

RAISING CHILDREN

IN

ISLAM

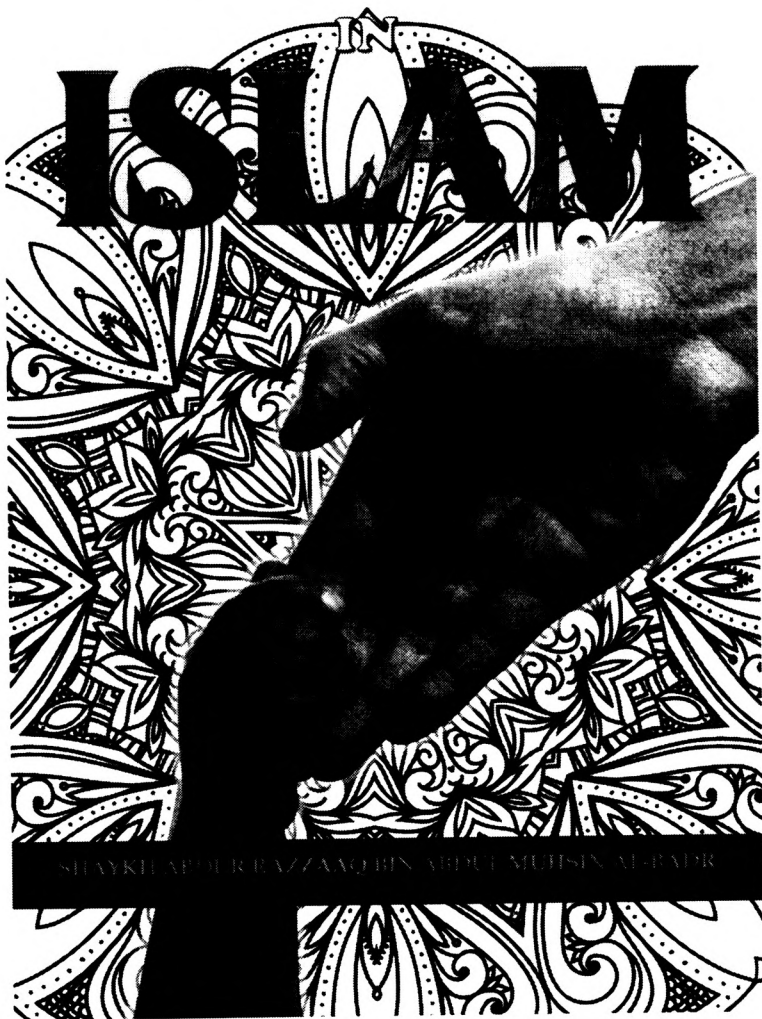


SHAYKH ABDUR RAZZAAQ BIN ABDUL MUHSIN AL-BADR

RAISING CHILDREN

# ISLAM

SHAYKH ABDUL RAZZAQ BIN ABDUL MUHSIN AL-BADR



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## BRIEF BIOGRAPHY OF THE AUTHOR

### BRIEF BIOGRAPHY OF THE AUTHOR

**His name:** Shaykh Abdur-Razzāq Ibn ‘Abdul-Muhsin al-‘Abbād al-Badr.

He is the son of the ‘*Allāmah* and *Muhaddith* of Medina Shaykh ‘Abdul-Muhsin al-‘Abbād al-Badr.

**Birth:** He was born on the 22<sup>nd</sup> day of *Dhul-Qa’dah* in the year 1382 AH in az-Zal’fi, Kingdom of Saudi Arabia. He currently resides in Medina.

**Current Occupation:** He is a member of the teaching staff at the Islamic University of Medina.

**Scholastic Certifications:** Doctorate in ‘*Aqīdah*.

The Shaykh has authored books, researches, as well as numerous explanations in different sciences. Among them are:

1. *Fiqh of Supplications & adh-Kār.*

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2. *Hajj & Refinement of the Souls.*
3. Explanation of the book, *Exemplary Principles*, by Shaykh Ibn 'Uthaymin (رَحْمَةُ اللَّهِ).
4. Explanation of the book, *The Principles of Names & Attributes*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
5. Explanation of the book, *Good Words*, authored by Shaykh-ul-Islām Ibn al-Qayyim (رَحْمَةُ اللَّهِ).
6. Explanation of the book, *al-Aqīdah at-Tahāwīyyah*.
7. Explanation of the book, *Fusūl: Biography of the Messenger*, by Ibn Kathīr (رَحْمَةُ اللَّهِ).
8. A full explanation of the book, *al-Adab-ul-Mufrad*, authored by Imām Bukhārī (رَحْمَةُ اللَّهِ).

From the most distinguished scholars whom he has taken and acquired knowledge from are:

1. His father the 'Allāmah Shaykh 'Abdul-Muhsin al-Badr (حفظه)
2. The 'Allāmah Shaykh Ibn Bāz (رَحْمَةُ اللَّهِ).
3. The 'Allāmah Shaykh Muhammad Ibn Sālih al-'Uthaymīn (رَحْمَةُ اللَّهِ).
4. Shaykh 'Ali Ibn Nāsir al-Faqīhi (حفظه الله).

