

HOW TO EDUCATE OUR CHILDREN

كَيْفَ نُرَبِّئُ أَوْلَادَنَا

وما هو واجب الآباء والأبناء

abu hurairah (may allah be pleased with him) reported the messenger of allah ﷺ said, "when a man dies his deeds come to an end except for three things: sadaqa, jariyah, knowledge which is beneficial or a virtuous child who prays for him."

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Muhammad Ibn Jameel Zaino



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Shaykh Muhammad ibn Jameel Zaino

Translated by
Dr. Abdulilah ibn Rabah Lahmami

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﴿فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾

﴿So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.﴾

The Noble Qur'an - Surah Al-Kahf, Verse 110

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In The Name Of Allaah, The Most Gracious,
The Most Compassionate.

Preface

All praise is due to Allaah and peace be upon Muhammad (ﷺ), his family, his companions and all those who follow his footsteps until the Last Day.

This is a translation of the book 'How To Educate Our Children,' by Sheikh Muhammad ibn Jameel Zaino. It comprises of the 15th edition by the Sheikh which he gave to me when I visited him in Makkah. It includes additional notes on 'the duties of parents and teachers.'

I was also given a translation of this book by Abdulqadir J. Salman al - Hory from Nigeria. His book was beneficial however it also needed some changes.

I have tried to include some beneficial verses and narrations from previous editions that were left out. I have also tried to add some clarifications and benefits under the footnotes by writing 'translators note.'

Abdulilah ibn Rabab Labmami

How To Educate Our Children



'Fear Allaah and do justice to your children.' (Bukhari & Muslim)

Dedication

1. To every mother and father who wants happiness for their children.
2. To all the teachers who are role models for their students.
3. To the Students who want to achieve success.
4. To all parents and children, I present this Message. Asking Allaah the All-Mighty to make it beneficial for the readers and to make it sincerely for Him.

Muhammad ibn Jameel Zaino

(This dedication was translated and added by the publishers)

How To Educate Our Children



Authors Introduction¹

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَ مَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ.

All praise is due to Allaah, we praise Him, we seek His aid and we seek His forgiveness. We seek refuge in Allaah from the evil of our souls and from the evil of our actions. Whomsoever Allaah guides, then there is no one to misguide him, and whomsoever Allaah leaves to go astray, then there is no one to guide him. I bear witness that none has the right to be worshipped except Allaah, alone, without any partner and that Muhammad is His slave and Messenger.

To Proceed: The issue of raising children is a very important one. Not only is it important, for both, the parents and children, but also for the future of the Ummah and society. That's why Islam and the educators' places great importance in it, and on top of them is the Messenger and teacher, Muhammad (ﷺ) whom Allaah sent as a teacher and guide for parents and children. To ensure their happiness in this world and the hereafter.

Hence, we find in the Noble Qur'aan, which contains all good and success for us, wherein Allaah mentions beneficial stories such as the story of Luqman the Wise and his beneficial and important advice to his son. Also, from the Sunnah of Allaah's Messenger (ﷺ) where he instilled into his cousin Abdullaah ibn Abbas (رضي الله عنه) the Creed of Tawheed from his childhood.

¹ Publishers Note: The translation of the authors Dedication and Introduction have been added by the publishers. The rest of this book has been translated by our noble brother Abdulilah ibn Rabah Lahmami.

In this book the reader will find all that along with the duty of the parents towards their children, as well as the duty of the children towards their parents.

I ask Allaah to make it beneficial to the reader and make it sincerely for His Face.

Muhammad ibn Jameel Zaino

Luqman the wise's advice to his son

Allaah said,

﴿وَأَذَّ قَالَ لُقْمَنُ لِابْنِهِ وَهُوَ يَعِظُهُ﴾

'And when Luqman spoke to his son and he was admonishing him.'²

The following is the beneficial advice that Allaah related to us from Luqman, the wise, to his son:

1.

﴿يَبُئِي لَا تَشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾﴾

'O my son do not commit shirk, for indeed shirk is a great dhulm (injustice).'³

Be careful of associating partners with Allaah in the worship of Him. Such as supplicating to the dead or those not present, as the Messenger (ﷺ) said, '*supplication is worship*.'⁴

And (when) the saying of Allaah, the Most High was sent down,

﴿الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾

'It is those who believe and confuse not their belief with dhulm (injustice).'⁵

²Soorah al Luqman: 13

³Soorah al Luqman: 13

⁴At Tirmidbee, who said it is: Hasan Saabeeh

That was difficult upon the Muslims and they said: who amongst us does not commit dhulm upon himself?' So the Messenger (ﷺ) said ⁶, 'this is not what is meant, rather it refers to Shirk, don't you know the saying of Luqman to his son,

﴿يَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾^{١٣}

'O my son do not commit shirk, for indeed shirk is a great dhulm (injustice).'

2.

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ
وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾^{١٤}

'And We have enjoined on man to be dutiful and good to his parents. His mother bore him in weakness and hardship and his weaning was over two years. Give thanks to Me and to your parents - unto Me is the final destination.'

He joined his advice with the worship of Allaah alone with the obedience to the parents, because of their great right, as the mother bears her child with hardship and the father bore the responsibility of spending on his child. So, a responsible child should show his gratitude to Allaah and then to his parents.

⁵Soorah al An'am: 82

⁶Sabeeh Bukhaaree and Sabeeh Muslim

⁷Soorah al Luqman: 13 Related by al-Bukhaaree and Muslim.

⁸ Soorah al Luqman: 14

3.

﴿ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ ﴾

‘But if they (both) strive to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them kindly in this world and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.’⁹

Ibn Kathir (رحمه الله) said (in summary -with regards to the above verse), ‘If your parents want you to follow them in their religion, then do not obey them. This should not stop you from being friendly towards them in this world by being kind to them and to follow the path of the believers.’

The saying of the Prophet (ﷺ) supports this,

‘There is no obedience to anyone in the disobedience to Allaah. Indeed obedience is in the righteous matters.’¹⁰

⁹ Soorah al Luqman: 15

¹⁰ Sabeeh al Bukhaaree and Sabeeh Muslim

4.

﴿يَبْنِيَّ إِنَّهَا إِنْ تَكَ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي
صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ
لَطِيفٌ خَبِيرٌ﴾ ﴿١٦﴾

‘O my son! If it were (anything) equal to the weight of a grain of a mustard seed, and though it is in a rock, or in the heavens or the earth, Allaah will bring it forth. Verily, Allaah is subtle (in bringing out that grain), Well aware (of its place).’ ¹¹

Ibn Kathir رحمه الله said, ‘this means that if the oppression or bad deed committed is the weight of a mustard seed then Allaah will reveal it on the Day of Judgement when the balance will be made. If it is good the reward is there and if it is bad then the punishment is there.’

5.

﴿يَبْنِيَّ أَقِمِ الصَّلَاةَ﴾

‘O my son establish the prayer.’ ¹²

Pray with its pillars and its obligations along with khushoo.

6.

﴿وَأْمُرْ بِالْمَعْرُوفِ وَأَنْهَ عَنِ الْمُنْكَرِ﴾

¹¹ Soorah al Luqman: 16

¹² Soorah al Luqman: 17

‘And enjoin the good and forbid the evil.’¹³

This should be done with gentleness, without severity.

7.

﴿وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ﴾

‘And be patient upon whatever may befall you.’¹⁴

Know that enjoining the good and forbidding the evil may harm you so He has ordered patience.

The Prophet (ﷺ) said,

*‘A believer who mixes with the people and is patient with their harm, is better than a believer who does not mix with the people and is not patient upon their harm.’*¹⁵

Allaah said,

﴿ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ﴾

‘Verily! These are some of the important commandments ordered by Allaah.’¹⁶

This means that patience upon the harm of the people is from the commandments of Allaah.

¹³ Soorah al Luqman: 17

¹⁴ Soorah al Luqman: 17

¹⁵ Ahmed and others, Saheeh

¹⁶ Soorah al Luqman: 17

8.

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ﴾

‘And turn not away your face from men with pride.’¹⁷

Do not turn your face away from the people when you speak to them or when they speak to you, as a sign of disrespect for them; such that you feel superior to them. Rather, open your wings to them and show them a pleasant face.

The Prophet (ﷺ) said, ‘*To smile at your brother’s face is charity.*’¹⁸

9.

﴿وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا﴾

‘And do not go about in the land full of pride.’¹⁹

‘This refers to the boaster. The one who only likes himself and is arrogant to others.’²⁰

10.

﴿وَأَقْصِدْ فِي مَشْيِكَ﴾

‘And be moderate in your pace.’²¹

¹⁷Soorah al Luqman: 18

¹⁸At Tirmidhee and others, Saabeeb

¹⁹Soorah al Luqman: 18

²⁰Mentioned by Ibn Kathir

²¹Soorah al Luqman: 19

This means you should walk with a moderate pace, do not quicken your pace, and do not be stationary or slow. You should be in-between.

11.

﴿وَأَعْضُضْ مِنْ صَوْتِكَ﴾

‘Subdue your voice.’²²

This means that you should not exaggerate in your speech and do not raise your voice in that which there is no benefit.

Upon this Allaah said,

﴿إِنَّ أُنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾

‘the worst voice is that of a donkey.’²³

Mujahid said,

‘This means that those who raise their voice are imitating donkeys in their pitch and loudness. Upon this, he is hated by Allaah.’

Therefore this copying leads to it being prohibited and a censored action because the Prophet (ﷺ) said,

i) ‘There is no other evil simile for us, like the one He who takes back his gift who is like a dog that takes back its vomit.’²⁴

²² Soorah al Luqman: 19

²³ Soorah al Luqman: 19

²⁴ Saabeeh al Bukhaaree

ii) *'If you hear the voice of a cockeral then ask for blessings from Allaah, for it has seen an angel. If you hear the bray of a donkey then seek refuge with Allaah from Shaytaan, for it has seen a shaytaan.'*²⁵

²⁵ *Sabeeh al Bukhaaree and Sabeeh Muslim. Refer to Tafseer Ibn Katbir 3:446.*

The benefits from these aayaat

1. the legislation of giving advice from the parent to his child with what is beneficial for them in this world and the hereafter.
2. The obligation to start with Tawheed and the warning against shirk for it is an oppression that invalidates one's actions.
3. The obligation of having gratitude to Allaah and then to the parents. The obligation to obey and keep good company with them.
4. The obligation to obey parents in that which has no disobedience to Allaah from the saying of the Messenger (ﷺ), *"There is no obedience to anyone in the disobedience of Allaah. Indeed obedience is in the righteous matters."*²⁶
5. The obligation of following the path of the believers (companions), the monotheist, and the prohibition of following the innovators.
6. We must fear Allaah when we are alone and when we are in public. We should not think small of any good or bad deed, no matter how small in size or number it may be.
7. The obligation of establishing the prayer upon its pillars and obligations and to achieve tranquillity in the prayer.
8. The obligation of enjoining the good and forbidding the evil with knowledge and gentleness according to ones capability, with wisdom and beautiful preaching. The Prophet (ﷺ) said,

²⁶ *Sabeeh al Bukhaaree and Sabeeh Muslim*

*'Whomsoever amongst you sees an evil then let him change it with his hand and if he is not able, then with his tongue and if he is not able, then with his heart and that is the weakest of faith.'*²⁷

9. To bear patience with every kind of harm that a caller may encounter in enjoining and forbidding because it is from the important commandments (ordered by Allaah).

10. The prohibition of being proud, and the obligation to be humble whilst walking.

11. To be moderate in our walking. We should neither be too fast nor too slow.

12. We should not raise our voice more than is necessary, for it is from the habits of the donkey.

13. We should be just in all of our affairs.

²⁷*Sabeeh Muslim*

Important Prophetic advice

Abdullah ibn Abbas رضالاه عنهما narrated,

‘I was behind the Prophet (ﷺ) one day and he (ﷺ) said to me, ‘O young man! I shall teach you some words:’

1. *‘Protect Allaah and He will protect you.’*

Total submission to Allaah’s commands and keeping away from that which Allaah has prohibited means, He will protect you in your life and in the hereafter.

2. *‘Protect Allaah and you will find Him in front of you.’*

Guard the boundaries of Allaah and fulfil His rights and then Allaah will assist and help you.

3. *‘When you want to ask, ask Allaah and if you want to pray for help seek it from Allaah alone.’*

‘If you ask for help in any worldly affair or hereafter, then seek it from Allaah (alone). Particularly in matters that humans have no power to solve except by Allaah. For example, recovery from an illness or seeking sustenance, for this is specifically for Allaah alone.’²⁸

4. *‘Know that if a nation were to gather to benefit you with anything, it would benefit you only with something that Allaah has already decreed for you. If they were to gather to harm you with anything, they would only harm you with something Allaah has already decreed for you.’*

²⁸Mentioned by Imaam an-Nawawi and al-Haitami

By this we must have belief in Qadr which Allaah has written for mankind, both the good and bad.

5. *'The pens have been lifted and the pages have dried.'*²⁹

One should rely on Allaah and to take precautions in doing things as, the Prophet (ﷺ), told a camel owner *'go and tie your camel then rely on Allaah.'*³⁰

In another narration other than in At Tirmidhee:

6. *'Get to know Allaah in prosperity and He will know you in adversity.'*

This means that you should pay Allaah and the people their due rights when you are in a good and peaceful condition and in return, Allaah will rescue you when you are in a desperate situation.

7. *'Know that what has befallen you was not going to pass you by and that which has passed you by was not going to befall you.'*

So, keep in mind that if Allaah prevents something from you then it cannot reach you and if Allaah gives you something nobody can keep it away from you.

8. *'Know that victory comes with patience.'*

Victory over the enemy and over our souls is subject to one being patient.

²⁹ At Tirmidhee and he said: It is hasan Sabeeh

³⁰ At Tirmidhee and he said: It is Hasan

9. *'And relief is with affliction.'*

The affliction, which is sent down to the believers, is followed by relief.

10. *'And ease follows hardship.'*³¹

The hardship that a Muslim encounters will be followed by ease.

³¹ *Made Hasan by the checker to Jaam'i al-Usool due to its many routes.*

From the benefits of the hadeeth are:

1. The Prophet's (ﷺ) love for children by allowing Abdullah ibn Abbas رضاللة عنهما to ride behind him and he calling him *'O young man!'* so that he may pay attention to what he will say due to the great importance of his advice.
2. His (ﷺ) advice to children to obey Allaah and keep away from sins. This will guarantee them success in this life and in the hereafter.
3. Allaah shall rescue the true believers when they are in difficulty. That is if they observe Allaah's and the people's rights, when they are at ease, in good health and are wealthy.
4. We must plant a strong belief in the tawheed, in the souls of children, by teaching them to ask and seek help from Him alone. This is the responsibility of parents and teachers.
5. We must plant a strong belief in Qadr, the good and bad in the hearts of children. This is one from the pillars of eemaan.
6. We must educate our children to be hopeful individuals. So they may prepare for this life with bravery and hope. They can then be useful individuals for the Ummah.

Know that victory follows patience and relief follows affliction and ease follows difficulty.

7. The Prophet (ﷺ) teaches the Ummah that patience must be present all the time and that it is from the greatest reasons for victory.

8. The Prophet (ﷺ) tells us that affliction is followed by relief especially if is accompanied with supplication.

9. The Prophet (ﷺ) informs us that hardship is followed by ease.

How To Educate Our Children



Pillars of Islam

The Prophet (ﷺ) said *'Islam is built upon five,'*

1. *'To testify that none has the right to be worshipped except Allaah.'*

There is none to be worshipped except Allaah and that there is an obligation to obey the Prophet (ﷺ) in the religion of Allaah.

