

21 Points on Raising Children

An excerpt from our publication

My Advice to the Women

By

Umm 'Abdillaah al-Waadi'iyyah

(حفظها الله تعالى)

All Rights Reserved®

No part of this Publication from Tarbiyyah Publishing Online may be reproduced in any form, whether it is through electronic means, mechanical means or other than that. Again, no part of this publication may be changed by any means possible without the explicit written approval of Tarbiyyah Bookstore Publishing & Distribution and/or Tarbiyyah Publishing Online.

First Edition: April 2008

Published by: Tarbiyyah Bookstore

PO Box 398075

Dallas, Texas 75339

United States of America

E-mail: orders@tarbiyyahpublishingonline.com

Please visit our site for free on-line publications:

www.TarbiyyahPublishingOnline.com



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The raising of children is difficult, such that they require both patience and tactfulness. Subsequently, some children need to be treated with gentleness, and ease, and do not respond well when voices are raised at them. If they were to be dealt with in this manner (using rigidity), they would respond with obstinance.

Some children need someone that will be firm with them. However, this firmness should not exceed that which is reasonable. If it exceeds this, then this will incite the child to become stubborn and heedless to the instruction of his parents. Therefore, we ask Allaah to facilitate for us proper child rearing, since there is a tremendous responsibility around the necks of the parents.

Allaah the Exalted says:

﴿ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا ﴾

“O you who believe! Protect yourselves and your families a Fire (of Hell).”

[Soorah at-Tahreem (66):6]

In the narration of ‘Abdullaah ibn ‘Umar who said that the Messenger of Allaah ﷺ said:

« كُتِّبَ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ، فَالِإِمَامُ رَاعٍ وَهُوَ مَسْئُولٌ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِهِ وَهُوَ مَسْئُولٌ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَهِيَ مَسْئُولَةٌ، وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ. »

“Each of you is a guardian, and each of you is responsible for those under his authority. So the ruler is a guardian and is responsible (for his subjects); the man is a guardian of his family and responsible (for them); the woman is a guardian of her husband’s house and she is responsible (for it); a slave is a guardian of his owner’s wealth and he is responsible (for that). Certainly! Each of you are guardians and each of you are responsible.”

It is essential that the parents work together in raising their children. If one of them were to neglect his or her responsibility then this important part of the child’s development would become deficient except for that which Allaah wills.

The child should be taught according to his level and understanding. I have prepared for you some examples of this, for instance:

- 1- In the first stage (of the child's development), the child may be taught about Allaah by pointing with your finger towards the heavens.
- 2- Whenever you have given the child some food to eat, whether it is a piece of bread or something similar to that, then instruct him to eat it with his right hand.
- 3- If the food is hot, then do not blow on it. For indeed, the Prophet ﷺ prohibited blowing in vessels. Moreover, if the child sees someone doing this, then you will find that he is quick to implement it.

Likewise (this is the case) in all of the affairs and this is the actualization of the statement of the Prophet ﷺ who said:

« كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يَهُودَانِهِ، أَوْ يَنْصَرَانِهِ، أَوْ يَمَجْسَانِهِ. »

“Every child is born with a natural disposition towards the worship of Allaah alone. However, the child's parents make him a Jew, Christian, or Magian.”

Additionally, 'Iyyaadh ibn Himaar said that the Messenger of Allaah ﷺ said that Allaah the Exalted said:

« إِنِّي خَلَقْتُ عِبَادِي حُنَفَاءَ، فَاجْتَالَتْهُمُ الشَّيَاطِينُ. »

“Indeed, I created my servants upon pure monotheism (Hunafaa), but it was the devils that diverted them.”¹

- 4- Once the child reaches approximately one and a half years, whenever he desires to eat or drink, you should teach him to say “ بِسْمِ اللَّهِ /Bismillaah.” Thereafter, he will become accustomed to that and will begin to say “ بِسْمِ اللَّهِ /Bismillaah” by himself.
- 5- Whenever you find that the child is able to comprehend the pillars of *Islaam* and *Eemaan* (Faith), and the pillar of *Ihsaan* (Perfection in worship), then you should teach him. I do not restrict teaching him (this) to a particular age, because both the ability of children to articulate and their intellects differ.