## ARABIC SYMBOL TABLE

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#### Arabic Symbols & their meanings

حفظه الله	May Allāh preserve him
رَضِيَ اللَّهُ عَنْهُ	(i.e. a male companion of the Prophet Muhammad)
سُبْحَانَهُ وَتَعَالَى	Glorified & Exalted is Allāh
عَزَّ وَجَلَّ	(Allāh) the Mighty & Sublime
تَبَارَكَ وَتَعَالَى	(Allāh) the Blessed & Exalted
جَلَّ وَعَلَا	(Allāh) the Sublime & Exalted
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ	May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)
صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ	May Allāh send Blessings & Safety upon him and his family (i.e. Du'a send mentioned the Prophet Muhammad)
رَحِمَهُ اللَّهُ	May Allāh have mercy upon him
رَضِيَ اللَّهُ عَنْهُمْ	May Allāh be pleased with them (i.e. Du'ā made for the Companions of the Prophet Muhammad)
جَلَّ جَلَالُهُ	(Allāh) His Majesty is Exalted
رَضِيَ اللَّهُ عَنْهَا	May Allāh be pleased with her (i.e. a female companion of the Prophet Muhammad)

## INTRODUCTION

Indeed, all praise and thanks are for Allāh. We thank and praise Him, seek His assistance and forgiveness, and we repent to Him. We seek refuge with Allāh from the evils of ourselves and the ill consequences of our deeds. Whomever Allāh guides, none, can misguide; and whomever Allāh misguides, none can guide. I testify that there is no deity worthy of worship in truth except Allāh alone who has no partners; and I testify that Muhammad is His slave and Messenger (May Allāh raise his rank and grant him, and the whole of his family and companions much peace). As to what follows:

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

## INTRODUCTION

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

أَدَّبَ وَلَدَكَ فَإِنَّكَ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ ، بِمَا  
أَدَّبْتَهُ وَ مَاذَا عَلَّمْتَهُ ؟

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

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



## CHILDREN ARE AN AMĀNAH (TRUST)

Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾

**“Your wealth and your children are only a trial.”**

[*Sūrah at-Taghābun* 64:15]

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

﴿ قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴾

**“Successful indeed are the believers.”** [*Sūrah al-Mu'minūn* 23:1]

## CHILDREN ARE AN AMĀNAH (TRUST)

Then He mentioned their attributes, from which are:

﴿ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٨﴾ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾ الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾ ﴾

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

Being faithfully true to the *Amānah*:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمْتِنَتِكُمْ ﴾

“O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your *Amānāt*

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**(things entrusted to you, and all the duties which Allāh has ordained for you.” [Sūrah al-Anfāl 8:27]**

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

﴿ وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿١٩﴾ ﴾

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

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

﴿ لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ

لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ﴿٢١﴾ ﴾

## CHILDREN ARE AN AMĀNAH (TRUST)

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

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

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

**“All of you are shepherds and each is responsible for his flock.”<sup>1</sup>**

And he mentioned in another *Hadīth*:

وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ .

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<sup>1</sup> Sahih al-Bukhārī (5188).

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**“The man is the guardian of the family of his household and is responsible for his subjects, and the woman is the guardian of her husband's home and his children and is responsible for them.”<sup>2</sup>**

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

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<sup>2</sup> Al-Bukhārī and Muslim reported it.



## THE FATHER MOLDS HIS CHILD

A child – without a doubt – is influenced by his father, influenced by his behavior, manners, interaction [with people] and religion; he is the most influenced by his father as was said:

وَيَنْشَأُ نَاشِئُ الْفِطْيَانُ فِيْنَا

عَلَى مَا كَانَ عَوَّدَهُ أَبُوهُ

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

If you accustom your child to observe the commands of Allāh and fulfill His obligations, and with noble character, lofty etiquette and good speech; he will grow up upon that. However, if you accustom him at an early age to what is contrary to that, he will grow up upon that. Thus in many cases, the righteousness and wickedness of children is a result of the righteousness and wickedness of their fathers. If the father is pious and steadfast, the child will be thus; and if the father is corrupt and wicked (and refuge is sought with Allāh

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from this), then the child will be thus – and it might be the opposite in some cases. Hence it has come in the two *Sahīhs* from the *Hadīth* of Abū Hurayrah (رضي الله عنه) (صلى الله عليه وسلم) who said that the Messenger of Allāh (أرضاه) said:

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ  
يُنَصِّرَانِهِ وَ يُمَجِّسَانِهِ كَمَا تَنْتُجُ الْبَهِيمَةُ  
بِهَيْمَةٍ جَمْعَاءَ إِلَّا أَنْ تَكُونُوا أَنْتُمْ الَّذِينَ  
تَجْدَعُونَهَا. هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ

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

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

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ

**“Every child is born on the natural disposition,”**

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<sup>3</sup> Al-Bukhārī and Muslim reported it.