2. *'Establishing the prayer.'*

To observe the prayer with its pillars and obligations with humbleness.

3. *'To pay the Zakah.'*

It is obligatory to give Zakah if a Muslim owns 85 grams of gold or equal to it in value from currency. He should give 2.5 % after a year. Other than currency everything has its own calculation.

4. *'To make the Hajj to the House.'*

It is obligatory once for those who are able financially, are in good health and security.

5. *'To fast in Ramadan.'*³²

Abstaining from food, drink, and sexual intercourse and other things that can break your fast, which is from Fajr (dawn) till sunset, with the intention of worship.

³²*Sabeeh al Bukbaaree and Sabeeh Muslim*

From the benefits of this hadeeth

i) To testify that none has the right to be worshipped except Allaah means that our worship should not be directed to anyone except Allaah, neither should we call upon other than Him. We should not worship Him except by the way He has legislated. We should also rule by what He has legislated from the Qur'an and the Sunnah.

ii) To testify that Muhammad (ﷺ) is the Messenger of Allaah means that we must obey him in what he has ordered and to trust all that he has said. We must keep away from those things he has told us and warned us to keep away from because obedience to him is from obedience to Allaah.

Pillars of Eemaan

The Prophet (ﷺ) said that '*Eemaan is:*'

1. '*to believe in Allaah.*'

In His oneness, His being, His names and attributes and His worship.

2. '*in His Angels.*'

The Angels are created from light, to carry out Allaah's commands.

3. '*in His Books.*'

The Torah, the Injeel, the Zaboor and the Qur'an, which is the best of them and abrogates the previous books.

4. '*in His Messengers.*'

The first of them was Nuh عليه سلام and the last and best of them was Muhammad (ﷺ).

5. '*in the Last Day.*'

The Day of Judgement is the day when people will be made accountable for their actions.

6. '*in the belief of Qadr, its good and bad.*'³³

We must be satisfied with the outcome of our destiny, the good and the bad along with taking precautions.

³³Sabeeh Muslim

From the benefits of this hadeeth

1. Belief in Allaah:

This brings about calmness and satisfaction and helps us to enter paradise.

2. Belief in the Angels:

This leads to doing good actions and them being recorded.

3. Belief in the Books and the Messengers:

This helps one in knowledge, learning and attaining guidance.

4. Belief in the Day of Judgement:

This brings about doing good actions and brings oneself to accountability.

5. Belief in Predestination (Qadr):

This brings about pleasure with what Allaah has destined, whether good or bad.

Allaah is above the Throne

The Qur'an, the authentic Sunnah, the uncorrupted intellect and the natural state testify to this.

1. Allaah, the Most High said,

﴿الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى﴾

‘The Most Merciful istawaa³⁴ over the Throne.’³⁵

This means over and above the Throne due to what has been narrated in al Bukhaaree from the taaabi'een.

2. The Prophet (ﷺ) gave a farewell sermon on the day of 'Arafat, during the farewell Hajj and said, ***'Have I not conveyed the message?'*** They replied 'Yes.' Then he (ﷺ) pointed his finger up and then pointed it down towards the people and he (ﷺ) said, ***'O Allaah be a witness to this.'***³⁶

3. The praying person says in prostration, ***'High is Allaah from imperfection, the Most High,'*** and he lifts his hands to the sky when supplicating.

³⁴Translator's note: 'Istawaa' is the Arabic word which means 'to establish.' Now this establishment of Allaah above the throne is not like any of His creation's establishment as there is no one comparable to Him. We do not negate this establishment above the throne because Allaah made it fitting for Himself. We do not ask 'how' neither do we say that Allaah is contained. It is an 'Istawaa' that befits the Most Merciful.

³⁵Soorah al Taba: 5

³⁶Sabeeh Muslim

4. If you ask children, 'where is Allaah?' Then they answer upon their natural state and they say, 'He is in (fi) ³⁷ the sky.'

5. Allaah the Most High said,

﴿وَهُوَ اللَّهُ فِي السَّمَوَاتِ﴾

'He is Allaah above the skies.'³⁸

Ibn Kathir said in an explanation of this verse, 'The interpreters of the Qur'an have agreed that we do not say as the Jahmiyyah (a misguided group) say, that Allaah is in every place! High is Allaah from what they attribute to Him!!

The meaning of 'in the sky' is above the sky. However Allaah is with us by His knowledge, He bears us and sees us while He is above the Throne.'

³⁷Translator's note: The word 'fi' in Arabic can mean in or above. In this case it refers to above the sky. Refer to the explanation given by Ibn Kathir رحمه الله on this verse. A similar case where Allaah uses 'fi' is 'Go in (fi) the land and eat of out His provisions.' {Soorah Mulk: 15} Allaah said in this verse 'go in the land.' This means go over the land, not in it.

³⁸Soorah al An'am: 3

The beneficial story of the shepherd girl

It is an obligation on all the teachers to relate the following beneficial and educational story to the children:

On the authority of Mu'awiyah ibn Hakam as Sulami رضاللة عنه who said, 'I had a slave girl who used to shepherd my sheep for me around Uhud and Juwaaniyyah³⁹. One day I went there but unfortunately a wolf snatched one of them. I am a man from the children of Adam and was sorry that I slapped her face. I told the Prophet (ﷺ) and he warned me of the seriousness of what I had done. I said to him, 'O Messenger of Allaah, should I not set her free?' So he said, 'Bring her.' So, he (ﷺ) said to her, 'Where is Allaah?' She said, 'In the sky (fi samaa).' He asked her 'Who am I?' So she said, 'You are the Messenger of Allaah.' He (ﷺ) said, 'Free her as she is a believer.'⁴⁰

The meaning of 'fi samaa' is over the sky.

³⁹Uhud and Juwaiyna are two places in Madinah

⁴⁰Sabeeh Muslim and Abu Dawood (930).

From the benefits of this story are:

1. The companions of the Prophet (ﷺ) used to go to him with any problem, even if it was small, in order to learn Allaah's ruling on it.
2. We should refer every judgement to Allaah and His Messenger (ﷺ) as Allaah said,

﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِي مَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا﴾⁴¹

‘But no, by your Lord, they can have no (real) faith, until they make you judge in all disputes between them. And find in their souls no resistance against your decision but accept it with a full conviction.’⁴¹

3. The Prophet (ﷺ) reprimanded the companion who slapped his slave girl and showed the severity of the action.
4. Freedom for slaves should only be given to those who believe in Allaah not to the disbelievers. The Prophet (ﷺ) tested her to ascertain her faith, and he (ﷺ) discovered that she believed. He then ordered for her master to be set free. If she was found to be a disbeliever, the Prophet (ﷺ) would not have ordered for her to be freed.
5. The necessity of asking about *Tawheed*. From this is to ask about His ascension above the Throne and the knowledge of this is obligatory.

⁴¹Soorah al Nisa: 65

6. Legislation of asking where is Allaah and to know that such a question is sunnah because the Messenger of Allaah (ﷺ) asked it.

7. Legislation of answering that Allaah is fi samaa meaning above the sky. From the Prophet's (ﷺ) approval to the answer of the female slave and it is consistent with what Allaah said in the Qur'an,

﴿أَأَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ﴾

'Do you feel secure that He who is above the sky will not cause you to be swallowed up by the earth.'⁴²

Ibn 'Abbas said, 'He is Allaah.'⁴³

Who is above the skies.

8. To believe that Allaah is above the skies. It is a proof for having correct *eemaan* that is obligatory upon every believer.

9. Correctness of *eemaan* is attained by believing in the Prophethood of the Messenger (ﷺ).

10. The refutation on all those who say that Allaah is everywhere (by His Self). The truth is that Allaah is with us by His Knowledge but not by His Being.

11. The Prophet (ﷺ) sent for the female slave to test her faith. This shows that he (ﷺ) did not know the unseen, which in

⁴²Soorah al Mulk: 16

⁴³Look at Tafseer Ibn Jawzee

this case is the belief of the slave girl. This is a refutation of the ignorant who say that he knew the unseen. This is why Allaah has instructed the Prophet (ﷺ) to declare to mankind:

﴿قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ
الْغَيْبَ لَأَسْتَكْثَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ
وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ﴾

‘I have no power over any good or harm to myself except as Allaah wills. If I had knowledge of the unseen, I should have multiplied all good and no evil should ever have touched me. I am but a Warner and I bring glad tidings to those who have Faith.’⁴⁴

⁴⁴Soorah al Aaraaf: 188

Prophetic advice to the parents and children

1. The Messenger of Allaah (ﷺ) said, *'All of you are shepherds and every shepherd is responsible on the Day of Judgement in respect of his trust. The leader is a trustee and shall be questioned in respect of his people, the husband is a head to his wife and shall be questioned in respect of her. The wife is a head to her husband's house and shall be questioned in respect of it. The slave is a watchman to his Master's property and shall be questioned in respect of that.'*⁴⁵

2. Abdullah ibn Mas'ud رضاللة عنه said, 'O Messenger of Allaah, what is the greatest sin?' He (ﷺ) said, *'To ascribe partners to Allaah, though He alone created you.'* Then I asked him (ﷺ), 'What next?' He (ﷺ) responded *'To kill your sons because of poverty or fear of poverty.'* Then I asked him 'What next?' He responded, *'To commit illegal sexual intercourse with your neighbour's wife.'*⁴⁶

3. The Messenger of Allaah (ﷺ) said, *'Fear Allaah and be just with your children.'*⁴⁷ Be just in giving them money, gifts and anything else.

4. He (ﷺ) said, *'There is no child except that he is born upon the fitrah and it is his parents that make him a Jew, a Christian or a Magian. Similar to a beast which is born from a beast. Do you see one among them being mutilated?'*⁴⁸

⁴⁵Sabeeh al Bukhaaree and Sabeeh Muslim

⁴⁶Sabeeh al Bukhaaree and Sabeeh Muslim

⁴⁷Sabeeh al Bukhaaree and Sabeeh Muslim

⁴⁸Sabeeh al Bukhaaree & Fath al Baree 3/250

This means that a person becomes a Jew after he is born upon the fitrah just like a beast that becomes mutilated after it is born in a good state.⁴⁹

5. He (ﷺ) said, *‘Among the major sins is that a man abuses his own parents by abusing another person’s father and that person, too, abuses his father in return. He also abuses a person’s mother, and he in turn abuses his mother.’*⁵⁰

6. A man came to Allaah’s Messenger (ﷺ) and said, *‘O Messenger of Allaah! Who is more entitled to be treated with the best companionship by me?’* The Prophet (ﷺ) said, **‘Your Mother.’** The man said, *‘Who is next?’* The Prophet (ﷺ) said, **‘Your mother.’** The man said, *‘Who is next?’* The Prophet (ﷺ) said, **‘Your mother.’** The man asked for the fourth time, *‘Who is next?’* The Prophet (ﷺ) then said, **‘Your father.’**⁵¹

⁴⁹Fath al Baree 3/250

⁵⁰Sabeeh al Bukhaaree and Sabeeh Muslim

⁵¹Sabeeh al Bukhaaree and Sabeeh Muslim

The responsibility of the parents and teachers

Allaah said,

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

‘O you who believe! Save yourselves and your families from the fire.’⁵²

The mother, father, teacher, and society are all responsible before Allaah as to the upbringing of this generation. If they have brought them up well then they will be among the fortunate ones in this world and in the hereafter. If they have neglected this upbringing they will be miserable and the fault will be due to them. It is narrated in a hadeeth, *‘Each one of you is a shepherd and each of you is responsible for his flock.’*⁵³

Glad tidings to you, O teacher, in his (ﷺ) saying, *‘By Allaah, for Allaah to guide one man through you, is better for you than obtaining red camels.’*⁵⁴

Glad tidings to you, O parents, from this authentic hadeeth, *‘When a person dies all his deeds seize except for three; a continuous charity, knowledge that people benefit from or a pious child who supplicates for him/her.’*⁵⁵

⁵²Soorah al Taahrim: 6

⁵³Sabeeh al Bukhaaree and Sabeeh Muslim

⁵⁴Sabeeh al Bukhaaree and Sabeeh Muslim

⁵⁵Sabeeh Muslim

O teacher, you should correct yourself first, before anyone else. For your children being good is due to what you do. The bad things (your children leave) are a result of the things you leave. Surely good behaviour of the teacher and parents towards children is the best upbringing for them.

The duties of parents and teachers

1. Teach our children how to pronounce

لا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

To let them know its proper meaning that is - none has the right to be worshipped except Allaah (not as the ignorant say that there is no god but Allaah).

2. To plant the love of Allaah and a strong belief in Him in the hearts of children, because Allaah created us, provides for us and rescues us. He is alone and has no partner.

3. Teaching children to seek protection and help from Allaah alone.

The Prophet (ﷺ) taught his cousin, Abdullah ibn Abbas, *'Whenever you ask then you should ask Allaah. Whenever you seek help then you should seek it from Allaah alone.'*⁵⁶

⁵⁶At Tirmidhee, Hasan Sabeeh

How To Educate Our Children



Warning against the prohibitions

1. Warn our children to keep themselves away from disbelief, abusing, cursing or vain talk. To make them aware (in a good way) that disbelief is prohibited and it results in a person's loss and enters them into the fire. It is upon us to guard our tongues in front of them so we can be good examples to them.
2. Warn our children against associating partners with Allaah. This comprises of calling and seeking help from the dead because they have no power to give us any good or bad. Allaah said,

﴿وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذَا
مِنَ الظَّالِمِينَ ﴿١٠٦﴾﴾

'Nor call on any other than Allaah. Such can neither profit you nor hurt you. If you do, behold! you shall certainly be of those who do wrong (oppression).'⁵⁷

3. Warn our children from indulging themselves in gambling and all its kinds, such as games of chance and backgammon etc. Even if it is just for relaxation because it can lead to gambling. It will also bring about enmity. Besides, it will waste their time, money, and their prayers.
4. Preventing our children from reading bad magazines, looking at naked pictures, and reading sexual stories. Also, we must prevent them from watching these unauthorised films either at the cinemas or on the television. For it will bring danger to their behaviour and future.

⁵⁷Soorah al Yunus: 106

5. Warn them about smoking cigarettes and let them be fully aware that the medical doctors worldwide have agreed that smoking is bad for the body. It can cause lung cancer. It also gives a bad odour to the mouth and decays the teeth. It has no advantages. We should not use it or sell it.

We (fathers) must advise our children with good manners and in a polite way so that they eat fruits or other lawful things instead.

6. We must teach our children truthfulness, in speech and deeds. We should not lie to them even if we are joking. We must fulfil our promises to them. It has been narrated by Muhammad (ﷺ) in an authentic hadeeth, *'The signs of a hypocrite are three! Whenever he speaks he tells a lie, whenever he promises he breaks it and whenever he is entrusted he betrays.'*⁵⁸

7. We (parents) must abstain from feeding our children from money that is forbidden, such as money earned from bribes, interest and stealing (cheating). For it is the reason for them eventually being miserable, having illnesses and will make them disobedient to us as parents.

8. We (parents) should not make supplications against our children with destruction and anger because Allaah may accept it, whether good or bad. Maybe it will increase them in misguidance. It is better to say to our children, 'May Allaah improve you and guide you.'

