). So it is a must to not do it, and with Allaah lies the success.” [Fatihur-Rabbi-Wudood (2/369)]

¹⁵² al-Bukhaaree, *Kitaabul-Adab* (The Book of Manners) in the chapter “Placing the Child on the lap”.

**Benefit:** Aboos-Samh (ﷺ) narrated that the Prophet (ﷺ) said: “*Wash the urine of a small girl and sprinkle water for the urine of the small boy.*” [an-Nasaa’ee (#304) and Ibn Maajah (#526) and declared authentic by Imaam al-Albaanee] The Permanent Committee mentioned in the 1st question from *fatwaa* #627: “Sprinkle (water on) the urine of the boy as long as he doesn’t eat solid food. If he eats it, then he washes (the place where the urine is). And as for the girl, then he washes her urine off unrestrictedly, whether she eats food or doesn’t eat food.” ¹⁵³

¹⁵³ *Fatihul-Baaree* (10/5788)
sacrificed for you! (You) resemble the Prophet and not 'Alee', while 'Alee was smiling.”  

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86 - From Anas (ﷺ) who said: A man was sitting with the Prophet (ﷺ), so his son came to him, so he took him then kissed him, then sat him on his lap. And a daughter of his came, then he took her to his side. So the Prophet (ﷺ) said: "If only you were just between them." 155

87 - Haajib bin al-Mufadhthal bin al-Mahallab narrated from his father, who said: “I heard an-Nu’maan bin Basheer say: The Messenger of Allaah (ﷺ) said: ‘Be just between your children! Be just between your children! Be just between your children!’” 156

88 - From Aboo Ma’shar, from Ibraheem an-Nakha’ee (who) said: “They [the Salaf] used to prefer to be equal between their children, even in kissing (them).” 157

89 - Layth narrated that al-Hasan (al-Basree) said: “If the teacher is not just between the children it is recorded as being from oppression.” 158

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155 As-Sabeelah of Shaykh al-Albaanee (#2883 and 2994)
156 As-Sabeelah of Shaykh al-Albaanee (#1240)
157 Kitaabul-‘Iyaal (# 37)
158 Kitaabul-‘Iyaal (# 355)
Cultivating the Children upon Good Manners and Etiquettes

90 - Mansoor binul-Mu’tamar said: “I heard regarding this aayah, from ‘Alee:

فَوَأَنفِسُكُمْ وَاهْلِيْكُرْ نَارًا

“Save yourselves and your families from a Fire (Hell)…” 159

He said: “Teach them and instill good manners in them.”” 160

91 - Allaah (Jfe) said:

يَتَأْثِرُهَا الْذِّبْثُ عَامِثَةً لَيْسَ حَتَّى نَكُنْ لِلَّذِينَ مَلَكتُ أَيْمَانَكُمْ وَالَّذِينَ لَمْ يَتَبِعُوا الْحُكْمَ مِنْ كِتَابِيْنِ قَبْلَ صَعْوَةَ الْقُبُرَ وَذِينَ تَضَعُّونَ

يَبْيَأَكُمْ مِنَ الْظَّهْرِيَةَ وَمِنْ بَعْدِ صَعْوَةَ الْجُحَرَيْنِ ذَلِكَ عَوْرَتُ لَكُمْ

أَلِسْ عَلَيْكُمْ وَلَا عَلَيْهِمْ جَنَّةً بَعْدَهُمْ تَهْرُبُونَ عَلَيْكُمْ

بَعْضُهُمْ عَلَى بَعْضٍ كَذَلِكَ يَبْنُونَ اللَّهُ لَكُمْ الأَيَانَتَ وَاللَّهَ ١٥٩

159 at-Tahreem (66):6
160 Collected by al-Haakim in al-Mustadrak (2/494) and he declared it to be authentic and adh Dhahabee agreed with him.
O you who believe! Let those whom your right hands possess and those who have not reached the age of puberty to ask your permission (before they come to your presence) on three times; before Fajr (morning) prayer, and when you remove your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are times of privacy for you. There is no sin upon you nor upon them after them (after those three times) to move about, attending to each other. Thus Allaah makes clear the ayaat (verses, signs) to you. And Allaah is All-Knowing, All-Wise. And when the children from among you reach puberty, then let them (also) ask for permission just like those senior to them (in age). Thus Allaah makes clear His ayaat for you. And Allaah is All-Knowing, All-Wise.  