## THE FATHER MOLDS HIS CHILD

Meaning, upon Islām:

﴿ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ  
اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا  
يَعْلَمُونَ ﴾

“...Allāh's *Fitrah* (i.e., Allāh's Islāmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illāh* (i.e., the religion of Allāh – Islāmic Monotheism), that is the straight religion, but most men know not.” [Sūrah ar-Rūm 30:30]

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

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ  
يُنَصِّرَانِهِ وَ يُمَجِّسَانِهِ

“Every child is born on the natural disposition (i.e., upon Islām). It is his two parents that

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**convert him to become either a Jew, Christian, or Fire-worshiper.”**

Then he (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stroke a parable for us regarding this, he said:

كَمَا تَنْتُجُ الْبَهِيمَةُ بِبَهِيمَةٍ جَمْعَاءَ

**“...just as the beast gives birth to a completely formed baby.”<sup>4</sup>**

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

هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ

**“...do you notice any mutilation on it?”**

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

إِلَّا أَنْ تَكُونُوا أَنْتُمْ الَّذِينَ تَجْدَعُونَهَا

**“Unless you mutilate it.”<sup>5</sup>**

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<sup>4</sup> Al-Bukhārī and Muslim reported it.

<sup>5</sup> Sahih Muslim (2658)

## THE FATHER MOLDS HIS CHILD

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



## THE OBLIGATION TO PROTECT ONE'S CHILD FROM THE HELL-FIRE

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

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا  
النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ  
اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴾

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

**“Ward off from yourselves and your families a Fire,”** this is an instruction that is mandatory for every Muslim – i.e., to protect himself and his family (which includes his wife, child and whoever is in his care and guardianship) from the Fire. From the descriptions of

## THE OBLIGATION TO PROTECT ONE'S CHILD FROM THE HELL-FIRE

the Fire is that its **“fuel is men and stones,”** (and refuge is sought with Allāh) and over it **“are set angels strong, severe, who resist not Allah in that which He commanded them, but do that which they are commanded.”** [Sūrah at-Tahrīm 66:6]

With what will we protect ourselves from the Fire? With obedience to Allāh (تَبَارَكَ وَتَعَالَى) by fulfilling His commands while being submissive to His legislation. ‘Alee Ibn Abee Tālib, the magnificent Companion (رَضِيَ اللَّهُ عَنْهُ), said concerning the meaning of, **“Ward off from yourselves and your families a Fire:”**

أَدِّبُوهُمْ وَ عَلِّمُوهُمْ.

**“Discipline and educate them.”**

This is the meaning of warding off the Fire from them. And al-Hasan al-Basrī (رَضِيَ اللَّهُ عَنْهُ) also said regarding the same verse:

مُرُوهُمْ بِالْفَرَائِضِ وَ عَلِّمُوهُمْ الْخَيْرَ.

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

Therefore, protecting one’s child from the Hell-fire is fulfilled with two important, magnificently tremendous

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matters that must be observed: **Discipline and education**, disciplining and teaching the child:

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

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

Education and Discipline are two matters that must be observed in order to protect them from the Fire. The people of knowledge say that you begin teaching the toddler about who Allāh (تَبَارَكَ وَتَعَالَى) is when he starts to get older. Hence it is legislated that the first thing the

## THE OBLIGATION TO PROTECT ONE'S CHILD FROM THE HELL-FIRE

toddler should be coached to say is: “*Lā Ilāh Illā Allāh Muhammad Rasūl-ullāh*” (There is no deity worthy of worship except Allāh [and] Muhammad is the Messenger of Allāh). So from infancy the child should be taught to say, “*Lā Ilāh Illā Allāh Muhammad Rasūl-ullāh.*” He should be accustomed to say this statement as soon as he begins to talk, it is to be said to him: “Say, ‘*Lā Ilāh Illā Allāh,*’” while pointing with his finger like this: singling out Allāh (تَبَارَكَ وَتَعَالَى) alone in His worship. So the child grows up from infancy while singling out Allāh alone in worship, he says: “*Lā Ilāh Illā Allāh,*” meaning, there is none that deserves to be worshiped in truth except Allāh: so he knows this from the time that he began talking.

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

﴿ وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ ﴾

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**“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone).”**

[*Sūrah adh-Dhāriyāt* 51:56]

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

مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعِ سِنِينَ وَاضْرِبُوهُمْ  
عَلَيْهَا لِعَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي  
الْمَضَاجِعِ

**“Command your children to pray at the age of seven years and hit them to do so at ten, and separate them in their beds.”<sup>6</sup>**

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<sup>6</sup> Abū Dāwud and at-Tirmidhī reported it.



## THE OBLIGATION TO PROTECT ONE'S CHILD FROM THE HELL-FIRE

This *Hadīth* encompasses three matters that we should establish with the children:

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

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا  
نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى ﴾

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

Ordering the child with the *Salāh* requires patience and endurance, so do not become annoyed or weary, rather, strive against yourself in this matter. Some fathers will perhaps order their children with the *Salāh* once, twice, thrice and then he sees that his son is lazy regarding it so he leaves him completely; while others (and refuge is sought with Allāh from this) have

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reached the level where they would say: "May Allāh make it so that you do not pray!" They supplicate against their children, and this is from the gravest of mistakes. Instead, one must be patient and not supplicate against his child, Allāh says:

﴿ وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ الْإِنْسَانُ

عَجُولًا ﴿١١﴾

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

So that is hastiness and hastiness is from the devil while deliberateness is from The Most Merciful. Do not do be hasty, but instead, be deliberate and patient and take your time. Be forbearing and enduring with your children. Deal with them with clemency and invite them to offer *Salāh* in the *Masjid*. Thus Allāh said to His Messenger:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ ﴾

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CHILD FROM THE HELL-FIRE

**“And enjoin *Salāh* (the prayer) on your family,  
and be patient in offering them.”**

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

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ  
وَكَانَ رَسُولًا نَبِيًّا ۗ وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ  
وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ۝

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

He ordered his family with the *Salāh*, and this was from the tradition and way of the Prophets (عَلَيْهِمُ السَّلَامُ): They use to enjoin the *Salāh* on their children and were patient upon that. So it befits us to imitate them and follow their example and their methodology so that we can be raised

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amidst their company on the Day of Judgement. And what we mean by this matter—commanding the children with the *Salāh*—O brothers, is that once the child reaches the age of seven, we order him to pray, saying: “Pray the *Salāh* O so and so, upon you is to pray, the *Salāh* is an obligation, it is mandatory, abandoning the *Salāh* is disbelief.” We teach them these affairs and coach them to perform them at the age of seven.

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

وَاضْرِبُوهُمْ عَلَيْهَا لِعَشْرِ

“...and hit them to do so (pray the *Salāh*) at ten.”

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

**“Separate them in their beds,”** meaning, do not allow them to sleep under the same cover, rather separate them; because their sleeping together under the same cover will lead to serious disasters and dangers whose outcome is dispraised (and refuge is sought with Allāh): matters like fornication, homosexuality and other than that from the lewd acts that are prevalent in some places. And from the greatest reasons for this is negligence in the upbringing. Allāh (سُبْحَانَهُ وَتَعَالَى) says:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ  
 أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ  
 صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ  
 بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا  
 عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ  
 كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴾



“O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before *Fajr Salāh* (Morning Prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishā*' *Salāh* (late-night prayer). (These) Three times are of privacy for you, other than these times there is no sin on you or on them to move about, attending to each other. Thus, Allāh makes clear the *Āyāt* (the Verses of this Qur'ān, showing proofs for the legal aspects of permission for visits) to you.

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**And Allāh is All-Knowing, All-Wise.” [Sūrah  
*an-Nūr* 24:58]**

Who pays attention to this magnificent manner? “Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions:” before the *Fajr* prayer, when you take off your clothes for the noonday rest and after the ‘*Ishā*’ prayer— a time for rest, a time for sleep and a time for the taking off of clothes. During these times, the child must seek permission before he enters into your room. Why? So that he does not see exposed private parts. Every matter that invites to wickedness and leads to immoral behavior and evil, the Book of Allāh and the *Sunnah* of His Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) have come with its prevention. These are matters that we must pay attention to when raising children; we must be heedful of them and give them their due care:

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مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ لِسَبْعِ سِنِينَ وَاضْرِبُوهُمْ  
عَلَيْهَا لِعَشْرِ سِنِينَ وَفَرِّقُوا بَيْنَهُمْ فِي  
الْمَضَاجِعِ

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

We separate them in their mattresses, and we also separate them from companions associated with evil and corruption--this is a serious matter. If I notice that my son is accompanying Zayd and ‘Ubayd, who are known for corruption, I will separate and prevent him from them, as mixing and hanging out with them will cause him to become corrupt and misguided. A person is influenced by his associate and close companion. How many youth have deviated (and refuge is sought with Allāh) and fallen into wickedness, immoral behavior, drugs, and leaving Allāh's obedience because of evil and corrupt associates and a negligent father?! The father must be aware and closely observe whom his child walks with, whom he befriends, whom he mixes with and who his companions are. He must pay attention to this and if there is a corrupt, vile, lewd and



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bawdy individual from amongst them who does not fulfill the commands of Allāh (بَارِكْ وَتَعَالَى), he warns and restrains his child from him in the most severe manner. This is a grave matter O brothers. The *Salaf*<sup>7</sup> would say:

لَيْسَ لِلْمَرْءِ أَنْ يَمْشِيَ مَعَ كُلِّ مَنْ شَاءَ

**“It is not befitting for a person to walk with whomever he wishes.”**

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

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<sup>7</sup> **Translator’s note:** The term “*Salaf*” refers to the pious predecessors from the first three generations of Islām (i.e., the Companions, their Successors, and the Successors of their Successors) whom the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) praised when he said:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

**“The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e., the next generation).”** [al-Bukhārī, 6429]

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and safeguard your accompaniment of him.” Teach him these matters while also preventing him from walking with evil associates and companions. So this matter of disciplining and teaching is a crucial one, O brothers.

## HELPFUL DIRECTIVES FOR RAISING CHILDREN

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There are directives that have been explained in the Book of Allāh and *Sunnah* of His Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that aid in rearing children; and we greatly need these helpful manners for raising children before and after their arrival.