⁵⁸*Sabeeh al Bukbaaree and Sabeeh Muslim*

The obligation to teach the prayer

1. It is compulsory to teach our children how to pray correctly from their childhood; When they grow up they will be able to observe them independently. It is narrated in an authentic hadeeth that the Prophet (ﷺ) said, *'Teach your children how to pray when they are seven (years old) and beat them thereof when they are ten (years old). Separate their beds from one another.'*⁵⁹

The teaching should start with performing ablution and prayer in front of them. We should take our sons to the mosque with us. We should also encourage them to read books that teach a person how to pray so that the whole family knows the rulings of the prayer.

This is one of the duties for both parents and teachers. If they fail to carry it out (according to the Islamic rulings) they shall be accountable for it (before Almighty Allaah) on the Day of Judgement.

2. To teach our children how to read the Holy Book of Allaah (al-Qur'an) and we should start with the opening chapter (Soorah al-Fatiha) then some short chapters. We should also encourage them to memorise what to say when sitting just before the tasleem called the تشهد (Tashahud). It is preferable for parents to have at least one teacher for their children, to teach them how to read the Qur'an and how to memorise it together with the ahadeeth of the Prophet (ﷺ).

⁵⁹Abu Dawood, Sabeeh

3. We must encourage our sons to observe their prayers in congregation, particularly the Friday prayer. They should be given a place behind the men. If we see any mistakes in their prayers then we should not be harsh to them or shout at them so that they do not leave their daily prayers. We (parents) will have committed a sin.

4. To teach the children the rulings of the prayer; its conditions, its obligations, its invalidations, its sunnah (acts that the prophet (ﷺ) did in it), its mannerisms, its supplications. Also teach them that the front rows are for the men and the children should pray behind them.

5. To let them get used to keeping their fast from the age of seven so that they adjust to it by the time they reach the age of maturity.

Covering and veiling

1. It is the duty of parents to encourage their daughters to wear the veil or cover themselves from childhood. When they reach the age of maturity they will be used to it. It is not proper to dress them in short clothes or a shirt and trousers alone, without using the veil or the cover. To allow them such clothes without veiling them will undoubtedly lead to the imitation of men and the disbelievers. Consequently, it can be a cause for enticing the youths. Therefore, we should instruct them to veil and cover their heads from the age of seven years, and to cover their faces upon maturing. We should encourage them to wear a black covering that will not show their shape. It will protect their dignity.

Allaah said in the Qur'an when ordering believing women to use a cover,

﴿يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءَ الْمُؤْمِنِينَ يُدْنِينَ
عَلَيْهِنَّ مِنْ جَلْبَابٍ مِّنْ ذَٰلِكَ أَذَىٰ أَن يُعْرَفْنَ فَلَا يُؤْذَيْنَ﴾⁶⁰

'O Prophet! Tell your wives and daughters and the believing women that they should cast their outer garments over their persons (when out of doors) that is most convenient, that they be known (as such) and not be molested.'⁶⁰

Allaah forbids the believing women from displaying their beauty by taking off their veils and uncovering.

⁶⁰Soorah al Abzaab: 59

﴿وَلَا تَتَّبِعْنَ تَبْرِجَ الْجَاهِلِيَّةِ الْأُولَى﴾

‘And do not display yourselves like that of the times of ignorance.’⁶¹

2. We should try to advise our children both male and female to lawfully wear what is prescribed for his or her sex. We should encourage them to abstain from wearing foreign clothes especially very tight trousers or jeans or other than that, which are from alien, harmful cultures. Allaah’s Messenger (ﷺ) cursed the man who imitates the woman and the woman who imitates the man and he cursed the effeminate men and the women who act like men.⁶² He (ﷺ) also said, ‘*Whoever imitates a people then he is one of them.*’⁶³

⁶¹Soorah al Ahzaab: 33

⁶²Sabeeh al Bukhaaree

⁶³Abu Dawood, Sabeeh

Manners and etiquettes

1. It is good to encourage our children to use the right hand in taking, giving, eating, in drinking. We should also let them be seated while eating and drinking. We should tell them to begin in the name of Allaah and to praise Allaah when they finish.
2. We should encourage our children towards cleanliness, by telling them to cut their over-grown nails and wash their hands before and after eating. We should teach them how to clean their private parts either by water or by taking a tissue to clean themselves after urinating. This is so that their prayers are complete and their clothes are clean.
3. We must advise them in private. We should not show them up in front of others to avoid embarrassing them. However, if they insist on doing bad things then we should not speak to them for three days and not for longer than that.
4. We must instruct our children to keep silent when the call to prayer is pronounced and to repeat the same words as the caller.⁶⁴ Then to teach them send prayers and blessings upon the Prophet (ﷺ) followed by the supplication of intercession:

اللهم ربّ هذه الدعوة التامة والصلاة القائمة
آتِ محمداً الوسيلة والفضيلة،
وابعته مقاماً محموداً الذي وعدت

⁶⁴ Translator's note: Except when he says 'baya 'ala salaab' and ' baya 'ala falab' in this case you should say 'La howl wa la qowata ila bilaab' that there is no might or power except Allaah's.

‘Allaahuma rabba hadi da’wati taama wa salatil qaaima
Aati muhammadan al waseelata wal fadeelata
waba’athu maqaman mahmoodan aladhi wa’adtah.’

‘O Allaah! Lord of this complete prayer of ours. By the blessing of it, give Muhammad his rights of intercession, distinction and highest class (in paradise) and raise him to the rank you have promised him.’⁶⁵

5. It is requested from parents to provide separate beds for each of their children (if possible) otherwise they should have separate mats. It is best, though, to separate each sex so they have their own room. This, hopefully, will protect their health and character.
6. Teach them not to throw rubbish on the street and to remove any harmful objects from the path.
7. Warn them against keeping bad friends and that they should not be around them in the streets.
8. Parents should give salutations (sallam) to their children in their home and in the streets. The following way:

السلام عليكم ورحمة الله وبركاته

(Asalamo ‘alaikom wa rahmatullaah wa barakaatuhu).

9. Teach children to be kind to their neighbours and not to harm them.
10. To teach our children the ways of honouring the guest, how to respect them and to provide them with hospitality or entertainment.

⁶⁵ *Sabeeh al Bukbaaree, chapter on ‘the supplication after the adhan,’ by way of Jaabir ibn Abdullaah and Fath al Baree 2/94*

Bravery

1. It is preferable for parents to organise a meeting that consists of all the members of the family. It is also good for teachers to do the same for their pupils. In this gathering, parents or teachers, should choose a good book based on the Prophet's (ﷺ) life or his companions' lives and go through it. The children should be taught that the Prophet Muhammad (ﷺ) is the leader of bravery. Furthermore, it will make the children aware of the companions of the Prophet (ﷺ) like Abu Bakr, Umar, Uthman, Ali and Mu'awiyah who all introduced Islam to our Muslim lands and they were the reason for our guidance. Their victory was due to their strong belief in Allaah, their fighting and their consistent good deeds according to the Qur'an and the Sunnah. In addition to this, they also had good conduct.

2. To teach our children to be brave and to enjoin the good and forbid the evil. We should teach our children not to fear anybody except Allaah alone. It is not allowed to frighten them with lies, deception, darkness, and superstitions.

3. We must buy for our children Islamic and educational stories. Books which consist of stories from the Qur'an, life of the Prophet (ﷺ), his brave companions and other good people in Islam.

How To Educate Our Children



Justice in giving to children

1. Nu'man ibn Basheer رَضِيَ اللهُ عَنْهُ reported that his father gave him some of his wealth. Amrah bint Rawahah (his mother) said, *'I will not be pleased until the Messenger of Allaah is brought as a witness.'* Then he (the father) went to the Prophet (ﷺ) to ask him to be a witness. He said, *'Have you given similar gifts to the rest of your children like this?'* 'No,' he said. The Prophet (ﷺ) then said, *'Fear Allaah and do justice to your children.'*⁶⁶

In another narration he (ﷺ) said, *'Then do not take me as a witness for I do not witness injustice.'*⁶⁷

2. O my brother you are requested to be just with your children both in giving gifts, advice and writing a will. You should not prevent any of your heirs from his/her right of inheritance. Hence, it is better for you, to be pleased with what Allaah has decreed and ordained for his slaves. You are strongly advised not to follow your desires and prefer any heir over another. You must treat them equally. Otherwise you will put yourself into the hellfire, in the hereafter. How many people have made this mistake of writing their inheritance to only some of their relatives? They have left behind only hatred amongst their relatives. They have gone to court and wasted their wealth on lawyers and judges.

⁶⁶Sabeeh al Bukhaaree and Sabeeh Muslim

⁶⁷ Sabeeh Muslim and Nisaa'i

How To Educate Our Children



Solving youths' problems

The best solution to youth problems is marriage, if possible. That is by the availability of the dowry, accommodation etc. The Prophet (ﷺ) said, *'O young men, those among you who can support a wife should marry. It restrains eyes from casting (evil glances) and is better for the private parts. As for those who are not able then they should devote themselves to fasting for it is a means of controlling sexual desires.'*⁶⁸

Marriage does not prevent you from completing your studies. Especially if one belongs to a rich family and he has a father who can cover everything for him or he himself has his own money or work to depend on. It is compulsory on the parents not to delay in arranging marriages for their sons and daughters, when they mature. If the parents are rich then marriage is better for their sons than leaving them as bachelors who might sin here and there. Eventually, they will spoil the family name by indulging in immorality. If the parents are not concerned in arranging early marriages then it is upon their sons to ask their fathers, in a polite way, to arrange it for them. The condition is that the parents are capable.

Everyone should know that Allaah will not prohibit something unless He has put something else better in its place. Look for instance, how Allaah has prohibited interest in monetary transactions, but He has replaced it with legal business transactions. Similarly, He has prohibited adultery and has replaced it with legal marriage. This is undoubtedly the best solution to the youths' problems.

⁶⁸ *Sabeeh al Bukhaaree and Sabeeh Muslim*

However, if anyone cannot afford the expense of marriage then the best solution available to him is to keep fasting as mentioned in various statements of the Prophet (ﷺ). The aim of this fasting is to protect him from bad things. It will also minimise sexual desires. Therefore, if we look back at the objective of fasting we discover that fasting is not merely abstaining from food or drink in the daytime, but it also prevents one from prohibited things. For example, mixing with girls, watching bad films on television and also reading bad magazines that can make one lose control over his sexual desires.

Therefore, it is compulsory for one to keep his eyes away from looking at foreign (non-mahram) women while fasting (and in general) because Allaah has put good health in decency and vice-versa. The major solution for all these problems is to get married early. That way you will gain dignity for yourself and protect your family's name.

The second solution

The one who is unable to marry should engage himself in different kinds of worship like prayer, fasting (as mentioned) or reading the Qur'an and the ahadeeth. He should read about Islamic history and engage himself in work, researching, drawing (such as seas, trees, and mountains), or any other useful hobbies. Psychologists say these activities will help a person overcome thinking about sexual activities.

Bodily exercise

A person who knows that he is not able to get married young, and cannot practice the previous advice, should indulge himself in bodily exercise such as scouting and other sports that do not

involve mixing of the sexes. All these ways are helpful to overcome thinking about sexual desires. It protects a person from committing illegal sexual activities which are dangerous to the health of a youth; to his behaviour and his religion.

Religious books

The last solution for such a person who knows that he is unable to keep himself away from thinking about sexual activities (and is not able to get married young) is as I have mentioned, to keep himself busy in reading Islamic literature particularly the Qur'an and the ahadeeth. To read from the explanations (tafseer) of the Qur'an or to memorise from these. He should also look at the history of the Prophet (ﷺ) and his companions. He should listen to religious lectures and the Qur'an on the radio or on cassette tapes (now days on multimedia files).

Summary

The beneficial solution to the youth is marriage. If they are not able to get married then they should fast, play sport, exercise, and gain beneficial knowledge. This is a strong medicine, it benefits and does not harm. Then they should guard their eyes from that which Allaah has made prohibited. They should also call upon Allaah, especially at night, to help them get married.

The supplication is answered

The Messenger of Allaah (ﷺ) said, *Whoever wakes up in the middle of the night and says:*

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. الحمد لله وسبحان الله ولا إله إلا الله والله أكبر، ولا حول ولا قوة إلا بالله.

‘La ilaha ilallaahu wahdaho laa shareeka laho, Lahol Mulko walahol hamd wa huwa ‘ala kuli shayin qadeer, Subhanallaah wal hamdolillaah wa laa ilaha ilallaah wa laaho akbar, wa la howla wa la qowata ila bilaah,’

(None has the right to be worshipped but Allaah. He is the Only One and has no partners . For Him is the Kingdom and all the praises are due for Him. He is Omnipotent. All the praises are for Allaah. All the glories are for Allaah. And none has the right to be worshipped but Allaah, And Allaah is Great And there is neither Might nor Power Except with Allaah)

then he says: اللهم اغفر لي (Allaahuma gbfirli) (O Allaah! Forgive me) or he supplicates then he will be answered. If he makes wudu (ablution) and prays then his prayer will be accepted.’⁶⁹

⁶⁹ Sabeeh al Bukbaaree (1130) on the authority of ‘Ubadah ibn Saamit

The danger of family planning

1. Allaah said,

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾

‘Wealth and children are from the enjoyment of the life of this world.’⁷⁰

Wealth and children are Allaah’s blessing upon human beings which they move towards by their nature. In addition, wealth and children are pleasant features of life. No prudent person would reject them. However, it is unfortunate to see nowadays that some satanic-people (due to their blind civilisation and spiritual backwardness) give advice to people to minimise the number of their children by laying down a principle of ‘family planning.’ Instead, they are supposed to lay down the principles of money and property planning.

O my brother! In Islam, when we look critically into wealth and children, we discover that they have joint benefit during the life of a person and also after his death. That is why the Prophet (ﷺ) said, *‘When a man dies all his actions cease except for three: the continuous charity, knowledge which the people benefit from and a pious son or daughter who continues to supplicate for him.’*⁷¹

2. We see that Islam urges and encourages Muslims to produce more children and to conduct legal Islamic marriages with fertile, Muslim women. That is why the Prophet (ﷺ) said, *‘Marry*

⁷⁰Soorah al Kahf: 46

⁷¹Sabeeh Muslim

such women who are affectionate, child-producing, for verily I shall be a witness to the increasing members among the nations on the Day of Judgement.’⁷²

3. My brother in Islam, you must fully be aware that Islam does not at all allow family planning in any circumstances except when a woman is medically advised by a reliable, Muslim doctor not to conceive anymore. Otherwise, there is no excuse for anybody to move towards family planning due to his or her lack of money or poverty.

Allaah said,

﴿الشَّيْطَانُ يُعِدُّكُمْ الْفَقْرَ﴾

‘Satan threatens you with poverty.’⁷³

4. The enemies of Islam all over the world are working day and night to reduce the Muslim population. They are also working to increase their own population. This is so that they can have more numbers than the Muslims.

This un-Islamic family planning is presently taking place in some Islamic countries such as Egypt. There, the enemies of Islam, have started giving out contraceptive tablets free of charge. They are trying to encourage the Muslims to use this illegal and unauthorised family planning.

Are the Muslims aware of the danger behind this action which is against their religion?