The Pillars of Islaam:

Upon the authority of Ibn 'Abbaas ؓ who said the Messenger of Allaah ﷺ said:

« بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَصَوْمِ رَمَضَانَ، وَحَجِّ الْبَيْتِ. »

¹ Saheeh Muslim

“Islaam was built upon five (pillars): The testification that nothing is deserving of worship other than Allaah, and that Muhammad is the Messenger of Allaah; and the establishment of the prayer, the paying of the obligatory charity (Zakaah), the fasting of the month of Ramadhaan, and the performing of the pilgrimage (Hajj) to the house (The Ka’bah in Makkah).” ²

The Pillars of Eemaan (Faith):

Upon the authority of Aboo Hurayrah رضي الله عنه who said: The Messenger of Allaah صلى الله عليه وسلم said:

« الْإِيمَانُ: أَنْ تُؤْمِنَ بِاللَّهِ, وَمَلَائِكَتِهِ, وَكُتُبِهِ, وَرُسُلِهِ, وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ. »

“Eemaan (Faith) is to believe in Allaah, His Angels, His books, and His Messengers; and that you believe in the final Resurrection.” ³

The Pillar of Ihsaan (Perfection of Worship):

« أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ. »

“That you worship Allaah as though you see Him, but since you are unable to see Him, then He most certainly sees you.” ⁴

6- Teach him the legal rulings concerning ritual purification (*Wudhoo*’).

7- Whenever you eat from a vessel then you should tell him to eat from that which is close to him. In the narration of ‘Umar ibn Abee Salamah who said that I was eating and my hand was recklessly moving about the plate, so the Prophet صلى الله عليه وسلم said to me:

« يَا غُلَامُ, سَمِّ اللَّهَ, وَكُلْ بِيَمِينِكَ, وَكُلْ مِمَّا يَلِيكَ. »

“O young boy, mention the name of Allaah, and eat with your right hand, and eat from that which is close to you.” ⁵

8- Make him accustomed to good. When he reaches the age of seven then teach him to make the prayer. The Messenger of Allaah صلى الله عليه وسلم said: ⁶

² Agreed Upon

³ Agreed upon by *Al-Bukhaaree* and *Muslim* but the narration by *Muslim* is unique in that only he recorded this wording from the prophetic narration of ‘Umar ibn al-Khattaab.

⁴ This prophetic narration was previously mentioned.

⁵ *Saheehayn*

⁶ The isnaad (chain of narrators): Mu’ammal ibn Hishaam, meaning Al-Yashkuriyya told us that Ismaa’eel told us upon the authority of Sawwaar Aboo Hamzah [Aboo Daawood said that he is Sawwaar ibn Daawood Aboo Hamzah al-Muzanee as-Sayrafee] who narrated from ‘Amr ibn Shu’ayb from his father from his grandfather.

« مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ، وَفَرِّقُوا
بَيْنَهُمْ فِي الْمَضَاجِعِ. »

“Order your children with the prayer at the age of seven, and strike them (if they become lazy with it) when they reach the age of ten and also separate their beds.”^{7 8}

- 9- Separating between the children’s’ beds when they reach the age of ten and we have previously mentioned the prophetic narration which is indicative of this.
- 10- Try to prepare him to fast, so long as this does not weaken him; so when he matures, he will have become accustomed to it. Musaddad told us that Bishr ibn al-Mufadhal told us upon the authority of Khaalid ibn Dhakwaan upon the authority of Ar-Rubayyi’ bint Mu’awwidh that she said that the Prophet ﷺ sent a messenger to a village of the *Ansaar* in the early morning of the day of ‘Aashoora’ (10th of Muharram) to announce, “Whoever began the day by eating something should complete the remainder of the day, and whoever began the day fasting should continue to fast.” She further said, “So thereafter we used to fast on that day and we would also make our boys fast. We used to make for them toys from wool so if any one of them started to cry for food, we would give him those toys until it became time for the breaking of the fast.”⁹
- 11- Teach your child the correct creed (*Aqeedah*) and say to him as the Prophet ﷺ said to ‘Abdullaah ibn ‘Abbaas:

« يَا غُلَامُ إِنِّي أُعَلِّمُكَ كَلِمَاتٍ: احْفَظْ اللَّهَ يَحْفَظْكَ، احْفَظْ اللَّهَ تَجِدَهُ تُجَاهَكَ، إِذَا سَأَلْتَ
فَأَسْأَلِ اللَّهَ، وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَىٰ أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ
يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَلَوْ اجْتَمَعُوا عَلَىٰ أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ
قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ. »

“O young boy! Certainly, I will teach you some words. Be mindful of Allaah (Preserve the commands and prohibitions of Allaah), He will preserve you. Safeguard His rights, you will find Him (always) near. If you ask, then ask of Allaah; and if you seek assistance, then seek the assistance of Allaah. And know that if the entire nation were to gather together in order to benefit you with something, they will not be able to benefit you except with that which Allaah has written for you. And if they were to gather together to harm to you with something, they will not be able to harm you with anything except what Allaah has written against you. The pens have been lifted and the pages have dried.”