#### 1. Choosing a Pious Wife:

Before the children's arrival, from the matters that aid in their upbringing, rectification of their behavior and growing up in a righteous manner is choosing a pious wife [and mother] for them. From the beginning, you select a wife known for steadfastness, piety, religion, and *Taqwā* since she will be a means of assisting you in their upbringing. Thus, it has come in an authentic *Hadīth* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said:

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تُنَكِّحُ الْمَرْأَةَ لِأَزْوَاجِهَا: لِأَمْوَالِهَا وَ لِحَسَبِهَا وَ  
جَمَالِهَا وَ لِدِينِهَا فَاطْفَرْ بِذَاتِ الدِّينِ تَرَبَّتْ  
يَدَاكَ

**“A woman is married for four things: for her wealth, her lineage, her beauty, and for her religion; so choose the one who has religion – may your hand be besmeared with dust.”<sup>8</sup>**

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

### **2. Invoking Allāh (تَبَارَكَ وَتَعَالَى) for Righteous Children:**

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

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<sup>8</sup> Sahīh Muslim (1466) and Sahīh al-Bukhārī (5090)

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as has come in the supplication of the servants of The Most Merciful at the end of *Sūrah al-Furqān*:

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ  
وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

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

So this is from the supplications of the righteous believers, the servants of The Most Merciful; they implore Allāh (تَبَارَكَ وَتَعَالَى) to grant them a family and progeny that will be the delight of their eyes. And the eye is delighted by the sight of a child who is righteous, steadfast, and observant over the command of Allāh. However, if the child (and refuge is sought with Allāh) is an immoral, corrupt, wicked criminal, then the father will always be unhappy, embittered and disgusted to the fullest extent. Hence, it has been legislated that you constantly invoke Allāh (تَبَارَكَ وَتَعَالَى) to provide you with righteous children. Allāh (تَبَارَكَ وَتَعَالَى) says:

﴿ وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ  
الدَّاعِ إِذَا دَعَانِ ﴾

**“And when My slaves ask you (O Muhammad (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).” [Sūrah al-Baqarah 2:186]**

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

﴿ رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴾

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

Therefore, ask Allāh (تَبَارَكَ وَتَعَالَى) to grant you righteous offspring, and if you already have children, then ask Him (ﷻ) to rectify them for you, say:

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اللَّهُمَّ أَصْلِحْ وَلَدِي ، اللَّهُمَّ أَنْبِتْهُ النَّبَاتَ  
الْحَسَنَ ، اللَّهُمَّ قَوْمَهُ ، اللَّهُمَّ عَلَّمَهُ ، اللَّهُمَّ  
فَقَّهُهُ ، اللَّهُمَّ أَرْشِدْهُ إِلَى مَرَاشِدِ أُمُورِهِ .

**“O Allāh rectify my son, O Allāh make him grow in a safe manner, O Allāh straighten him, O Allāh teach him, O Allāh grant him understanding, O Allāh direct him to the most upright of his affairs,”**

Accordingly, supplicate to Allāh (تَبَارَكَ وَتَعَالَى) for your son, and do not supplicate against him. If his evil intensifies and his corruption increases and so on and so forth, do not supplicate against him; because it might coincide with an hour in which supplications are answered, and thus your supplication against him will be responded to. Pray for him for righteousness, guidance, steadfastness, piety, to keep the ties of kinship, perfection, and observance [of the rights of Allāh]. Increase in beseeching Allāh and do not despair from the Mercy of Allāh. Do not lose hope of Allāh’s mercy. Be persistent in invoking

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Allāh (تَبَارَكَ وَتَعَالَى). He (سُبْحَانَهُ وَتَعَالَى) will answer you and reward you for that with the most tremendous of rewards. So this is also from the helpful causes for rearing children: supplicating to Allāh and being hopeful of Him (تَبَارَكَ وَتَعَالَى).

### 3. Selecting a Good Name:

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

لِكُلِّ مِنْ اسْمِهِ نَصِيبٌ

**“Everyone has a portion from his name.”**

So names have an impact, thus when you name him 'Abdullāh, 'Abdur-Rahmān, 'Abdur-Raheem (servant of The Bestower of Mercy), 'Abdul-Ghafoor (servant of The Most Forgiving) or something similar, or if you name him



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Muhammad or Sālih; such a name would likely influence him and make him remember his association with piety, his association with that which he is praised for, his association with servitude to Allāh, the Most Merciful (تَبَارَكَ وَتَعَالَى). Hence it has come in the authentic *Hadīth*:

أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ تَعَالَى عَبْدُ اللَّهِ وَ عَبْدُ الرَّحْمَنِ

“The most beloved of names to Allāh (سُبْحَانَ اللَّهِ وَتَعَالَى) are ‘Abdullāh and ‘Abdur-Rahmān.”<sup>9</sup>

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

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<sup>9</sup> Sunan Abi Dāwud (4949)

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

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

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

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ فَقَالَ: ((بِاسْمِ  
اللهِ اللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا  
رَزَقْتَنَا)) فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ  
يَضُرَّهُ شَيْطَانٌ أَبَدًا.