⁷²*Sabeeh al Bukhaaree and Sabeeh Muslim*

⁷³*Soorah al Baqara: 268*

The importance of prayers and warning against neglecting them

1. Allaah said,

﴿ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾ ﴾

‘And those who stand and (strictly) guard their worship, such will be honoured ones in the gardens (of bliss).’⁷⁴

2. Allaah said,

﴿ إِنِ الصَّلَاةَ تَنهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴾

‘Indeed prayer restrains from shameful, evil deeds.’⁷⁵

3. Allaah said,

﴿ قَوْلٌ لِلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ ﴿٥﴾ ﴾

‘Woe to those who pray, those who are neglectful of their prayers.’⁷⁶

Those who neglect their prayers are those who do not observe them on their stipulated time without any legal reason.

⁷⁴Soorah al Ma'arij: 34-35

⁷⁵Soorah al Ankaboot: 45

⁷⁶Soorah al Ma'un: 4-5

4. Allaah said,

﴿قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾﴾

‘The believers are successful, those who humble themselves in their prayers.’⁷⁷

5. Allaah said,

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ ۖ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾﴾

‘But after them there followed a posterity who missed prayers and followed after lusts, soon then, will they face destruction.’⁷⁸

6. He (ﷺ) said, ‘Do you believe dirt will remain on a person bathing five times a day in a river outside his door?’ ‘No,’ replied the companions. ‘No dirt can remain on his body.’ He (ﷺ) said, ‘similar is the effect of salat (prayers) offered five times a day with the grace of Allaah, it washes away all sins.’⁷⁹

7. He (ﷺ) said, ‘The difference between us and them (the disbelievers) is the prayer. Whoever neglects it then they have fallen into disbelief.’⁸⁰

8. Allaah’s Prophet (ﷺ) said, ‘Between a man and polytheism (shirk) and disbelief (kufr) is abandoning the prayer.’⁸¹

⁷⁷ Soorah al Muminoon: 1-2

⁷⁸ Soorah al Maryam: 59

⁷⁹ Saheeb al Bukhaaree and Saheeb Muslim

⁸⁰ Ahmed and others, Saheeb

How to perform ablution (wudu) and tayammum

Wudu: To wash one's face, hands, arms, ears, head, and feet with water.

Tayammum: Literally means 'aim' or 'purpose.' In Islamic law it refers to aiming for or seeking soil to wipe one's face and hands, with the intention of preparing oneself for prayer.

Salaah: It is a form of worship consisting of specific statements and actions. It begins by pronouncing the greatness of Allaah (الله اكبر - Allaah Akbaar) and is concluded with salutations of peace (السلام عليكم ورحمة الله) – Assalamu alaikom wa rahmatullaah).

How to perform ablution (wudu)

1. You should wash your hands up to your wrists three times after having said 'Bismillah - بِسْمِ اللّٰهِ.' This is besides making intention (of performing wudu) at the beginning. This intention is purely an act of the heart, for the tongue (verbal pronouncement) has nothing to do with it.
2. You clean your mouth with water, then you clean the nose by sniffing water up from the right palm and blow the water out using the left hand. This is done three times.
3. Wash the face from the forehead to the chin bone and from ear to ear three times. Wash the right arm followed by the left arm three times. This is up to and including the elbow.

⁸¹ *Sabeeh Muslim*

4. Wipe the whole head (with wet hands) then the ears with the same water, making sure the thumbs wipe the outside of the ears.⁸²

5. Wash the feet up to the ankles, the right foot first and then the left foot. Take care to wash in between the toes (with the small finger) three times.

Tayammum

In conditions where water cannot be found or a person is sick then strike both palms on clean soil and wipe your face and hands. Not using water for ablution is based upon two conditions. The first is fear that the water is going to harm a wound, and the second condition is that there is not enough water.

⁸² *Translator's note: Use the same water for the ears as was used for the head. The Prophet (ﷺ) said 'The 2 ears are part of the head.'* Reported by at Tirmidbee no. 37, Abu Dawood no.134, Ibn Majah no.444 declared by al Albaami, Saheeh. As Saheeha 1/36.

Performance of prayers

It is upon the mother and father to teach the children to pray correctly. The obligatory morning prayer (fajr الفجر or subh الصبح) has two rakat (bowing). The intention made for this is in the heart. Face the Qibla (direction towards the Ka'aba in Makkah). Then raise the hands up to the ears and say Allaahu Akbar (الله اكبر).

Put your right hand over your left hand upon your chest. Then recite quietly in the first rakat:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ. وَتَبَارَكَ اسْمُكَ. وَتَعَالَى جَدُّكَ. وَلَا إِلَهَ غَيْرُكَ

'Subhannallaah wa bihamdik wa tabaraka ismuka wa ta'ala juduka wa la ilaha ghayrok.'⁸³ Or other than this which is available from the sunnah.

'How perfect You are O Allaah, and I praise You. Blessed be Your name, and lofty is Your majesty and none has the right to be worshipped except You'

The first rakat (bowing)

Then say quietly, 'أعوذ بالله من الشيطان الرجيم'⁸⁴

Then you should recite Soorah Fatiha loudly (except for the basmala (بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)).

⁸³ At Tirmidhee (243), Abu Dawood (776), Ibn Majah (806), Al Hakim (1/235), Al Baiyhaqi (2/33-34) and Daraqutni (1/299) from the hadeeth of Aisha رضي الله عنها. Saheeh li Shawahid

⁸⁴ Translator's note: You can add this: 'min hamzibi wa nafkhibi wa nafitbbi' from the Sunnah. It means 'from his madness, his arrogance and from his poetry.' {Abu Dawood, Ibn Majah, Daraqutni & Hakim who, along with Ibn Hibban and Dhababi, declared it Saheeh. See Irwaa al Ghaleel (342)}

﴿ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴾
﴿ ٢ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
﴿ ٣ ﴾ الرَّحْمَنِ الرَّحِيمِ
﴿ ٤ ﴾ مَلِكِ يَوْمِ الدِّينِ
﴿ ٥ ﴾ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
﴿ ٦ ﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
﴿ ٧ ﴾ الضَّالِّينَ ﴿﴾

I begin in the name of Allaah the Most Merciful
the Most Kind *{recited quietly}*
Praise be to Allaah the Lord of the worlds
The Most Merciful the Most Kind
Master of the Day of Judgement
You do we worship and Your aid we seek
Show us the straight path, the path of those
You have favoured,
not of those who earn Your anger
nor of those who go astray.

A Soorah from the Qur'an should be recited after this such as
Soorah al-Ikhlaas, Soorah al-Falaq or Soorah an-Naas:

Soorah al-Ikhlaas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿١﴾ قُلْ هُوَ اللَّهُ أَحَدٌ
﴿٢﴾ اللَّهُ الصَّمَدُ
﴿٣﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ
﴿٤﴾ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿﴾

I begin in the name of Allaah the Most Merciful
the Most Kind {*recited quietly*}
Say: He is Allaah the One
The Eternal, the Absolute
He begets not, nor is He begotten
and there is none comparable to Him.

Soorah al-Falaq:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ ١
مِنْ شَرِّ مَا خَلَقَ ٢
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣
وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ٤
وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ٥ ﴿﴾

I begin in the name of Allaah the Most Merciful the Most Kind *{recited quietly}*

Say: I seek refuge with (Allaah) the Lord of the daybreak,
From the evil of what He has created,
And from the darkening (night) when it comes
with darkness,
And from the evil of witch-crafts when they
blow in the knots,
And from the evil of the envier, when he envies.

Soorah an-Naas:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾
﴿مَلِكِ النَّاسِ﴾
﴿إِلَهِ النَّاسِ﴾
﴿مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ﴾
﴿الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ﴾
﴿مِنَ الْجِنَّةِ وَالنَّاسِ﴾

I begin in the name of Allaah the Most Merciful
the Most Kind {*recited quietly*}

Say: I seek refuge with (Allaah) the Lord of mankind,
The King of mankind, the Deity of mankind,
From the evil of the whisperer who withdraws,
who whispers in the breasts of mankind
of jinn and men.

1. Then raise your hands up to your shoulders and say 'الله اكبر – Allaah is the Greatest.' Move into the bowing position. Place your hands on your knees and say 'سبحان ربي العظيم' three times. Which means 'High is Allaah from imperfection, the Great.'

2. Raise your head and hands (up to shoulders) and say 'سمع الله لمن حمده اللهم ربنا لك الحمد'. This means 'Allaah hears those who praise Him - O Allaah to You belongs all praise.' You can add to this from the sunnah.

3. So, after standing perfectly, you should move to perform the first sajdah (prostration) saying 'الله اكبر' - Allaah is the greatest,' putting palms down on the ground then your knees, toes, forehead and nose. Your toes should be pointing towards the direction of the Ka'aba in Makkah (the Qibla). In this position you say 'سبحان ربى الأعلى' three times. This means 'High is Allaah from imperfection the Most High.' Then call upon Allaah with whatever you like and it will be answered.

4. After performing the prostration, calmly, you raise your head from prostration saying 'الله اكبر' putting your hands on your thighs, then the following prayer should be said: 'ربى اغفرلى و ارحمنى وأهدنى وعافنى و ارزقنى'. This means 'O my Lord, forgive me and have mercy on me and guide me, keep me healthy and provide for me with a lawful source of living.'

5. Then you should perform the second prostration and say, 'الله اكبر,' followed by, 'سبحان ربى الأعلى,' three times. Then call upon Allaah with whatever you like and it will be answered.

The second rakat (bowing)

1. After standing up for the second rakat you seek refuge from Satan again and then begin in the name of Allaah the Most Merciful the Most Kind (quietly). This should be followed by Soorah al-Fatiha and any other short Soorah from the Qur'an.

2. You complete the second rakat in the same manner as in the first rakat. Then you sit after the second prostration, putting your left hand on your left knee and your right hand on your right knee. The fist of the right hand should be closed except for the index finger that is used to supplicate with.⁸⁵ In this position you should say:

التحيات لله الصلوات والطيبات , السلام عليك أيها النبي ورحمة الله وبركاته , السلام
علينا وعلى عباد الله الصالحين , أشهد أن لا إله إلا الله وأشهد أن محمداً عبده ورسوله

‘Attahiyato lillaah wa salato wa dtayibato, Assalamo **alaika ayoha**⁸⁶ nabee wa rahmatolaah wa barakaatoh. Assalamo ‘alaina wa ‘ala ‘ibadAllaahi saliheen Ashaado anlaa ilaaha Illallaah wa ashahado anna muhamadan ‘abdoho wa rasooloho.’⁸⁷

‘All compliments, prayers and pure words are due to Allaah. Peace be on you, O Prophet, and the mercy of Allaah and His blessings. Peace be upon us and on the righteous slaves of Allaah. I bear witness that none has the right to be worshipped except Allaah, and I bear witness that Muhammad is His slave and Messenger.’

⁸⁵ Translator’s note: While pointing it towards the Qiblah and moving it up and down slightly. The thumb and the middle finger also make a ring. See the ‘Prophet’s prayer described,’ by Sheikh al Albaani

⁸⁶ Translator’s note: They said, ‘Peace be on you, O Prophet (assalamo alaika ayoha nabee),’ while he (ﷺ) was amongst them then after he (ﷺ) passed away they would say as Ibn Mas’ud said, ‘Peace be upon the Prophet (Assalamo ‘ala nabee).’{Sabeeh al Bukhaaree and Sabeeh Muslim, Ibn Abi Shaibah (1/90/2), Siraaaj and Abu Ya’laa in his Musnad (258/2). It is given in Urwa (321)}.

⁸⁷ Tashabud reported by Abdullah ibn Mas’ud in Sabeeh al Bukhaaree (2/311- Fath al Baree), Sabeeh Muslim (402). Refer to ‘Sabeeh Kitaab al Adhkar,’ by Imam Nawawi, p.185. This is the exact wording recorded from the above hadeeth.

Then say,

اللهم صلي على محمد وعلى آل محمد كما صليت على إبراهيم و على آل إبراهيم إنك حميد مجيد اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم و على آل إبراهيم إنك حميد مجيد

'Allaahumma sali 'ala Muhammad wa 'ala alihi Muhammad kama salayta 'ala Ibraheem wa 'ala alihi Ibraheem, Innaka hamidon majeed. Allaahumma baarek 'ala Muhammad wa 'ala alihi Muhammad kama barakta 'ala Ibraheem wa 'ala alihi Ibraheem, Innaka hamidon majeed.'⁸⁸

'O Allaab! Send prayers on Muhammad and on the family of Muhammad as you sent prayers on Ibrahim and on the family of Ibrahim. You are indeed Worthy of Praise, Full of Glory. O Allaab! Send blessings on Muhammad and on the family of Muhammad as you sent blessings on Ibrahim and on the family of Ibrahim. You are indeed Worthy of Praise, Full of Glory.'

Then finally say:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ.

'Allaahum innee 'auoodu bika min 'athdaabi jahanam wa min athdabil qabr, wa min fitnatil mahya wa mammat wa min shari fitnatil Maseeh ad-Dajjal.'⁸⁹

⁸⁸ *Sabeeh al Bukhaaree, Sabeeh Muslim, Humaidi (138/1) and Ibn Mandah (68/2) who said 'There is consensus on this hadeeth being authentic.'*

⁸⁹ *Sabeeh Muslim, Abu 'Awaanab, Nisaa'i and Ibn al-Jarood in al Muntaqaa(27). It is given in Irwaa'(350)*

'O Allaah! I truly seek refuge with you from the punishment of the Hellfire, and from the punishment of the grave and from the trials of life and death and from the evil trials of the False Christ.'

4. Turn to the right then to the left saying the salutations (sallam) each time 'السلام عليكم و راحة الله.'

Table for the number of units in the prayer

Salaah	Sunnah Before it	Obligatory	Sunnah After it
Subh (Fajr)	2	2	0
Dhohr	2+2	4	2
'Asr	2+2	4	0
Magrib	2	3	2
Isha	2	4	2+3 witr
Jum'ah	2 ⁹⁰	2	2+2 ⁹¹

⁹⁰ For entering the mosque.

⁹¹ Translator's note: Sheikh al Albaani says that if one prays after Jum'ah 2 or 4 in the mosque then this is allowed. However, in the house is better due to the authentic hadeeth 'The best prayer for a man is in his house except the obligatory prayer.' {Tamam al Minna p.341/342} Quoted by Sheikh Bazmool on p.97 of his excellent book 'Bughyatul Mutatdawo' fi salaatul taddawo.'

How To Educate Our Children



The rulings of the prayer

1. Sunnah before: This is prayed before the obligatory prayer (fard) and the sunnah after it is prayed after the obligatory prayer.
2. Read Soorah al Fatiha and a Soorah in the quiet prayers in the first two bowings. Read al Fatiha in the loud prayer when the imam is quiet.⁹²
3. Listen if you hear the recitation of the imam and read if you do not hear him.
4. The Friday obligatory prayer consists of 2 bowings (rakat). It is not acceptable except in a mosque (for men) after the sermon (Khutba).
5. The Maghrib obligatory prayer consists of 3 bowings (rakat). You pray 2 bowings as for the morning prayer (fajr) then when you have completed the tashahud (in the second rakat) then stand for the 3rd bowing (rakat) raising your hands to your shoulders and making takbeer (saying الله اكبر - Alaah is the Greatest). Read Soorah al Fatiha only and complete your prayer as you have done for the morning prayer saying the salutations to the right and then to the left.

⁹² *Translator's note: Sheikh Abdul Aziz Bin Baz رحمه الله was asked whether it is allowed for the imam to pause between Soorah al Fatiha and the next Soorah. He said 'There are two places in the prayer when you should pause; the first is as soon as you start the prayer there is a pause for the opening supplication and the second just before bowing down for the rakat.'* {In the tape 'Enjoining the good and forbidding the evil'}.