⁷ Aboo Daawood [1/495] with a *Hasan* chain.

⁸ Mu’ammal ibn Hishaam is trustworthy and Ismaa’eel is Ibn ‘Ulayyah who is well known. Sawwaar is truthful but he has errors as mentioned in *At-Taqreeb* so his narrations suffice as supporting evidence so long as they do not contain his mistakes. As for the remainder of the men in the chain, then they are well known. For this prophetic narration, there exists another chain of narration from Sabrah, which is found in *Aboo Daawood* [494].

⁹ Imaam Al-Bukhaaree has named one of the chapters in his *Saheeh* [200/4] Chapter: Concerning the Fasting of Children

12- Advise your child with an admonition similar to what Luqmaan instructed his child:

Allaah the Exalted said:

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾ وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنًا عَلَىٰ وَهْنٍ وَفَصَّلَهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِنْ جَاهَدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۗ وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۗ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾ يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ ۗ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾ وَأَقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾﴾

“And (remember) when Luqmaan said to his son while he was advising him, ‘O my son! Do not associate anything (in worship) with Allaah. Indeed! Associating others (in worship) with Allaah is a great injustice.’ And We have enjoined upon man (to be dutiful and good) to his parents. His mother carried him (increasing her) in weakness and hardship upon weakness and hardship, and his weaning is to be two years. Give thanks to Me and to your parents; unto Me is the final destination. But if they strive to make you associate others with Me in worship that which you have no knowledge, then do not obey them, but behave with them in this world considerately, and follow the way of those who return to Me in repentance. Then unto Me will be your return, and I will inform you of what you used to do. ‘O my son! If it (i.e. wrong) should be the weight of a mustard seed, and should be in a rock, or (anywhere) in the heavens or the earth, Allaah will bring it forth. Indeed, Allaah is Subtle, Well-Acquainted. O my son! Establish the prayer, enjoin the good, forbid the evil, and endure with patience whatever afflicts you. Certainly! These are from the most important of matters. And do not turn your cheek (in contempt) toward the people, and do not walk exuberantly through the earth. Indeed, Allaah does not like the self-deluded, boaster. And be moderate in your pace, and lower your voice. Certainly, the harshest of sounds is the braying of the donkey.”

[Soorah Luqmaan 31:13-19]

13- Teach him to seek permission if he wishes to enter:

Allaah the Exalted says:

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

“O you who believe! Let those whom your right hands possess, and those who have not yet reached the age of puberty among you to seek your permission (before entering) three times; before the morning prayer, and while you remove your clothing for the afternoon (rest), and after the night prayer. (These are) three times of privacy for you. There is no blame upon you or them at other than these (times), for they circulate among you –some of you, among others. Thus, does Allaah make clear to you the verses.

And Allaah is All-Knowing, All-Wise."

[Soorah an-Noor 24:58]

14-Teach him about the prohibited affairs such that he may abstain from them: In the narration of Aboo Hurayrah ؓ who said that Al-Hasan ibn 'Alee ؓ took a date from the dates set aside for charity and then placed it in his mouth. So then the Messenger of Allaah ﷺ said:

« كَيْفَ كَيْفٍ، أَرْمِ بِهَا، أَمَا عَلِمْتَ أَنَّا لَا نَأْكُلُ الصَّدَقَةَ. »

“Leave it, leave it, and discard that; have I not taught you that we do not eat from the charity.”¹⁰

15- Explain to him the meanings of the verses and the prophetic narrations that you read to him.

16- Connect his heart to Allaah, the Mighty and Majestic. Some of the hearts of the children are connected with the world, pursuing degrees, and their hearts become filled with delusion. It is feared that perhaps this darkness may overtake them.