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

*'Bismillāh, Allāhumma Jannibnā ash-Shaitāan, wa Jannib ash-Shaitāna ma Razaqtanā,'*

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**(In the Name of Allāh, O Allāh keep us and whatever you provide us with away from the Devil), and if a child is ordained for them because of that (union), Satan would never harm him.”<sup>10</sup>**

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

### 5. The Father Being a Righteous Role Model:

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

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾  
كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾



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<sup>10</sup> Sahih al-Bukhāri (7396)

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

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

إِنَّ الدَّعْوَةَ بِلِسَانِ الْحَالِ أْبْلَغُ مِنَ الدَّعْوَةِ بِلِسَانِ  
الْمَقَالِ

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

Therefore, you must be a righteous role model for your child and this is why Allāh (تَبَارَكَ وَتَعَالَى) said concerning the Messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

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﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ  
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾ ﴿٣١﴾

**“Indeed in the Messenger of Allāh (Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)) you have a good example to follow for him who hopes for (the Meeting with) Allāh and the Last Day and remembers Allāh much.” [Sūrah al-Ahzāb 33:21]**

Accordingly, you are to be a good example for your child, to be one whom himself preserves the Commandments [of Allāh], abstains from the Prohibitions and keeps distant from the impermissible matters. When you say to your son: “Pray Oh, my son, observe the *Salāh* Oh, my son,” you must be one who already goes to the *Masjid*. Thus, when you order your child to perform *Salāh*, it is befitting that you yourself have preceded him in that and are observant of the *Salāh*. Similarly, when you forbid him from something impermissible like smoking, drugs, or anything resembling that, you must be from the first of the people who avoid these matters; because from the contradictions that some parents fall into is that you find one of them

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would prohibit his child from a bad character that he exhibits. This is a contradiction! How can you request from your son to listen to you while you yourself do not fulfill the thing with which you have commanded him? How can you request from your son to abstain from something that you do not refrain from yourself? If you order him with something, be the first to have done it already; and if you forbid him from something, be the first to have avoided this thing yourself. Beware of contradicting yourself in the upbringing of the children: ordering with something and not doing it, and forbidding from something while doing it; this is a type of contradiction that might corrupt and harm the child.

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

﴿ وَمَا أُرِيدُ أَنْ أُخَالِفَكُمْ إِلَىٰ مَا أَنهَلَكُم عَنْهُ ﴾



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

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

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

Also from the matters which aid in raising children is to order them with what will benefit them from goodness, righteousness, uprightness, piety, and keeping the ties of kinship; and to forbid them from that which will harm them of wickedness, sinning, and immoral behavior. Therefore, you should always observe your child and keep a close eye on him. If you find him violating some of the obligations, order him [with it] as has preceded with us:

﴿ وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ﴾

**“And enjoin the *Salāh* (the prayer) on your family, and be patient in offering them.” [Sūrah Tā Hā 20:132]**

مُرُوا أَبْنَاءَكُمْ بِالصَّلَاةِ

**“Command your children to pray...”**

So you order him [with the good] and forbid him from all that which will ruin his religion and character; and be extremely cautious of doing anything that would corrupt his natural disposition (and refuge is sought with Allāh). Nowadays you find some children who are maybe two, three or four years old lying. He lies! How did such a toddler learn to lie while lying is against his natural disposition!? This might result from the father, mother, older sister or some close relative—how did this happen? This actually occurs a lot amongst us Oh brothers: you find that a father would call his baby who is a year or a year and a half old and say: “Come and take it,” and he would clasp his hand like this (as if he



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were holding something to give the child), and once the child gets to him and opens his hand, he finds nothing. He is teaching him to lie! There is a *Hadīth* on the authority of ‘Abdullāh Ibn ‘Āmir who said:

دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَاعِدٌ فِي بَيْتِنَا فَقَالَتْ هَا تَعَالَ أُعْطِيكَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ((وَمَا أَرَدْتِ أَنْ تُعْطِيَهُ؟ قَالَتْ أُعْطِيهِ تَمْرًا، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكَ لَوْ لَمْ تُعْطِيهِ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ.

“My mother called me one day while the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was sitting in our house. She said: ‘Come here and I shall give you something.’ The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked her: ‘What did you intend to give him?’ She replied: ‘I will give him some dates.’ The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said:

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**'If you were to not give him anything, a lie would have been recorded against you.'** <sup>11</sup>

And Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said:

مَنْ قَالَ لِصَبِيٍّ : تَعَالَ هَاكَ تَمْرًا ، ثُمَّ لَمْ يُعْطِهِ  
شَيْئًا فَهِيَ كَذِبَةٌ

**"Whoever says to a child: 'Come, here is a date,' and then does not actually give him a date, it is a lie."**

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

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

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

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<sup>11</sup> Imam Ahmad reported it.

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

### **8. Selecting Suitable Companions for Them:**

Another matter that aids in upbringing children is choosing [appropriate] friends for them and keeping an eye on who the friends are. We must look at whom they walk with and accompany and who their friends are. As we have already mentioned, a child is greatly affected and

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influenced by his associates and those he mixes with since a person is on the religion of his companion: The Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said in an authentic *Hadith*:

الْمَرْءُ عَلَى دِينِهِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ  
يُخَالِلُ

**“A person is on the religion of his close companion, so let one of you look into whom he befriends.”<sup>12</sup>**

Thus, it is mandatory upon the father to closely observe whom his child mixes with and who his associates and companions are. If he accompanies people of goodness, steadfastness, obedience, piety, and those who keep the ties of kinship; then let him praise and thank Allāh (تَبَارَكَ وَتَعَالَى) and encourage his child upon that. However, if he accompanies wicked, corrupted people, people of sinning and indecency; he must warn him from them in the most severe manner—and this is likewise from the matters that aid in raising children.