6. The obligatory prayer for Dhohr, 'Asr and Isha consists of 4 bowings (rakat). Pray in the same order as you did for the morning prayer (fajr). Then you read the tashahud and then stand up for the 3rd bowing then the 4th. Read Soorah al Fatiha only ⁹³. Complete your prayer saying the tasleem to your right then left.

7. The Witr prayer consists of 3 bowings. Pray 2 bowings then give sallam, then pray 1 on its own, and say the salutation again. It is better to supplicate with whatever is from the Sunnah after reciting Fatiha with Soorah al Ikhlaas and say after the (3rd) bowing:

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا
أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ وَلَا يَعْزُ
مَنْ عَادَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

'Allaahuma hdeena feman hadayt, wa 'afinee feman 'afayt, wa tawalanee feman tawalayt, wa barakli fema 'atdayt wa Qinee sharra ma Qadayt. Innakka Taqdee wa la yoqda 'alaik wa innaho la yadilo men walayt, wa la ya 'izzo man 'aadayt. Tabarakta rabbana wa ta'aalayt.' ⁹⁴

'O Allaah, guide me among those whom You have guided. Grant me safety among those whom You have granted safety. Take me into Your charge among those whom You have taken into Your charge. Bless me in what You have given to me. Protect me from the evil You have decreed. For You decree and nothing is decreed for You. There is no humiliation for whom You have honoured. Blessed and Exalted are You, our Lord.'

⁹³ Translator's note: You can recite another Soorah along with Soorah al Fatiba in the 3rd and 4th rakat of the Dhohr prayer. The proof is: 'He used to make the last two rakat about half as long as the first two, about fifteen verses.' {Ahmed and Sabeeh Muslim}

⁹⁴ Abu Dawood with an authentic chain

8. Stand and make takbeer 'الله اكبر – Allaah is the Greatest.' with the imam, if he is bowing then follow him. It will be counted for you (as one bowing) if you catch him in the bowing position. Otherwise it will not be counted.

9. If one or more bowings have passed you then follow the imam until the end of the prayer and when he gives salutations then complete your prayer.

10. Be careful not to rush the prayer for it can invalidate it. The Messenger (ﷺ) saw a man rush his prayer so he said to him ***'go back and pray for you have not prayed.'*** The man said (upon repeating his prayer thrice) 'Teach me O Messenger of Allaah.' So he (ﷺ) said to him ***'...Bow until you are at ease in your bowing, then raise yourself until you are upright, then prostrate until you are at ease in your prostration, then sit up until you are at ease in your sitting.'***⁹⁵

11. If you miss any of the obligations of prayer, for example, you missed the first sitting or you are in doubt concerning the number of rakat (bowings) then build upon the lesser number of bowings. Then prostrate twice before the end of the prayer. This is called 'Sajood as Sahuw' (The prostration of forgetfulness).

12. Do not move excessively in the prayer, for it decreases humility. It may spoil the prayer if it is much and unnecessary.

13. The time of the Isha prayer is until the middle of the night about 12am⁹⁶. You are not allowed to delay it after this time except due to necessity. As regard the Witr prayer then its time is until the Fajr prayer.

⁹⁵Sabeeh al Bukhaaree, book of prayer

⁹⁶ Translator's note: The night is from Maghrib (sunset) until sunrise. Therefore, it varies due to the time of year and where you live. You can work it out by counting the hours between sunset and sunrise and dividing by 2 for the middle of the night and by 3 for the last third of the night.

How To Educate Our Children



Some ahadeeth related to the prayer

1. *'Pray as you have seen me praying.'*⁹⁷
2. *'Whenever anyone of you enters the mosque he should offer two rakat before sitting down.'*⁹⁸ This is called 'Tahiyatul Masjid.
3. *'Do not sit on the graves, nor pray towards them.'*⁹⁹
4. *'When the prayer is established, there is no other valid prayer except the obligatory one.'*¹⁰⁰
5. *'I have been ordered not to tuck up garments (in the prayer).'*¹⁰¹
*'We have been prohibited from tucking our cuffs and thoub (lower garment).'*¹⁰²
6. *'Straighten your rows.'* Anas رضاللة عنه added, *'Everyone of us used to put his shoulder with the shoulder of his companion and his foot with the foot of his companion.'*¹⁰³
7. *'When the prayer is established then do not come to it running but come to it walking and upon you should be calmness. Whatever you catch then pray and whatever you have missed then complete.'*¹⁰⁴

⁹⁷ Sabeeh al Bukhaaree

⁹⁸ Sabeeh al Bukhaaree and Sabeeh Muslim

⁹⁹ Sabeeh Muslim

¹⁰⁰ Sabeeh Muslim

¹⁰¹ Sabeeh Muslim

¹⁰² Imam Nawawi

¹⁰³ Sabeeh al Bukhaaree

¹⁰⁴ Sabeeh al Bukhaaree and Sabeeh Muslim

8. *'Bow until you are at ease. Then stand until you are upright and then prostrate until you are at ease.'*¹⁰⁵

9. *'When you prostrate, put your palms on the floor and raise your elbows (not to touch the floor).'*¹⁰⁶

10. *'I am your Imam (in front of you), do not proceed me in bowing or prostrating.'*¹⁰⁷

11. *'Salat will be the first thing to be reckoned for on the Day of Judgement. If this is found satisfactory, then the rest of the deeds will also be satisfactory. If this is not so, then the remaining deeds are sure to be found wanting.'*¹⁰⁸

12. *'When one of you prays then let him/her pray towards a partition (sutrah), be close to your partition so that Satan does not break your prayer.'*¹⁰⁹

¹⁰⁵ *Sabeeh al Bukhaaree*

¹⁰⁶ *Sabeeh Muslim*

¹⁰⁷ *Sabeeh Muslim*

¹⁰⁸ *Tabrani authenticated by al Albaani and others with other witnesses*

¹⁰⁹ *Ahmed and others. Sabeeh*

The obligation of attending the Friday and congregational prayers

The Jum'ah prayer and the obligatory prayers in congregation are compulsory for men in the virtue of the following evidence:

1.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩﴾﴾

‘O you who believe! When the call is proclaimed to prayer on Friday, hasten earnestly to the remembrance of Allaah, and leave off business. That is best for you if you but knew.’¹¹⁰

2. The Prophet of Allaah (ﷺ) said, ‘A person who leaves three Friday prayers without care, Allaah puts a seal on his heart.’¹¹¹

3. The Prophet of Allaah (ﷺ) said, ‘Whomsoever has a bath (ghusl) then comes to the Friday prayer and prays what he is able. Then he sits quietly listening to the imam until he finishes, then prays with him Jum’ab, his sins will be forgiven between this Jum’ab and the next Jum’ab and more (3 extra days).’¹¹²

¹¹⁰ Soorah alJumab: 9

¹¹¹ Ahmad, Saabeeh

¹¹² Saabeeh Muslim

4. The Prophet of Allaah (ﷺ) said, *'I wish to appoint one to lead the prayer and go myself to the houses of those who miss the prayer and set fire to them with the occupants therein.'*¹¹³

5. The Prophet of Allaah (ﷺ) said, *'Whoever hears the call to prayer and still does not go then there is no prayer for him except for an excuse.'* An excuse can be either fear or illness.¹¹⁴

6. A blind person came to Messenger of Allaah (ﷺ) and said, 'Allaah's Messenger (ﷺ), there is no guide who can guide me to the mosque.' He, in fact, asked the Prophet (ﷺ) if he might be permitted to observe the prayer in his house. He (ﷺ) granted him permission, but as he turned, he (ﷺ) called him and said, *'Do you hear the call to prayer (adthan)?'* He (the blind man) said, 'Yes.' There upon, He (ﷺ) said, *'Then respond (to the prayer).'*¹¹⁵ i.e. come to the mosque to perform the congregational prayer.

¹¹³ Saheeb al Bukhaaree

¹¹⁴ Ibn Majah, Saheeb

¹¹⁵ Saheeb Muslim

How to offer the Friday congregational prayer

1. You must have a bath on Friday and cut your over-grown nails. Use good perfume and wear good clothes after performing ablution.
2. You should not eat garlic or uncooked onions, neither smoke cigarettes, and clean your mouth with a miswak (tooth stick) or use toothpaste.
3. You should offer two rakat (bowing) when you enter the mosque, even if the imam is on the minbar (pulpit) giving a sermon. This is the instruction of the Prophet (ﷺ), *'Whenever anyone of you goes to attend the Friday prayer and the Imam is delivering the khutbah, he should pray two rakats and should not make them long.'*¹¹⁶
4. You should sit down quietly and listen to the khutbah, without speaking.
5. Then after the khutbah is delivered, you should join the Imam in offering two rakats of the Fard of Jum'ah (intention must be in the heart).
6. After Jum'ah is offered you should offer four rakats in the mosque or two rakats at home.¹¹⁷
7. You should send many peace and blessings of Allaah on the Prophet (ﷺ) for it contains a great reward.

¹¹⁶*Sabeeh al Bukhaaree and Sabeeh Muslim*

¹¹⁷*See the previous prayer timetable footnote 91*

8. The Prophet (ﷺ) said, *Verily there is an hour on Friday in which there is no Muslim servant, who seeks good from Allaah but Allaah grants it to him.*¹¹⁸

¹¹⁸*Sabeeh al Bukhaaree and Sabeeh Muslim*

The ruling on music and singing

It is upon teachers and parents to warn their children from singing and music.

1. The Almighty Allaah said,

﴿وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ عَن سَبِيلِ اللَّهِ بِغَيْرِ عِلْمٍ
وَيَتَّخِذَهَا هُزُوًا﴾

‘But there are, among men, those who purchase tales (vain talk), without knowledge (or meaning) to mislead (men) from the path of Allaah and throw ridicule (on the path).’¹¹⁹

Most of the commentators of the Qur’an are of the view that the meaning of vain talk (Lahwa hadeeth) is singing. Ibn Masud رضاللة عنه said, ‘*It is singing.*’¹²⁰ Al Hasan al Basri رضاللة عنه said, ‘*It was revealed regarding singing and wind instruments.*’¹²¹

¹¹⁹ Soorah al Luqman: 6

¹²⁰ Translator’s note: This has also been mentioned by ‘Ikrimah, Mujaahid, Hassan and Sa’eed ibn Jubair and Qatada and Ibraheem in Ibn Jareer in ‘Tafseer’ {21/61-63}. Ibn Habar said in ‘Talkbees al Habee’ {4/200} regarding the saying of Ibn Mas’ud ‘It has been authenticated by Ibn Abi Shaibah with a Saheeb isnaad.’ For a full checking of the explanation of this verse see the excellent book called ‘Al Amr bi Ittiba’ wa nabi ‘an ibtida’;’ by Imam Suyootdi checked by Sbeikh Masboor Hasan Salman {p.99,100}

¹²¹ Ibid.

2. The Almighty said, (addressing Satan),

﴿وَأَسْتَفْزِرُّ مِنْ أَسْطَعَتِ مِنْهُمْ بِصَوْتِكَ﴾

‘Lead to destruction those whom you can among them with your (seductive) voice.’¹²²

This refers to singing and wind instruments.

3. The Prophet (ﷺ) said, *‘There will surely be within my Ummah (nation) a people who will consider fornication, the wearing of silk (for men), alcohol and musical instruments lawful (music).’*¹²³

This means that there will come from amongst the Muslims, people who will believe that fornication, wearing of original silk (for men), drinking alcohol, and music are lawful when they are forbidden.

Musical instruments refers to anything that has a melodious note like the flute, the drum, the pestle, the tambourine and so on. Even a bell, since the Prophet (ﷺ) said, *‘the bells are the musical instruments of Satan.’*¹²⁴ This is an indication of its hated sound. They used to hang it on the necks of animals. It resembles the church bells that are used by the Christians. It is possible to do without bells by using the voice of birds.

4. In ‘The Book of Judgement,’ It has been transmitted by Imam Shafi’ee that *‘singing is a hated vanity, it resembles a bad act, he who indulges too much in it then he is a fool and he is not accepted as a witness.’*

¹²² Soorah al Bani Israil: 64

¹²³ Sabeeh al Bukhaaree and Abu Dawood, Sabeeh

¹²⁴ Sabeeh Muslim

Singing in this present time

1. Most songs nowadays are at weddings and parties. On the radio songs encourage love, desires, meetings and embracing. They describe appearances, the body, as well as profane sexual activities. These instigate passion in the youth and encourage them to commit shameful deeds and fornication. It can also destroy their behaviour.

2. When music and singing come together by male and female singers (who steal money from the people in the name of art and theatre. They go to Europe with their money and buy buildings and cars), they spoil the behaviour of the youths with their glittering songs and their profane films. They also destroy a lot of the youth by making them love the singers instead of Allaah. This reached a state that during the Jewish war of 1967, the radio announcer used to say to the (Muslim) soldiers, 'Proceed to the front for such and such singer is with you...' Until they were defeated in front of the cheating Jews. It was obligatory on them to tell the soldiers, 'Proceed, for Allaah is with you with His help...' One female singer announced that she would stage monthly shows in Tel Aviv (as well as Cairo), if the Muslims were victorious. However, when the Jews won they stood by the Wailing Wall in Jerusalem thanking God for their victory.

3. Even some religious songs contain prohibited material, such as: 'And it is said that every prophet is at his rank and you Muhammad (ﷺ) this is the throne, so receive it.' This last phrase is a lie upon Allaah and His Prophet (ﷺ) and it is contrary to the truth.

The cure for singing and music

1. Distancing yourselves from listening to it on the radio, television and other than that. You should especially keep away from rude songs and songs accompanied by music.
2. The greatest opposition to music is remembrance of Allaah and recitation of the Qur'an. Especially reading Soorah Al Baqarah for the Prophet (ﷺ) said, '*Surely Satan flees from the house where Soorah Al Baqarah is read.*'¹²⁵

The Almighty said,

﴿يَأَيُّهَا النَّاسُ قَدْ جَاءَ تَكْوِينُ مَوْعِظَةٍ مِّن رَّبِّكُمْ وَشِفَاء لِّمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾﴾

'O mankind! There has come to you a warning from your Lord and healing for the (diseases) in your hearts, and for those who believe, a guidance and a mercy.'¹²⁶

3. You should read about the life of the Prophet (ﷺ), his attributes and the life of his companions.

Exceptions

1. Singing on Eid day and this is due to the hadeeth related by Aisha رضاللة عنها , that the Prophet (ﷺ) entered upon her, and there were with her two maid servants playing the duff¹²⁷

¹²⁵ Sabeeh Muslim

¹²⁶ Soorah Yunus: 57

¹²⁷ A simple hand drum that is allowed for women and children on specific occasions mentioned in the authentic sunnah.

(in another narration, they were singing). Abu Bakr tried to stop the maids. Then the Prophet (ﷺ) said, *'Leave them, for every nation has a day of celebration and surely our celebration day is this day.'*¹²⁸

2. Singing accompanied by a duff is allowed on the occasion of marriage to encourage it. The reason for this is the saying of the Prophet (ﷺ), *'The difference between that which is lawful and that which is prohibited is the beating of the duff and the voice at marriage ceremonies.'*¹²⁹ This is only for girls.