Al-Haqiqah Ibn Katheer said: "So Allaah ordered the believers that their servants from what their right-hands possess and their children who have not reached puberty to seek permission (before entering upon them) in three situations: The first, from before Salaatul-Ghadaah (Fajr), because in that (time) the people are sleeping in their beds.

161 An-Noor (24): 58-59
"And when you remove your clothes for the noonday (rest)...."

meaning: in the time of *qa'ilulah* (mid-day nap), because a person may remove his clothes in that instance with his family.

وَمِنْ بَعْدِ صَلَاةَ الْعَشَاءِ

"And after the 'Ishaa' (late-night) prayer."

Because it is the time of sleep. So the servant and children are ordered to not come upon the people of the house in these situations, due to what is feared of a man being in a state of intimacy with his wife, so Allaah ordered them to seek permission in these private times that Allaah named."

 Shaykh as-Sa'dee said: "That the master and the guardian (*walee*) of the small child are both addressed in regards to teaching their slaves and whoever is under their guardianship from the children, the knowledge and etiquettes legislated in the Sharee'ah, because Allaah directed the address to them by His saying:

"O you who believe! Let those whom your right-hands possess and those who have not reached the age of puberty ask your permission (before they come to your presence)."
And that is not possible except by teaching them and cultivating them upon good manners, due to His saying:

لا تسبوا ولا تطربوا ولا تلقبوا جناحهم بعد هم م

“There is no sin upon you nor on them after them (after those three times) to move about, attending to each other.”

92 - ‘Umar bin Abee Salamah said: “I was a youth in the lap of Allaah’s Messenger (ﷺ), and my hand was entering carelessly into the plate. So the Messenger of Allaah (ﷺ) said to me: “O young man! Mention the name of Allaah, eat with your right (hand) and eat from what is in front of you.” Since then I have not ceased to apply those instructions (when eating).”

Al-Haafidh Ibn Hajr mentioned: “And in it [i.e. this hadeeth] is commanding the right and forbidding the wrong, even in the time of

162 Al-Haafidh Ibn Hajr said in his explanation of this hadeeth: “Meaning, in his tarbiyyah and under his supervision, and that he nurtures him in his lap with the nurturing of a son.” Fath (9/5376)

163 Al-Bukhaaree in Kitaabul-At‘imah (The Book of Foods), Chapter: Pronouncing the tasmiiyyah over the food and eating with the right hand.”
eating. And in it is the desirability of teaching the manners of eating and drinking.”

93 - From ‘Anbasah bin ‘Umaarah (who) said: Ibn ‘Umar said to a man: “Hey you! Beautify your son’s manners, for indeed you are responsible for him, and he is responsible for righteousness towards you.”

94 - Sufyaan said: “It used to be said, ‘From the rights of the son upon the father is that he beautifies his manners.”

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164 It is upon us as parents to instill the proper tarbiyyah in our children, even in issues such as the manners of eating and drinking, for example. So we teach them to eat with the right hand and to eat from what is in front of them, not to talk while their mouths are full, and to withhold from burping and other basic manners. Likewise we must teach them bathroom manners and cleanliness, to clean up their rooms, and to keep themselves clean. Along with that they need to be taught respect for elders, truthfulness and so on. All of these things are from the tarbiyyah that we as parents must give to our children.

165 Kitaabul-Iyaal (#329)

166 Kitaabul-Iyaal (#332)
Marrying off ones Daughters

95 — Aboo Hurayrah () reported that the Messenger of Allah (ﷺ) said: "If someone comes to you whose character and religion pleases you then marry (her) to him. If you don’t, there will be fitnah (trials and tribulations) in the land and corruption will become widespread."  

96 — Aboo Moosaa () reported that he heard the Prophet (ﷻ) say: "If a man wants to marry off his daughter, then let him seek her permission."

97 - Salamah bin Sa‘eed narrated: A man said to al-Hasan [al-Bagree]: "Verily I have a daughter, and she has been proposed to, so who should I marry her to?" He said: ‘Marry her to someone who fears Allaah, for if he loves her, he will be good to her, and if he dislikes her, he will not oppress her.”