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<sup>12</sup> Sunan Abi Dāwud (4833) and at-Tirmidhī (2378)

## 9. Raising Them Upon Love for the Qur'ān:

Cultivating children upon love for the Noble Qur'ān is also from those matters that are helpful in raising them: giving care to teaching them the Qur'ān and having them memorize the Book of Allāh (تَبَارَكَ وَتَعَالَى). Indeed, it has been reported in an authentic *Hadīth* from the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) that he said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

“The best of you is he who learns the Qur'ān and teaches it.”<sup>13</sup>

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

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<sup>13</sup> Sunan Abī Dāwud (1452)

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for indeed, the memorization of the Qur'ān and its understanding and implementation are from the greatest reasons that direct one to righteousness and aid upon piety, *Taqwā* and fulfilling Allāh's (تَبَارَكَ وَتَعَالَى) Commands. And consequently, this is also from those matters that assist one in raising his children.

### **10. Monitoring Their Education in School:**

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

O brothers, this a small summary of some simple but helpful directives for cultivating, strengthening, and refining children. If you were already upon this my Muslim brother, concerning yourself with this affair and giving it the utmost care, then surely, you will be the first to harvest the fruit. If you discipline, teach and warn your child from ungratefulness and undutifulness, he will grow up righteous and dutiful to you, fulfilling his obligations, and observing your rights; because the Islām that you have cultivated him upon aids him in that

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and directs him to it. If you foster, raise, and nurture your child upon Islām, he will benefit you in life and death. He will benefit you in your life as he will give care to your rights, avoid disobedience to you, and fulfill your commands as is befitting since the Islām that you have raised him upon orders and encouraged him with this. Also, he will preserve you (i.e., your memory) after your death by supplicating and seeking forgiveness for you and also asking Allāh (تَبَارَكَ وَتَعَالَى) to have mercy on you and forgive you. The Prophet (عَلَيْهِ السَّلَامُ) said:

إِذَا مَاتَ ابْنُ الْإِنْسَانِ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ :  
صَدَقَةٌ جَارِيَةٌ وَعِلْمٌ يُنْتَفَعُ بِهِ وَوَلَدٌ صَالِحٌ يَدْعُو  
لَهُ

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

So if you bring up your child upon goodness, steadfastness, and obedience to Allāh (تَبَارَكَ وَتَعَالَى), then

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<sup>14</sup> Sunan an-Nasā’ī’ (3651)

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surely he will observe your rights after your death and supplicate to Allāh (تَبَارَكَ وَتَعَالَى) on your behalf:

﴿ \* وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا  
إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ  
لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾  
وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا  
كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾ ﴾

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

If you teach and cultivate him upon this verse from an early age, he will flourish upon it; but if you do not do so, then he will grow up in opposition to it. If you teach him piety and to maintain ties of kinship from childhood, he will mature upon piety and keeping ties of kinship as he develops. Thus, it is mentioned that a



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father admonished his older son, saying: "O my son, why are you undutiful to me?" The son replied: "You were undutiful to me as a child, and so I will be undutiful to you as a senior." In most cases, if the father neglected his son as a child and did not care for him nor discipline him, the son will consequently not care for him in his old age unless Allāh (تَبَارَكَ وَتَعَالَى) guides him due to some other reason. Hence, some of the people of knowledge say as Ibn al-Qayyim (رَحِمَهُ اللهُ) mentioned:

إِنَّ الْأَبَاءَ يَوْمَ الْقِيَامَةِ يُسْأَلُونَ عَنْ حُقُوقِ الْأَبْنَاءِ  
قَبْلَ الْأَبْنَاءِ

**"Verily on the Day of Judgement, the fathers will be asked about the rights of the children's [over them] before the children are asked about the fathers."**

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

﴿ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ﴾

**"And We have enjoined on man to be dutiful and kind to his parents." [Sūrah al-Ahqāf 46:15]**

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And He at the same time said:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا فَوْاْ أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا ﴾

**“O you who believe! Ward off from yourselves and your families against a Fire (Hell).” [Sūrah at-Tahrīm 66:6]**

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

أَدَّبَ وَلَدَكَ فَإِنَّكَ مَسْئُولٌ عَنْهُ يَوْمَ الْقِيَامَةِ، بِمَاذَا  
أَدَّبْتَهُ وَ مَاذَا عَلَّمْتَهُ؟

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

The child is similarly asked about his dutifulness and obedience to you just as you will be asked regarding your upbringing, teaching, and raising him.

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

Lastly, Oh brothers, I want to reiterate and stress that this affair that we are addressing and have already talked about is an immense one that we must give tremendous importance and a very serious concern to. Indeed, the people of knowledge have said:

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**“Verily, the corruption of the children is generally or mostly caused by the fathers (i.e., due to their negligence and carelessness).”**

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

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

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

## QUESTIONS AND ANSWERS



1. When does a child accompany one to the *Masjid* and at what age is it compulsory for the father to take him since there are some people who bring their children who are three years old?