3. Islamic hymns while working are allowed, for this helps to make people active; especially if there is a supplication in it. The Prophet (ﷺ) used to repeat the following saying of the son of Rawaha in order to encourage the workers in digging the trenches of Khandaq:

A. 'O Allaah, there is no good life but that of the hereafter, so forgive the Ansars and those who migrated (from Mecca to Madina, for the cause of Allaah).'

B. The Muhajirs (those who migrated from Makkah to Madinah) and the Ansars used to reply: 'We are those who gave their oath of allegiance to Muhammad and on the Jihad for the cause of Allaah, we shall remain forever.'

C. 'By Allaah! If it was not for You, we would not be guided,
neither would we have given charity or prayed,
so bestow peace and calmness on us
and make our feet firm if we meet our enemy.
And the polytheist have oppressed us,
If they want trials and tribulations then we will refuse.'¹³⁰

¹²⁸ *Sabeeh al Bukhaaree*

¹²⁹ *Ahmed, Sabeeh*

¹³⁰ *Sabeeh al Bukhaaree and Sabeeh Muslim*

He would raise his voice with *'then we will refuse.'*

4. Songs that contain the message of the Oneness of Allaah or love of the Prophet (ﷺ) or even mention his character are allowed. Songs also containing encouragement towards the cause of Allaah, firmness and strengthening good behaviour. Songs also that encourage love and co-operation amongst Muslims or contain messages of the goodness of Islam and its origination. This includes messages that will benefit the society in its religion and its behaviour.

5. Among musical instruments only the duff is allowed during days of celebration and marriage ceremonies for women. It is never to be used in the remembrance of Allaah. The Prophet (ﷺ) never used it for this and also his companions رضاللة عنهم never used it. The sufis have made it lawful for themselves and they have taken usage of the duff during the remembrance of Allaah as a sunnah (way of the Prophet (ﷺ)). This is an innovation. The Prophet (ﷺ) said, *'And beware of newly invented matters, for every newly invented matter is an innovation and every innovation is a going astray.'*¹³¹

¹³¹At Tirmidbee, Hasan Sabeeh

The ruling on pictures and sculptures

Islam has stood up to call all people to the worship of Allaah alone. To leave the worship of other than Allaah, such as saints and good people in the form of deities, idols and pictures.

This is an old call since the time Allaah sent messengers for the guidance of mankind.

The Almighty said,

﴿وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا
الطَّغُوتَ﴾

‘For We assuredly sent amongst every people a messenger (with the command) serve Allaah and eschew Taghoot (evil).’¹³²

‘Taghoot’ is anything worshipped instead of Allaah. These idols have been mentioned in Soorah Nuh. The greatest proof that these (idols) represented good men is that which al Bukhaaree relates from ibn Abbas رضاللة عنهما on the saying of the Almighty,

﴿وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ
وَنَسْرًا﴾ وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ﴿٢٤﴾

¹³² Soorah al Nahl: 36

‘And they have said (to each other), abandon not your gods; abandon neither Wadd nor Suwaa; neither Yaguth nor Ya’uq nor Nasr. They have misled many; and grant you no increase to the wrongdoer but in straying (from their mark).’¹³³

Ibn Abbas رضي الله عنهما reported that the Prophet (ﷺ) said, *‘These are names of good men amongst Nub’s people. When they died, Satan inspired their people to erect, at the places they used to sit, monuments (idols) and name the monuments after them. They did so and they were not worshipped until those pious people died and knowledge concerning the monuments was forgotten, then they were worshipped.’*¹³⁴

This story indicates that one aspect of worshipping other than Allaah is the building of monuments to commemorate leaders.

Many people think that these monuments, especially sculptures, have become lawful because nowadays no one worships these pictures and monuments. This is refuted in many ways:

1. The worship of pictures and sculptures is still going on even today. Pictures of Prophet Issa عليه سلام and his mother Maryam are still being worshipped instead of Allaah. They even prostrate to the cross in churches.

There are artistic slates of Prophet Issa عليه سلام and Maryam sold at very high prices and these are hung in homes for worship and exultation.

¹³³ Soorah al Nub: 23-24

¹³⁴ Saabeeh al Bukhaaree

2. These are examples of pictures in the modern, materialistic lands that are spiritually backwards. Hats are removed and they bow their backs to these statues of leaders when passing by any of them. These include the statue of George Washington in America, Napoleon in France, the statues of Lenin and Stalin in Russia and others that are put on road sides and passers-by bow towards. The idea of statues has spread to some Arab countries. They imitate the disbelievers by erecting statues in their streets. It is incumbent that this money should be spent on building mosques, schools, hospitals, and charitable organisations so that the money is properly utilised. There is no harm in naming buildings after people.

3. After a long time heads will bow to these statues and they will be glorified and worshipped as has happened in Europe, Turkey and other countries. The people of Nuh عليه سلام preceded them. They erected statues of their leaders, they glorified them and then worshipped them.

4. In some of the Muslim countries there are shrines, idols and sanctuaries of saints. These are visited and viewed for the sake of worship, supplication, sacrificing for and circulating (tawaf). Some people put nails in trees and tie knots, while others put a horseshoe on their front door (for good luck). Some put a single shoe in their car and a string on their children to keep away the harm and the evil eye. All of these are evil and are shirk (to associate partners with Allaah).

5. The Prophet (ﷺ) ordered Ali, son of Abu Talib رضاللة عنه, saying, *'Don't leave any statue unless you destroy it and don't leave any grave standing unless you have levelled it.'*¹³⁵ This means that you should not leave any statue of an animal except that you should break its head.

¹³⁵ Sabeeh Muslim

Also in another narration, *'And not any picture unless you have destroyed it.'*¹³⁶

This means that you should not leave any pictures of a person or animal except that you rub out all of its head. This is in line with the saying of the Prophet (ﷺ) who said, *'The picture is in the head, so if the head is cut then there is no picture.'*¹³⁷

Lawful pictures and sculptures

1. It is allowed to make pictures and sculptures of trees, stars, the sun and the moon, mountains, stones, seas and rivers, beautiful landscapes and holy places like pictures of the Ka'ba, Madina and Al-Aqsa mosque and other mosques. This is as long as they do not contain images of people or animals (as well as anything that has a soul). The reason for this is from the saying of Abdullah ibn Abbas رضاللة عنهما, *'If you are determined to do it then draw a tree and whatever does not have a soul.'*¹³⁸

2. Photographs on identity cards, passports, driving licenses and other than them from amongst the things that are necessary. These are lawful due to necessity.

3. Taking photographs of criminals like murderers, thieves and so on for the purpose of arresting and punishing them, and also for scientific purposes like medicine is also allowed.

4. It is allowed for girls to be given dolls made in the form of a small child. They can be clothed and cleaned. They can also sleep by them. For the girls will learn from this, how to nurse a child when they become mothers.

¹³⁶ *Sabeeh Muslim*

¹³⁷ *Sabeeh al Jaami', Authenticated by al Albaani*

¹³⁸ *Sabeeh al Bukhaaree*

The proof behind this is from the saying of Aisha رضاللة عنها, 'I used to play with girls (dolls) in the presence of the Prophet (ﷺ)'.¹³⁹

Buying foreign dolls for children is not allowed. Especially unveiled and naked dolls. She will learn and imitate it and corrupt the society with it. In addition, you will spend money in favour of foreign countries.

¹³⁹ *Sabeeh al Bukhaaree*

How To Educate Our Children



Are cigarettes prohibited?

Cigarettes were not available in the lifetime of the Prophet (ﷺ). However, you should keep in mind that our religion (Islam) has laid down some general principles and rules that prohibit anything that harms the body or harms our neighbours or wastes money.

The following are proofs related to the ruling of cigarettes:

1. Allaah said,

﴿وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْجَبَّاتِ﴾

‘He allows them as lawful what is good (and pure) and prohibits them from what is bad (and impure).’¹⁴⁰

Cigarettes are one of the impure things that harm and can give you a bad mouth odour.

2. Allaah said,

﴿وَلَا تَلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ﴾

‘And make not your own hands contribute to (your) destruction.’¹⁴¹

¹⁴⁰ Soorah al ‘Araf: 157

¹⁴¹ Soorah al Baqarah: 195

Cigarettes contribute to one's self-destruction by causing lung cancer which consequently causes one's death.

3. Allaah said,

﴿وَلَا تَقْتُلُوا أَنْفُسَكُمْ﴾

‘Nor kill (or destroy) yourselves.’¹⁴²

Smoking cigarettes is a slow killer of the soul.

4. Allaah said, regarding the harm of alcohol,

﴿وَأَثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا﴾

‘The harm is greater than the benefit.’¹⁴³

The harm of cigarettes is greater than its benefit, rather all of it harms.

5. Allaah said,

﴿وَلَا تُبْذِرْ بَذِيرًا ﴿٢٦﴾ إِنَّ الْمُبْذِرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ﴾

‘But squander not (your wealth) in the manner of spendthrift. Verily, spendthrifts are brothers of the Satan.’¹⁴⁴

¹⁴² Soorah an Nisa: 29

¹⁴³ Soorah al Baqara: 219

¹⁴⁴ Soorah al Bani Israel: 26-27

Smoking cigarettes will automatically waste your money and is surely indulging in the works of Satan.

6. The Prophet of Allaah (ﷺ) said, ***'Do not inflict harm to yourself nor to another.'***¹⁴⁵

There is no doubt that the smoker is harming himself, disturbing his neighbour and wasting his wealth.

7. The Prophet of Allaah (ﷺ) said, ***'It has been prohibited by Allaah (for you) to waste your wealth.'***¹⁴⁶

Cigarettes are a waste of money which Allaah does not like.

8. The Prophet of Allaah (ﷺ) said, ***'All my followers shall be forgiven except those who indulge in bad things publicly.'***¹⁴⁷

In the above hadeeth, we understand that Allaah with His Mercy, shall forgive every Muslim except those people who involve themselves in bad deeds publicly. They do not feel shy from anybody; like smokers, because they smoke in public and they encourage others to do so.

9. The Prophet of Allaah (ﷺ) said, ***'He who believes in Allaah and the Last Day should not harm his neighbour.'***¹⁴⁸

The smoker harms his family and his neighbour. He also harms the angels of Allaah and the people praying in the mosque.

¹⁴⁵ Ahmad, Sabeeh

¹⁴⁶ Sabeeh al Bukhaaree and Sabeeh Muslim

¹⁴⁷ Sabeeh al Bukhaaree and Sabeeh Muslim

¹⁴⁸ Sabeeh al Bukhaaree

How To Educate Our Children



The necessity of growing the beard and trimming the moustache

1. Allaah said in respect of Satan,

﴿وَلَا مَرْتَبَهُمْ فَيَغَيِّرُ بَحْتًا خَلَقَ اللَّهُ﴾

‘I will order them to deface the (fair) nature created by Allaah.’¹⁴⁹

It is clear through this verse that shaving the beard is changing the creation of Allaah and obedience to Satan.

2. Allaah said,

﴿وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا﴾

‘Whatever the Messenger gives you then take it and whatever he forbids you abstain from it.’¹⁵⁰

The Prophet (ﷺ) ordered us to grow the beard and prohibited us from shaving it.

3. Allaah’s Prophet (ﷺ) said, ‘*Clip the moustache, keep the beard and act contrary to the Magians.*’¹⁵¹

¹⁴⁹ Soorah al Nisa: 119

¹⁵⁰ Soorah al Hasbr: 7

¹⁵¹ Sabeeh Muslim

This means that we must clip the overgrown moustache and we must grow the beard in order to differ from the disbelievers.

4. Allaah's Prophet (ﷺ) said, *'Ten are from the Fitra; the clipping of the moustache, the growing of the beard, the use of the miswak, the snuffing up water in the nostrils, cutting of nails, washing between fingers and toes, plucking the hair under the arm pits, shaving the pubic hairs, and cleaning the private parts.'*¹⁵²

The growing of the beard is from the creation of Allaah. It is prohibited to shave it.

5. The Prophet (ﷺ) cursed the male who imitates a female and the female who imitates a male.¹⁵³

The shaving of the beard is an act of imitating women. It is a way of having the mercy of Allaah rejected.

6. Allaah's Prophet (ﷺ) said, *'But me, My Lord has instructed me to keep the beard and clip the moustache.'*¹⁵⁴

We must know that keeping the beard is an order by Almighty Allaah and His Prophet (ﷺ). Therefore, it is compulsory.

¹⁵² Sabeeh Muslim

¹⁵³ Sabeeh al Bukhaaree

¹⁵⁴ Ibn Jarir, Hasan

Obedience to parents

If you want success in this world and in the hereafter then work with the following advice:

1. Address your parents with politeness and do not say to them 'oof' (nay!). Do not rebuke them but rather say to them a good word. Be humble and kind to them.
2. Always obey your parents in things that are not disobedience to Allaah. There is no obedience to the creation if it means disobedience to the Creator.
3. Be kind to your parents and do not frown in their faces and do not stare at them in anger.
4. Guard against their pride, honour, and their wealth. Do not take anything without their permission.
5. Do that which pleases them even without their order like serving them, buying them necessities and struggling to acquire knowledge.
6. Consult them in everything you do and apologise to them if you are forced by circumstances to do otherwise.
7. Answer to their call very fast with a smiling face saying to them 'ya, umi' or 'ya abi.' Do not use 'ya mama' and 'ya baba!' for these are foreign words.
8. Respect their friends and relatives during their lifetime and after their death.

9. Neither, belie nor argue with them. Try to explain to them the right things with politeness.

10. Do not be harsh with them and do not raise your voice to them. Keep silent when they are speaking and be polite to them. Do not disturb any of your family so as to be kind to your parents.

11. Rise in respect for your parents when they enter upon you and kiss their heads.

12. Help your mother in the home and do not delay in helping your father with his work.

13. Do not travel if they do not permit you even if it is for something very important. If you cannot avoid it then apologise to them and do not stop writing to them.

14. Do not enter upon them without their permission especially at their sleeping or resting time.

15. If you are a smoker don't even smoke in front of them. Know that smoking is prohibited.

16. Don't eat before they do and present them with food and drink.

17. Don't lie to them and blame them when they do something you are not satisfied with.

18. Do not prefer your wife and children to them. Seek their consent before doing anything for Allaah's blessing is in the consent of the parents and His displeasure is in their displeasure.

19. Do not sit at a place higher than them and do not stretch your legs disrespectfully in their presence.

20. Do not be pompous in referring to your father even if you are a very high officer. Don't become ungrateful to them and be careful not to disturb them even with a word.

21. Do not exhibit stinginess in spending on your parents to the extent that they complain about you. For this is a shame on you and you will experience that from your children. For what you do shall be done to you.

22. Pay frequent visits to your parents and present to them gifts. Thank them for your upbringing and the tiredness they have encountered in raising you.

23. The most deserving of people for your generosity is your mother then your father. You should know that paradise lies at the feet of the mother.¹⁵⁵

24. Be careful not to incur their anger by being disobedient to them. This will lead to your misery in this world and in the hereafter. Your children will treat you the same way as you treat your parents.

25. When you request something from your parents, do it politely and thank them if they give it to you. Excuse them if they don't (give it to you). Don't request too much so as not to disturb them.

¹⁵⁵ *Translator's note: It is reported by Talha ibn Mu'aawiyah as-Salamee who said: I came to the Prophet (ﷺ) and said, 'O Messenger of Allaah, I want to go on Jibad in the way of Allaah.' He (ﷺ) said, 'Is your mother alive?' I replied, 'Yes.' The Prophet (ﷺ) then said, 'Cling to her feet, because paradise is there.'* {At Tabaranees and al Albaani makes it hasan in Saheeh Targheeb wa Tarbeeh}.