98 - Muhammad bin ‘Abdur-Rahmaan bin Nufal reported that Asmaa’ bint Abee Bakr said: “Marriage is bondage, so let one of you look to where he bonds his free one (his daughter)”

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167 At-Tirmidhee (#1084 & 1085), Ibn Maajah (#1967), al-Haakim (2/164), al-Bayhaqee (#13766) and others. Declared hasan by Shaykh al-Albaanee. See As-Saheehah (#1022) and Al-Irwaa’ (#1868, 1926).

168 Aboo Ya’laa in his Musnad (#1735) from Aboo Moosaa. Shaykh al-Albaanee said: “I say: And this chain is saheeh, its men, all of them are men of the Saheeh [i.e. Saheeh al-Bukhaaree].” See As-Saheehah (#1206).

169 Kitaabul-‘Iyaaal (#125)

170 Meaning that he should look to whom he gives his daughter to in marriage.
99 - Aboo Muslimah al-Minqaree said: “I heard Sallaam bin Abee Muṭee’ saying: ‘I do not know it to be halaal (permissible) for a man to marry (his child) to a person of bid’ah, nor a person of sharaab (a person who drinks intoxicants). As for a person of bid’ah, then he causes his child to enter the Fire. And as for a person of sharaab, he will leave his child and not be concerned for him, and not teach (her), and he will do and he will do [i.e. he will fall into many sinful matters].’”

100 - ‘Abdul-‘Azeez bin Qurayb said: “A man said to al-‘Ahnaf bin Qays: ‘O Aboo Bahr! I do not see anyone who takes his time more than you.’ He said: ‘Know hastiness from me in three: the prayer when it comes in until I perform it, and the Janaazah (funeral) when it comes until I bury it, and the ayyim if she is proposed to until I marry her off.”

171 Kitaabul-Iyaal (#118). Al-Bayhaqee said: “And that is reported in marfoo’ form, and it being mawqoof is more correct. And Allaah (ﷻ) knows best.” [see As-Sunan al-Kubraa (#13767]

172 Kitaabul-Iyaal (#123)

173 Ayyim: a woman who has no husband, whether a virgin, a woman who has been married previously, or whether she was divorced or a widow. See Līsaanul-‘Arab (1/290)

174 Kitaabul-Iyaal (#134)
Dealing with the Children during the Prayer

101 - Aboo Qataadah (‡) said: “The Prophet (ﷺ) prayed, and he was carrying Umaamah bint Zaynab. So when he bowed he put her down, and when he would stand up he picked her up.” 175

102 - From ‘Amr bin Saleem, who narrated from Aboo Qataadah, that the Prophet (ﷺ) did that in Salaatul-‘Agr (the ‘Agr prayer). 176

103 - ‘Abdullaah bin Mas’ood (‡) said: The Messenger of Allaah (ﷺ) was praying, so when he would prostrate, al-Hasan and al-Husayn hopped on his back. So when they wanted to prevent them (from that), he indicated to them to leave them alone. So then, when he completed his prayer, he put them

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175 Al-Bukhaaree in his Ṣaheeh, Kitaabul-Adab (The Book of Manners) - Chapter: “Mercy towards the Child”.

176 Kitaabul-’Iyaal (#227).

Benefit: This narration shows that the Prophet (ﷺ) did that in the obligatory prayer, not the voluntary prayer as some claim. Likewise his carrying Umaamah, as Shaykhul-Islaam Ibn Taymiyyah mentions, is from those movements reported in the Sunnah that are allowed during the prayer for a benefit, like his order to kill the snake and the scorpion during the Salaah, his opening the door for ‘Aa’ishah, his moving forward to prevent a woman from passing in front of him and his grabbing the shaytaan and choking him. [see Majmoo’atul-Fataawaa (22/560)] The noble Shaykh ‘Ubayd al-Jaabiree mentioned that it is likewise allowed for the woman to move in order to prevent her child from touching something harmful, like a pot of hot food cooking on the stove [‘Umdatul-Fiqh class in Kuwait, cassette #1].
both in his lap and said: *Whoever loves me, then let him love these two.*” 177