**Answer:** He can bring him to the *Masjid* once the toddler is able to distinguish between matters, begins to understand, and refrains from playing when ordered to do so. However, before he takes him along to the *Masjid*, he should teach him at home the etiquette of being in the *Masjid* as well as its sanctity. Once in Makkah – by Allāh it was incredible – I saw a two year and a three-month-old toddler whose father was extremely concerned with his upbringing to an amazing extent. By Allāh – O brothers – I saw him with my own eyes in *Salāh* not turning the slightest bit and only looking at the place of his prostration; and he is only two years and three months old! He prays without turning his head and moving, and observes all the *Sunan* of the *Salāh*. I saw him observing these *Sunan* that – by Allāh – some of

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the elders do not even perform, and he is only two years and three months old. He prays the *Salāh* with tranquility, not turning or moving at all, and he performs all the *Sunan* that we know of. And what is even more astonishing than that is that he memorized up to “*Sabbi Hisma Rabbikal-A’lā*” (*Sūrah al-A’lā*). This might be unbelievable, but by Allāh, I saw him with my own eyes. And this is from Allāh (تَبَارَكَ وَتَعَالَى); his father sought Allāh’s aid, and thus Allāh aided him. So we should likewise seek Allāh’s aid, and He will aid us.

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

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replied: “We are supplicating to Allāh and worshipping Him—” and he is only two years and three months old! So the father should seek assistance from Allāh (تَبَارَكَ وَتَعَالَى), give care to the upbringing and cultivation of his child, and Allāh (تَبَارَكَ وَتَعَالَى) will assist him.

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

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

﴿ وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلِعَلَّكُمْ تَشْكُرُونَ ﴾

“It is out of His Mercy that He has made for you the night and the day, that you may rest therein



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**(i.e., during the night) and that you may seek of His Bounty (i.e., during the day), and in order that you may be grateful.” [Sūrah al-Qasas 28:73]**

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

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾

**“You alone we worship and you alone we seek assistance from.” [Sūrah al-Fātihah 1:5]**

## RAISING CHILDREN IN ISLAM

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

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

**Answer:** *In-Shā-Allāh*, I think the matter will be resolved amongst the people of the area and neighborhood. It is obligatory upon the fathers to pay attention to their children, bring them into the homes after the *'Ishā* prayer, serve and eat dinner with them, and then prepare them for bed, so that they can sleep with Allāh's (بَرَكَاتِهِ وَعَالِي) protection and be distant from what disappoints Allāh and harms the neighbors. And this is a matter that attention has already been drawn to and clarified.

## QUESTIONS AND ANSWERS

4. He says: “I have a son whom I have repeatedly advised; however, he responds to [my] kindness with harm and goodness with evil. So what is upon me regarding him after this since he does not accept anything that I say?”

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

الْهَجْرُ لِلزَّجْرِ

**“Boycotting is [used as a means] to reprimand.”**

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

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

**Answer:** The *Witr* unit is from the recommended *Sunan* as the Prophet (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) said:

اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَثَرًا

## QUESTIONS AND ANSWERS

**“Make *Witr* (an odd unit) as your last prayer at night.”<sup>15</sup>**

The *Witr* prayer is a recommended *Sunnah* that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never left off whether traveling or as a resident as has been reported on the authority of ‘Ā’ishah (رَضِيَ اللهُ عَنْهَا) who said:

مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَكَعَتَيِ  
الْفَجْرِ وَرَكَعَةَ الْوَيْتْرِ فِي سَفَرٍ وَلَا فِي حَضْرٍ.

**“The Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) never left off the two units before *Fajr* and the one of *Witr* whether he was a traveler or a resident.”**

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

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<sup>15</sup> Al-Bukhārī and Muslim.

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

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

لَا أَصَافِحُ النِّسَاءَ

“I do not shake hands with women.”<sup>16</sup>

It has come in another *Hadith* that he said:

مَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ مِنِّي

“Whoever turns away from my *Sunnah* is not of me.”<sup>17</sup>

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

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<sup>16</sup> Sunan Ibn Majah (24/2984)

<sup>17</sup> Sahih Muslim (1400)

## QUESTIONS AND ANSWERS

God-fearing of the people; so a person should not say:

**“I am an observant person, I am pious, *In-Shā’-Allāh* (if Allāh wills) there is no danger to me, I am this and that...”**

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

When the Prophet (ﷺ) was asked regarding the husband’s brother – a matter that many of the people take lightly – he said:

الْحَمُّ الْمَوْتُ

**“The brother-in-law is death.”** <sup>18</sup>

Why? Because he is always in the home and if she uncovers in front of him, and he shakes her hand, it will lead to (and refuge is sought with Allāh) an evil outcome. Thus the wise one (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) said: **“The brother-in-law is death.”** So it is obligatory upon the woman to cover up in front of her brother-in-laws and cousins and refrain from shaking hands with them. This is Allāh’s ruling and this is Allāh’s religion that His Messenger (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ) has come with.

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



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<sup>18</sup> Sahih Muslim (2172)