26. If you are able to earn money do so and help your parents.

27. Surely your parents have got a right over you and your wife has got a right over you. So give to every person his or her right. Try to patch up any differences between them if there are any. Give both of them gifts in secrecy saying that it is from the other person.

28. If you are presented with a problem between your parents and your wife then you have to exhibit some wisdom by making your wife understand that you are siding with her (if she is right) but you are forced to consent to them.

29. If there arises differences between you and your parents in the case of marriage and divorce then you have to refer it to Islamic law for this is the best help for you.

30. The supplications of parents are especially accepted, whether they are good or bad. Therefore, be careful that they do not pray for anything bad for you. Ask them to supplicate for you.

31. Be polite to people for if you insult them they are bound to insult you. The Prophet (ﷺ) said, *'Among the major sins is for a man to abuse his parents. He abuses another person's father and that person abuses his father in return. He also abuses his mother and he in turn abuses his mother.'*¹⁵⁶

32. Visit your parents while they are still alive and after their death. Give out alms for their sake and pray a lot for them saying,

¹⁵⁶ *Sabeeh al Bukhaaree and Sabeeh Muslim*

﴿رَبِّ اغْفِرْ لِي وَلِوَالِدَيَّ﴾

‘My Lord, forgive me and my parents.’¹⁵⁷

﴿رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا﴾

‘My Lord, have mercy on them as they looked after me when I was young.’¹⁵⁸

¹⁵⁷ Soorah Nub: 28

¹⁵⁸ Soorah al Israa: 24

How To Educate Our Children



The supplication that is answered

The Messenger of Allaah (ﷺ) said, *'Whoever wakes up in the middle of the night and says:*

لا إله إلا الله وحده لا شريك له، له الملك وله الحمد، وهو على كل شيء قدير. الحمد لله
لله وسبحان الله ولا إله إلا الله والله أكبر، ولا حول ولا قوة إلا بالله.

'La ilaha ilallaahu wahdaho laa shareeka laho, Labol Mulko walabol hamd wa huwa 'ala kuli shayin qadeer, Subhanallaah wal hamdolillaah wa laa ilaha ilallaah wa laaho akbar, wa la howla wa la qowata ila bilaah,'

*then he says: اللهم اغفر لي (Allaahuma ghfirli) or he supplicates then he will be answered. If he makes wudu (ablution) and prays then his prayer will be accepted.'*¹⁵⁹

1. I read this supplication to cure my illness and Allaah cured me.
2. I read it due to some difficult work that I was doing and Allaah made it easy for me.
3. I advise every Muslim that if he experiences any similar problem that he should read this supplication.

¹⁵⁹ Sabeeh al Bukhaaree (1130) on the authority of 'Ubadah ibn Saamit

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Supplications for curing

1. Put your hand over the place where it hurts and say 'بِسْمِ اللّٰهِ - Bismillaah' three times and then say seven times:

أَعُوذُ بِاللّٰهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

'Authdo billaahi wa qudratihi min shari ma ajido wa ohatdir'

*'I take refuge in Allaah and within His omnipotence from the evil that I feel and am wary of.'*¹⁶⁰

- 2.

اللهم ربّ الناس، أذهبِ الباس، واشفهِ وأنتَ الشافي، لاشفاءِ إلا شفاؤك،
شفاءً لا يُغادرُ سَقَمًا

'Allaahuma Raba nasi, adhibil ba'sa, ashfi anta shafi la shifaa a illa shifa oka, shifa an la yoghadiro saqma'

*'O Allaah, the Lord of mankind, remove the pain and heal. For You are the Healer, there is no cure except your cure, a cure that will leave behind no ailment.'*¹⁶¹

3. Whoever visits a sick person and says to him seven times,

أَسْأَلُ اللّٰهَ الْعَظِيمَ، رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ

'As alo llaaho 'athdeem rabbul 'arshil 'athdeem an yashfeeeka,'

¹⁶⁰ *Sabeeh Muslim (4/1728)*

¹⁶¹ *Sabeeh al Bukhaaree and Sabeeh Muslim*

'I ask Allaah, The Supreme, Lord of the magnificent throne to cure you,'
Allaah will cure him.¹⁶²

4. Say,

أَعِيذُكُمْ بِكَلِمَاتِ اللَّهِ التَّامَّةِ، مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ، وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ

'Authdokuma bikalimaatillaahi Taamat min kulli shaitaan wa
Haamma wa min kulli 'ain Lamma.'

*'I seek refuge with Allaah in the complete and perfect words of Allaah from every devil and pest and from every evil eye.'*¹⁶³

5. Whoever sees a trial and says:

الْحَمْدُ لِلَّهِ الَّذِي عَاقَبَنِي مِمَّا ابْتَلَاكَ بِهِ وَفَضَّلَنِي عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا.

'Alhamdolillaahi lathdee 'afaani mimma btalaka bihi wa fadalani
'ala katheerin mimman khalaaq tafdeela,'

'All praise is due to Allaah, who saved me from that which He tested you with and who most certainly favoured me over most of His creation.' Then that trial will not affect him.¹⁶⁴

6. Read Soorah al Fatiha and Soorah Falaq and Soorah Nas then ask Allaah to cure you. Then join the supplication and medicine together. Also give charity to the poor to help you to be cured by the grace of Allaah.

¹⁶² *Al Haakim and Dhaababi, Sabeeh*

¹⁶³ *Sabeeh al Bukhaaree*

¹⁶⁴ *At Tirmidbee, Hasan (5/ 493-494), See Sabeeh at Tirmidbee (3/153).*

7. Drink Zamzam water due to the saying of the Messenger (ﷺ), *'It is a solution for problems and a cure for illness.'*¹⁶⁵

6. Use honey for Allaah has said,

﴿ فِيهِ شِفَاءٌ لِلنَّاسِ ﴾

*'In it is a cure for people'*¹⁶⁶

7. The Prophet (ﷺ) has said, *'The black seed is a cure for every illness except death.'*¹⁶⁷

¹⁶⁵ Tayalasee and others, Authenticated by al Albaani in Sabeeh al-Jami'

¹⁶⁶ Soorah an Nabl: 69

¹⁶⁷ Tabraani, Sabeeh

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The supplication of istikhara (seeking a decision from Allaah)

On the authority of Jaabir رضاللة عنه that the Prophet (ﷺ) used to teach us the istikhara (prayer for decision making) in all things as he used to teach us a Soorah from the Qur'an, he said,

'If any one of you wants to make a decision then he should pray two rakat (bowing) other than the obligatory prayer, then he should say:

اللهم إني أستخبرك بعلمك، وأستقدرك بقدرتك، وأسألك من فضلك العظيم، فإنك تقدر ولا أقدر، وتعلم ولا أعلم، وأنت علام الغيوب. اللهم إن كنت تعلم أن هذا الأمر خير لي في ديني ومعاشي وعاقبة أمري (أو قال: في عاجل أمري وآجله) فاقره لي. وإن كنت تعلم أن هذا الأمر شر لي في ديني ومعاشي وعاقبة أمري - أو قال: في عاجل أمري وآجله - فاصرفه عني واصرفني عنه، واقدر لي الخير حيث كان ثم رضني به (ويُسمى حاجته).

*Allaahuma astakbiroka bi 'ilmik wa astaqdiroka biqudratik wa asaloka min fadlikal 'athdeem fa innaka taqdiro wa la aqdir wa ta'lam wala 'alam wa anta 'lamol ghoyooob Allaahuma in kunta ta'lam anna badal amr'¹⁶⁸ kbairoli fi deeni wa ma'ashi wa 'aqibatu amri (or he said fi 'ajil amri wa aajilib) faqdorbo li wa yasirbo li thoma barekli fib. Wa in kunta ta'lam anna badal amr sharro li fi deeni wa ma'ashi wa 'aqibatu amri (or he said fi 'ajil amri wa aajilib) fasrifbu 'anni wa srifni 'anh wa qdor liyal kbair haitho kan thoma radini bib.'*¹⁶⁹

¹⁶⁸ Example: marriage or business, partnership, travelling or other than it.

¹⁶⁹ Sabeeh al Bukhaaree, You should read this supplication of decision after the prayer.

'O Allaah, I ask your guidance due to your knowledge, and I ask your help due to your ability. For You are able and I'm not able, You know and I don't know, and You are the One that knows the hidden matters. O Allaah, if You know that this affair is good for me in my faith, my livelihood, my aftermath of my affair, its short term, and its long term. Then decree it for me, make it easy for me, and bestow blessing for me in it; and if You know that this affair is bad for me in my faith, my livelihood, the aftermath of my affair, its short term, and its long term, then turn it away from me, and turn me away from it; and decree for me the good wherever it is, and then content me with it.'

He said: *'Then you mention your need.'*

This is the prayer and the supplication that one says, similar to when he drinks medicine relying on Allaah that He is the one who will bring him good. Be careful of the istikhara of the innovators who say they saw something in a dream. There is no basis in the religion for that.



Glossary

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ – I take refuge in Allaah, from Satan, the rejected one.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ – Peace be upon you, and the mercy and blessings of Allaah.

رَضِيَ اللَّهُ عَنْهُ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) – Peace and blessing of Allaah be upon him.

رَحِمَهُ اللَّهُ – May Allaah have mercy on him.

رَضِيَ اللَّهُ عَنْهُ – May Allaah be pleased with him.

رَضِيَ اللَّهُ عَنْهَا – May Allaah be pleased with her.

رَضِيَ اللَّهُ عَنْهُمْ – May Allaah be pleased with them.

رَضِيَ اللَّهُ عَنْهُمَا – May Allaah be pleased with them (two people).

عَلَيْهِ السَّلَامُ – Upon him be peace.

اللَّهُ أَكْبَرُ – Allaah is Greatest.

بِسْمِ اللَّهِ – I begin in the name of Allaah.

الفجر – Fajr (before dawn).

الصبح – Morning.

How To Educate Our Children



Appendix 1¹⁷⁰

Some Dangers Our Children And Youths Need To Be Aware Of And Protected From

In the name of Allaah, all praise is for Allaah, and blessing and peace be upon the Messenger of Allaah.

Allaah Ta'aalaa says: (meaning of the translation)

'O you who believe! Save yourselves and your families from the fire.' (*Surah at-Tabrim:6*)

In today's society there are so many evil ways that the shaytaan (satan) is using to destroy the lives of our youngsters. Their minds are being corrupted from as young as 5 years old. We as parents need to lookout for them and educate them about what is halaal and what is haraam, what is right and what is wrong, what is good and what is evil and what is allowed and what is not allowed in Islaam. If we don't act while they are under our care then it may be too late to try to reverse a situation if they decide to take the wrong path when they get older especially in the critical stage of being a teenager, 13 to 19 (unless Allaah wills).

The first and most important thing we need to do is make lots of du'aas (invocations) for them, asking Allaah to keep them on the straight path, to keep them firm and to protect them from all evil.

¹⁷⁰ Publishers Appendix. This appendix has been added by the publishers as advice to parents raising children. It is not from the author or translator.

We should then follow this by being a good example for them; showing them in action how to be good and not exposing them to any evil lifestyle. Most children look at their parents, guardian and teachers as their guide. Every child sees his or her father as a king. So, be careful how you take your steps because they are more likely to follow your footsteps. The same goes for the mother, in fact, she has to take even more care because the child spends more time with her than anyone else. Your actions will speak louder than words when wanting to set an example.

Shaykh Muhammed Jameel Zaino - Jazaahullaahu khairaa-mentioned some things in this book regarding what we need to protect our children from, like, disbelief, not praying, bad character etc...

Here are some things that are in our society today destroying the lives of many children. Some children who have now become teenagers or adults and who fell into the trap of these evil temptations are now suffering and finding it hard to cure themselves and to come out of the nightmare they are living in (Allaahu Musta'aan).

From these things that are destroying young lives in our society now are the following.

* **Smoking:** starts with cigarettes and can lead to smoking weed/marijuana. If you mix with the wrong friends and don't take it then you are seen as not being cool. Most youngsters start smoking for fun or to please those who may encourage them to try it.

***Shisha:** is dangerous too. There are places where lots of teenagers go and smoke different flavors for fun. It is proven that this is more dangerous than smoking cigarettes and is addictive. 30 to 50

puffs in an hour of shisha is equivalent to smoking about 2 packets of cigarettes or more. It also affects the blood which can cause serious health problems.

***Vape:** the latest invention today from the handiwork of the devil. It too has different flavors and is addictive. Youngsters think these are safe to take because they are being sold legally. Some take it as a replacement for cigarettes while others take it for fun or trying to look cool. We have one life in this world, when we lose it; there is no coming back except for on the Day of Resurrection.

***Marijuana:** smoking can lead to marijuana which can lead to drugs. Smoking *marijuana/cannabis/pot/weed/hemp/hashish/bidi* is where it starts to get dangerous for the mind and body. A person feels good and relaxed a carefree feeling for a short while. This fake enjoyment feeling makes them want more, so some people get hooked on it. After a while the feeling of getting high disappears. They need something stronger so they move on to *drugs* which destroy a person's life and relationship with his family, children, friends and society.

***Drugs:** *taking heroin, cocaine, crack, ice, monkey dust, fentanyl (which is 50 times stronger than heroin), carfentani (100 times stronger than fentanyl) etc...* lead to living a meaningless life. These drugs destroy a person's life totally. Hundreds of thousands have lost their lives and millions of lives have been destroyed because of it. People get addicted to them quickly, like for example crystal meth, one can get addicted to it from the first time they take it. They affect the mind the body and with it come a lot of sicknesses, violent behavior, mental problems and bad character. Many people have died because of taking an overdose or being tricked into taking fake drugs. The desire to keep taking drugs leads *to a criminal way of life* if a person doesn't have a stable job (which pays really well) to be able to pay for the drugs. The

children also need to be warned about the so-called legal drugs called *legal highs* and also *solvent abuse*; these have claimed innocent young lives and messed up lives of many.

***Criminal way of life:** paves the way to be involved in *gangs* which promises an easy and fast way to make money and get rich. Selling drugs is their main source of income. On the Day of Judgment we all have to answer about how we earned our money and how it was spent. We may get away with it in this worldly life but there is nowhere to hide on that Day.

***Selling drugs:** leads to living the gangster life, always looking over your shoulders to survive a possible attack on your life, fearing someone might shoot you or stab you with a knife or a machete while trying to control territories like postcodes, county lines etc...at any expense. Sometimes innocent family members became victims.

***Living a gangster life:** leads to evil activities like having devilish friends (both male and female), drinking alcohol, gambling, taking drugs, listening to *rap music*; most of which glorifies violence, has vulgar speech and entices fornication and other sinful evil actions, loss of moral values, stealing, cheating, conning people, being violent, killing and hurting others etc... *or getting killed*. As their saying goes: Get rich (by any means) or die trying (to get rich) or end up in prison. This is what they live for. This is not what we Muslims believe we were created for or live for. We were created to worship Allaah, to be obedient to Him and not to disobey Him.