104 - ‘Abdullaah bin Abee Qataadah narrated from his father, Aboo Qataadah, that the Messenger of Allaah (ﷺ) said: “Indeed when I stand up in the Salaah, I want to elongate it, and I hear the crying of a child so I shorten my prayer out of dislike of making things difficult upon his mother.”178

105 - And Shareek bin ‘Abdillaah said: I heard Anas bin Maalik saying: “I never prayed behind any Imaam a lighter and more perfect prayer than that of the Prophet (ﷺ). And if he heard the crying of a child he would shorten the prayer out of fear of putting his mother to trial.”

177 *As-Saheehab* of Shaykh al-Albaanee (#312). Shaykh al-'Anjaree mentioned regarding this hadeeth that if this is what the Prophet (ﷺ) did during the prayer, with its great position and importance in Islaam, then imagine how the Prophet (ﷺ) was with children outside the prayer!

178 Al-Bukhaaree in *Kitaabul-Adhaan* (The Book of the Adhaan), Chapter: “The one who lightens the Prayer due to the crying of a Child”.

86
Allowing the Children to play

106 - ‘Aa’ishah (°4) narrated: “The Messenger of Allaah (ﷺ) returned from the battle of Tabuk, or Khaybar, and in her cubbyhole was a curtain. So a wind blew the curtain aside, exposing some dolls. He asked: “What is this, O ‘Aa’ishah?” She replied “These are my dolls.” And he saw amongst them a horse with wings made of leather, so he asked: “What is this I see in the middle of them?” She said “a horse”. He said: “And what is this on him?” She said “two wings”. He said: “A horse with two wings?” She said “Haven’t you heard that Sulaymaan had horses with wings?” So he laughed until I saw his molar teeth.”

107 - Ibraaheem an-Nakha’ee said: “They [the Salaj] used to allow the children (to play with) toys and games, all of them, except with dogs.”

179 Aboo Daawood (#4932) and Adaabu-Zuffaaf (170), declared saheeh by Shaykh al-Albaanee.

Benefit: Some of the ‘Ulamaa’ mention, as Shaykh al-‘Anjaree explained, that the foundational principle in regards to children in these affairs is ease and leniency. We see in the case of ‘Aa’ishah that she said that Sulaymaan (السد) had a horse with wings, and this would be rejected if a man [an adult] were to say this. But when ‘Aa’ishah (‘4) said it, the Prophet (ﷺ) laughed. This is one of the proofs that the scholars mention to show that the ahkaam (rulings) related to children differ from those related to adults. And Allaah knows best.

180 Kitaabul-Iyaal (#597)
Keeping the Children inside at the time of Maghrib

108 - Jaabir bin ‘Abdillaah (M) narrated that the Messenger of Allaah (M) said: “Keep your children (inside) until the first part of the night goes, for indeed it is a time when the shayaateen spread out.” 181

109 – And he said (M): “When the sun sets, keep your children (inside), for indeed it is a time when the shayaateen spread out.” 182

110 - And in the narration of 'Ataa' bin Abee Rabaah, he said (M): "...so if a period of time from the evening passes, then let them free (to go out).” 183

Shaykh Ibn 'Uthaymeen (d) was asked:

“If there is a courtyard attached to the house that the children play in within the confines of the walls of the house, then does the hadeeth of keeping the children inside at the time of Maghrib due to the shayaateen spreading out apply to that, or does that apply to the street outside the house?”

181 Al-Haakim (4/284) and Ahmad (3/362). Al-Haakim said: “Sahih upon the conditions of Muslim” and adh-Dhahabee agreed with him. Shaykh al-Albaanee said: “And it is as they have said.” See As-Saaheehah (#905)

182 At-Tabaraanee in Al-Mujam al-Kabeer (3/26/2). It is supported by the following hadeeth as Shaykh al-Albaanee mentions in As-Saheehah (#1366)

183 See As-Saheehah (#40)
The *Shaykh* answered: “The *hadeeth* is only regarding the street outside the house. And as for outside (within the confines of) the house, then there is no problem.” 184

184 *Majmoo'atu as'ilati tabamal-usratil-Muslimah* of *Shaykh* Ibn 'Uthaymeen (pg. 151)
Verily among your Wives and your Children there are Enemies for you

111 - Allaah (ﷻ) said in His Book:

“O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allaah), so beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allaah is Oft-Forgiving, Most Merciful.”

Al-Imaam Ibn Jareer at-Tabaree mentions in his tafseer of this aayah: “He the Most High says, informing about the wives and the children (that) indeed from among them is the one who is an enemy to the husband and the father, with the meaning: that he diverts him from righteous actions, like His saying:

At-Taghaabun (64): 14
“O you who believe! Let not your properties or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers.”

So for this He said here:

فَاحْذَرُوهُمْ

“so beware of them!”

Ibn Zayd said: meaning in regards to your Deen.

And Mujaahid said:

يُتَأْيِّهِمَا الْذِّينَ آمَنُوا إِلَّا مِنْ أَزْوَاجَهُمْ وَأَوْلَادَهُمْ عَدُوًا لَّهُمْ

“O you who believe! Verily, among your wives and your children there are enemies for you.”

He said: he leads a man to cutting off the ties of kinship or to disobedience to His Lord. So a man is

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186 Al-Munaafiqoon (63):9
not able, along with his love for him [i.e. the one whom he loves], to obey him.”

Ash-Shanqeetee said: “And from what is considered Qur’aanic advice and direction towards remedying the problems of married life and the issue of the children, He follows it with His saying, the Most High:

وَإِنْ تَعْفَؤُوا وَتَصَفَّحُوا وَتَعْفَرُوا فَإِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ

“But if you pardon (them) and overlook, and forgive (their faults), then verily, Allaah is Oft-Forgiving, Most Merciful.”

Meaning: indeed the enmity of the wife and children, one should not meet it except with pardoning, excusing and forgiveness. And that lightens, removes or prevents the husband and the father from the results of this hostility, and that it is better than arguing and disputing.”

\footnote{Adwa‘ul-Bayaan}
A Final Note from Ibnul-Qayyim

Al-Imaam Ibnul-Qayyim (Ar-Rimih) said:

“And some of the People of Knowledge have said: Verily Allaah will ask the father about his son on Yawmul-Qiyaamah before he will ask the son about the father. For indeed just as the father has a right upon his son, so the son has a right upon his father, as He said – the Most High:

فُوَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا أَلْلَهَاتِ وَالْجَارَةُ

“O you who believe! Save yourselves and your families from a Fire (Hell) whose fuel is men and stones.” 189

‘Alee bin Abee Taalib said: “Teach them and instill in them good manners.” And He said – the Most High:

وَأَعْبُدُوا اللَّهَ وَلَا تَشْرِكُوا مَن قَبْلَهُ وَبِأَوْلِيَاءِنِإِحْسَنَا وَدَيْدَى أَلْفِينَ

“Worship Allaah and do not join any partners with Him in worship, and do good to parents and kinsfolk…” 190

189 At-Tahreem (66):6
190 An-Nisaa’ (4):36
And the Prophet (ﷺ) said: "Be just between your children". So the advice and bequest of Allaah for the fathers towards their children precedes the advice and bequest of the children towards their fathers. Allaah the Most High said:

وَلَا تَعْفَضُوا أَوْلَادَكُمْ خَشْيَةَ إِمَالٍ

“And do not kill your children out of fear of poverty...”

So whoever neglects teaching his child what will benefit (him), and leaves him fruitlessly, then he has harmed and wronged him with the utmost harm. And most of the children, their corruption only comes by way of the fathers and their negligence of them, and abandoning teaching them the obligatory matters of the Deen and its sunan. So they waste and squander them while they are small. So they (the children) do not benefit themselves, nor do they benefit their fathers when they become old. And just as some of them (the parents) admonish their child for disobedience and not being dutiful (to them), then he (the child) likewise says: ‘O my father! Indeed you were careless and undutiful towards me when I was small, so now I am careless and undutiful towards you when you have reached old age. And you neglected me as a child, so I have neglected you as an old man.’”

191 Al-Israa’ (17):31
192 Tuhfatul-mawdood bi ahkaamil-Mawlood (pg. 139)