***Drill music rappers:** this is the latest craze, the 'in thing' right now which the youths in schools and probably some in Islamic schools and madrasas follow and talk about. Groups of youngsters make videos in which they tease, abuse, threaten each other and post it on-line. For most it's fun, but for some gangs who control

postcodes, territories etc... its serious stuff and can be fatal. Some youngsters have been killed in cold blood. Drill music is *very dangerous*. I know of someone who got chased and stabbed to death. He was not in any gang! So why was he killed? A gang member answered this question. He said, 'He may have not been in a gang but he was in a video that was made by a gang. If you are seen with them, then you become a target.' He was in the video just for fun, it cost him his life. Teach the children that this is not a game, lives can be lost. They should never get involved in these things.

***A big mistake** that some parents make is that when some of their children who have no jobs or any source of income bring home big amounts of money, drive big cars, wear expensive clothes, buy properties etc...they don't question them about where the money has come from. They (the parents) also enjoy the money. This only encourages those doing wrong by earning money selling drugs and other haraam (illegal) ways to keep doing the wrong. All will have to answer to Allaah Ta'aalaa, the parents and the children; Allaah is aware of all that we do.

***Beware of loan sharks:** Kids as young as 10 years old need to know about this trap. Money is offered to them tempting them so they could buy something they like without the parents knowing, for example a mobile phone. They don't bring it home from school, a friend looks after it. Let's say a boy or girl borrows 50 pounds, they have to pay back with high interest rate added on. They find that they can't pay back so they are told that one way of paying back is by carrying drugs for them to different places (in local areas, county lines etc...). It doesn't stop there, more traps are setup for them so that they can't come out of it (May Allaah protect us and all the children from these devils). Go a step further and teach the kids about interest and why it is not allowed.

Let the children know that we as Muslims know that Allaah created us to worship Him and to obey Him by doing all that He and His Prophet (ﷺ) have told us to do and to keep away from all that they have told us to keep away from. We all have to die one day; every soul has to taste death regardless of which way of life we choose to live; the good or the evil. We all are going to be buried in our graves (show them by visiting a graveyard), no one is going to accompany us into the grave to protect us. Then, we have to answer to Allaah Ta'aalaa regarding our beliefs and actions. We all have two angels with us who write down every single thing we do. 'O' beloved children, know that Allaah is the Most Merciful but also that He is severe in His punishment. Allaah says in the Qur'aan (meaning of the translation):

Know that Allaah is Severe in punishment and that Allaah is Oft-Forgiving, Most Merciful (*Surah Al-Maa'idah:98*)

The following can have severe consequences if not supervised and controlled.

***Games: on computer, ipad, mobile, TV etc...** (Most are the handiwork of the devil to take us away from the remembrance of Allaah and prayer. You will find disbelief being taught within some games, especially games which have magicians and magic in them. Computer games have become an addiction for a lot of children and adults. Hours are spent playing games which in most cases teach violence and are a waste of time. Some games even give children daring tasks to do in real life; like self harm by asking the children to cut themselves with a knife or to jump out of a building etc... All designed to make someone lose their life eventually by committing suicide etc...all this because it is fun and entertainment for some sick people out there with evil intents. They want to see people lose their lives but want to keep theirs. Beware of a dare-based game, **Blue Whale Challenge**; this is a

sinister game which has claimed a few lives by making them commit suicide (We seek Allaah's protection from these evil people).

***Teach the children with love** and affection make them feel loved and that they are special by giving them quality time. Let them know that they are the best worldly gift for us from Allaah, and that Allaah Ta'aalaa has told us to be good Muslims and also to teach them to be good Muslims so that Allaah will be merciful with us, forgive us for our shortcomings and enter us all into Paradise (Jannah Firdous A'alaah). This way they will turn to you when they need someone to talk to especially about problems they are facing. Do not make them feel like you have no time for them or that they are useless by always shouting at them and being harsh and abusive like some people are with their kids. This will result in them finding new friends who will make them feel special and wanted, as if they are one family. The gangs promise you this and make you feel that way when you first join them. Once they get their claws into you, these devils slowly start to expose their true evil intents. Once a child becomes a gang member, it's for life in some cases. So, parents, if you are not already awake to these facts then wake up before you are woken up.

Try This

***One way of making the children realize** the dangers of smoking, drugs, alcohol etc... is by showing them (those of understanding age) short video clips of what these evil things do to people who take them. Show them some people who are addicted to drugs or alcohol and how it affects them and their behavior. Constantly remind them of how our Creator has warned us about the dangers of these things. Educate them about what has been said about them medically. Believe me; if we do not educate them then there is an evil society out there which will show them these

things from a different angle i.e. portraying all this evil as good. Most of us while growing up have seen what is out there (it's all on TV, the media, schools, social media etc...) so why do we think it's going to be different for them (our children) and that they will not see or get tested by the evil society that's gone mad. Think of what we went through then relate it to what they have to face in a much worse society (we seek Allaah's Aid).

***Pornographic Material:** This evil shameful thing is a danger which differs in some ways from the others I mentioned. It's very hard to explain to the children. This, like the games, can be accessed on-line using the mobile, computer etc... wherever you are in the world. You don't have to go out of your house to search for it; it can enter the children's rooms without your knowledge. Even when you are not looking for it, it will come up as pop ups when you are on- line. Then it can lead you from one step to another to another following the plans of Satan the accursed devil. This can lead to youngsters committing illegal sexual acts; fornication, in some cases rape, abuse etc... We have to, on our side, warn them about porn to the best of our ability with wisdom. This also can be addictive. It can spoil a person's moral values in the long term.

Teach them (to those of the age of understanding) that as Muslims when we grown up and became adults we should get married. A man chooses a good woman and they became a good husband and a good wife, like father and mother. We are told by Allaah that we should be shy and not show our body our private parts to anyone. There are some people in this world who have no shame at all. They take off all their clothes, show their private parts and sometimes do things which only people who are married are allowed to do. When you get older you will understand more about this. Keep in mind that they are already being taught in

schools about how babies are made. So, use your judgment on how best to explain to them.

***Pedophiles:** teach them in a way they will understand, at an age of understanding, about these evil people and those who are like them so they don't get abused. Getting abused may affect a child mentally and have a long-lasting impact on them. Teach the children that if anyone tries to do something bad with them like tries to touch their private parts or any other shameful acts, *regardless who it is*, they should tell you about it straight away and not feel embarrassed at all to speak to you.

***Adam and Eve:** Adam was a man and Eve was a woman. Adam was the first man who Allaah created, and Eve was the first woman who He created. We are all created by Allaah Subhaana wa Ta'aalaa. All humans are the off springs, children of Adam and Eve. From amongst the creation of Allaah are apes, monkeys and gorillas etc... a separate creation from mankind. Humans are not animals and animals are not humans.

***A man is a man and a woman is a woman:** A man is not a woman and a woman is not a man. God has made them different. Anyone who says a woman is a man or a man is a woman, or they say to you, you are a boy but do you feel like you are a girl or that you are a girl but do you feel like you are a boy, do you feel like you want to change your body and dress differently i.e. a boy becomes like a girl or a girl becomes like a boy; then know that this is from the shaytaan to mislead you from the straight path. Seek Allaah's protection from such people by saying: I seek refuge with Allaah from the accursed shaytaan (satan). The moon is different from the sun, a fish is different from a bird and an airplane is different from a ship. No matter how much a person says 'but I feel that the moon is really the sun and that the sun is really the moon' or 'an airplane is really a ship and a ship is an

airplane' it can never change the true fact of what these things are. The moon will always remain a moon and the sun will always be the sun as God the All-Mighty created them and named them. A man will always be a man and a woman will always be a woman, a boy will always be a boy and a girl will always be a girl even if some people try to change themselves. You are what God has made you, no matter what anyone says or wants you to think.

***Schools:** are where children go to learn so they can have a good and promising future. Sadly, it's one of the main places where they pick up all these evil things which can destroy them and their future. So, I stress and say again, please lookout for them and let them feel that they can always turn to you parents with their problems. That you will understand and help them with love and care.

***Beware of the evil that comes in the form of good:** One of the main places this is likely to happen is on-line, social media etc.... It enters the houses through devices like a virus and brainwashes and corrupts the minds of our youngsters (boys and girls). It takes advantage of their emotions about the way they feel regarding the suffering of those who are being oppressed in different parts of the world. They are encouraged to travel to join groups abroad who have misguided thoughts or they are told to cause harm to the innocent people around them. We have seen some of the evil things that these people do in the name of Islaam. *Teach the children that we as Muslims do not act on emotions.* Yes, everyone has the right to defend themselves but we are not allowed to harm the innocent. *We have a guide which we are controlled by; the Qur'aan and Sunnah and the understanding of the Prophet's Companions regarding the Qur'aan & Sunnah.* Educate them about what the Messenger of Allaah (ﷺ) taught about the likes of these people and how they misguide people with their deviant understanding of some aspects of the religion. On-line,

when the children are in their rooms alone, where no one can see what is going on (except Allaah), is one of the best forms of recruitment. If we do not keep an eye on them, win their trust to speak to us freely, then, we will only find out when they send a message to let us know where they are! To them, they think they are doing something good, but for us we failed to teach them about the evil that is hidden behind the masks that these people wear and what the Prophet (ﷺ) said and warned us about them and their true colours (Allaahu Musta'aan).

***Beware of the invisible adviser that pretends to be a friend:**

This is more likely to start on-line as well. Innocent minds can be influenced by these people. The invisible adviser plays with ones emotions about current sensitive situations. Tries to awaken hatred in ones heart and then step by step encourages that something has to be done. He (or she) says they can provide everything that is needed. A trap is set by them and all are caught. The adviser, who has to produce results, walks away and takes credit for stopping a calamity, while the one influenced by him carries the burden and ends up doing time for a long time. He tries to explain that it was not his idea but no one believes him. It's his word against the invisible adviser who has two faces. Our concern is not about the genuine guilty people who plot and plan to harm people getting caught, it's about the innocent that get tricked. Our youth need to be aware of these dangers so that they do not fall into it; just like the dangers of the deviant groups mentioned earlier. We are living in times where it is becoming very difficult to know who to trust!

These are just some of dangers that our children face in the society we live in today. It can get depressing when we think about all these things. We need to stay focused and do our best for them. Always making du'aas for them and never giving up on them. If we try for them but fail, it is not as bad as failing because we failed to try (and with Allaah is the success).

I have made this as short as I could. May Allaah forgive me for any shortcoming and accept it from me (Aameen).

I would like to finish with two matters which are similar to what I started with which are also very addictive and destroying many people's lives; *alcohol and gambling*:

***Alcohol and Gambling:** as for alcohol, its evil effect on the mind and body is clear to see when we look at someone who is drunk or addicted to it. Gambling and those who are addicted to it can go by unnoticed until the debts pile up and debt collectors come knocking on the door. Sometimes violence is used to collect what is owed. The invitation to make a bet is almost everywhere on TV channels, on-line etc... They use celebrities to encourage people by telling them how much you can win. They don't mention anything about the millions of losers; some of them get addicted to Gambling and cannot stop. The results regarding the breakdown of relationship with families and friends are similar to those who take drugs and alcohol.

The youths have to be taught about the dangers of gambling and how it can destroy a person's life. The temptation of making quick easy money comes with serious consequences; one of it is depression, which leads to thinking that a quick easy way out of the problems is to commit suicide. Suicide is forbidden; whoever commits it will get punished in a very severe way.

A few ayaats (verses), a hadeeth and a few du'aas (invocations) in English which we should teach the children, even if they are teenagers.

Allaah Ta'aalaa says: (meaning of the translation)

O you who believe! Intoxicants and gambling, and Al-Ansaab, and Al-Azlaam are an abomination of shaitaan's (satan) handiwork. So avoid (strictly all) that (abomination) in order you may be successful.

Shaitaan wants only to excite enmity and hatred between you with intoxication (alcoholic drinks) and gambling, and hinder you from the remembrance of Allaah and from As-Salaat (the prayer). So, will you not then abstain?

And obey Allaah and the Messenger and beware and fear Allaah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the message) in the clearest way. (*Surah Al-Maa'idah: 90-92*).

Hadeeth;

Abu Dawood (3674) and Ibn Maajah (3380) narrated that Ibn 'Umar said: The Messenger of Allaah (ﷺ) said: "*Allaah has cursed alcohol, the one who drinks it, the one who pours it, the one who sells it, the one who buys it, the one who squeezes (the grapes etc), the one for whom it is squeezed, the one who carries it and the one to whom it is carried.*" Classed as saheeh by al-Albaani in Saheeh Abi Dawood.

Some scholars say that the damage done by drugs to people is worse than alcohol. So, if these types of people mentioned in the hadeeth above are cursed then how about those who deal in drugs; take, buy, sell, make etc...

Also, in the above ayaat the word intoxicant is mentioned. So, anything thing that intoxicates the mind is not allowed. The chewing of khat is not allowed for this reason.

All of us need to remember that we are being watched and we also need to keep reminding the children:

But verily, over you (are appointed angels in charge of mankind) to watch you, Kiraaman (Honorable) Kaatibin writing down (your deeds), They know all that you do.
(*Surah Al-Infitaar:10-12*)

A few supplications in English to teach the children
(even if they are youths)

'O Allaah, I hope for Your mercy so do not leave me to myself even for an instant. Correct for me all my affairs; there is no deity which has the right to be worshipped except You alone.'

'O Allaah, I seek refuge with You from bad characteristics, deeds and desires.'

'O Allaah, I ask for You for guidance, piety, uprightness and prosperity.'

'O Allaah, guide me and keep me upon what is right, O Allaah, I ask You for guidance and to keep me on the right side.'

'O Allaah, I ask You for Your love, and the love for those who love You, and the love of (every) action that will bring me closer to Your love.'

I ask Allaah to accept from us and make this a benefit to all those who read it. May He guide us and our children and families to all that which is pleasing to Him and may He protect us all from that which is displeasing to Him (Aameen)

And with Allaah is the success.

All praise is for Allaah, and blessing and peace be upon the Messenger of Allaah.

About Invitation to Islam (ITI)

Invitation to Islam is an independent not for profit charity registered in England, Wales and Guinea. It has been doing charity work for over a decade and operates primarily in West Africa.

One of the main reasons we started this work was to try to help ourselves, our families, friends and others to invest in some good deeds for our Hereafter by trying to act on the hadeeth that mentions that all actions of the children of Adam comes to an end when they die except for three things:

1. Ongoing charity
2. Beneficial knowledge and
3. A pious child who prays for him.

Here is some of the work that ITI does:

- ❖ We educate people to understand about the One True God.
- ❖ We build masjids, water wells, schools, classrooms, help the poor and needy people, teachers, widows, orphans etc...
- ❖ We have published a number of books.

This publication has been provided free of charge and we pray that you will find it useful In shaa Allaah.

Please share this publication with your friends, family, brothers and sisters.

To enable Invitation to Islam to continue doing the work it does, we request you to kindly support this noble cause by setting up a regular monthly standing order with your bank or make a one-off donation at:

<https://www.invitationtoislam.org/donate>

If you are unable to support us financially please make du'aas that we achieve our goals.

Also, by introducing others to this cause who may donate, it will be as if you donated and you will get rewarded for it without their reward being decreased in any way (by the permission of Allaah).

Ibn Maajah (242) narrated that Abu Hurayrah said:

“The good deeds that will reach a believer after his death are: knowledge which he learned and then spread; a righteous son whom he leaves behind; a copy of the Qur’aan that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death.”

(This hadeeth was classed as hasan by al-Albaani in Saheeh Ibn Maajah.)

Baarakallaahu feekum.

For more information about ITI please visit our website:

www.invitationtoislam.org

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