17- Make the memorization of the Qur'aan a priority. Help your child to memorize something every day even if it is only a single verse. Certainly, those who busy themselves with the Qur'aan are the best of the people. 'Uthmaan ibn 'Affaan ؓ said that the Messenger of Allaah ﷺ said:

¹⁰ Saheehayn

« خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ. »

“The best of you are those who learn the Qur’aan and teach it.”¹¹

The Prophet ﷺ advised his nation to give precedence to the Qur’aan. Muhammad ibn Yoosuf told us that Maalik ibn Mighwal told us that Talhah said that I asked ‘Abdullaah ibn Abee Awfaa, “Has the Prophet made a will?” He replied, “No.” I said, “How is it that wills are prescribed for the people, and they are ordered to do so while the Prophet has not made a will?” He said, “From his will was that he advised with the Book of Allaah.”¹²

Al-Haafidh said, “The intended meaning behind “the advising with the Qur’aan” is the memorization of it and to follow it closely, and to act in accordance with its commands, and abstaining from its prohibitions while constantly reciting it, teaching it and whatever is similar to this.” (End of cited passage)

The Qur’aan is an intercessor for the one who possesses it: the Messenger of Allaah ﷺ said:

« اِقْرَأُوا الْقُرْآنَ؛ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ. »

“Read the Qur’aan for indeed, it will come on the day of resurrection as an intercessor for the one who possesses it.”^{13 14}

The Messenger of Allaah ﷺ said:

« يُؤْتَى بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ، تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلُ عِمْرَانَ تُحَاجَّانِ عَنْ صَاحِبِهِمَا. »

“When the Qur’aan and its people are brought forth, the people who used to work in accordance with it will also be brought forth; while Soorah al-Baqarah and Aali ‘Imraan intercede for the one who possesses them.”^{15 16}

There are various narrations concerning the superiority of the Qur’aan and its people:

¹¹ Saheeh al-Bukhaaree. In addition, in a narration of Al-Bukhaaree it appears with the wording, “Indeed the most superior of you” is used in the place of, “The best of you”.

¹² Saheeh al-Bukhaaree [5022/9]

¹³ Saheeh Muslim [553/1]

¹⁴ The isnad: Al-Hasan ibn ‘Alee al-Hulwaanee told me Aboo Tawbah, who is Ar-Rabee’ ibn Naafi’ told us Mu’aawiyah, (meaning Ibn Salaam) upon the authority of Zayd, heard Aboo Salaam say that Aboo Umaamah al-Baahilee told him.

¹⁵ Saheeh Muslim [554/1]

¹⁶ The Isnad: Ishaq ibn Mansoor told us that Yazeed ibn ‘Abdu Rabbihi informed us that Al-Waleed ibn Muslim told us upon the authority of Muhammad ibn al-Muhaajir from Al-Waleed ibn ‘Abdur-Rahmaan al-Jurashee from Jubayr ibn Nufayr who said that I heard An-Nawwaas ibn Sam’aan al-Killaabee told him.

Upon the authority of 'Aa'ishah ؓ who said that the Messenger of Allaah ﷺ said:

« الَّذِي يَقْرَأُ الْقُرْآنَ وَهُوَ مَاهِرٌ بِهِ، مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَعُ فِيهِ، وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ. »

*“The one who recites the Qur’aan and is proficient in it will be among the noble and obedient messengers. And whoever stutters while reciting it while also finding difficulty in its recitation will receive two rewards.”*¹⁷

Moreover, upon the authority of Aboo Moosaa al-Ash’aree ؓ who said that the Messenger of Allaah ﷺ said:

« مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُتْرُجَةِ: رِيحُهَا طَيِّبٌ، وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا، وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الرَّيْحَانَةِ: رِيحُهَا طَيِّبٌ، وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ، وَطَعْمُهَا مُرٌّ. »

*“The example of the believer who recites the Qur’aan is like that of a citron (citrus fruit) which tastes good and smells good. And the believer who does not recite the Qur’aan is like a date that tastes good but has no smell. Moreover, the example of the hypocrite who recites the Qur’aan is like (the) basil that smells good but tastes bitter. Moreover, the example of the hypocrite who does not recite the Qur’aan is like the colocynth that tastes bitter and has no smell.”*¹⁸

Upon the authority of 'Abdullaah ibn 'Umar ؓ who said that the Prophet ﷺ said:

« إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا، وَيَضَعُ بِهِ الْآخَرِينَ. »

*“Indeed, Allaah will raise people with this Book and lower others by it.”*¹⁹

Upon the authority of 'Amr ibn al-'Aas ؓ who said that the Messenger of Allaah ﷺ said:

« يُقَالُ لِصَاحِبِ الْقُرْآنِ: اقْرَأْ وَارْتَقِ وَرَتِّلْ كَمَا كُنْتَ تُرْتِّلُ فِي الدُّنْيَا، فَإِنَّ مَنْزِلَتَكَ عِنْدَ آخِرِ آيَةٍ تَقْرَأُ بِهَا. »

¹⁷ Narrated by the two Shaykhs (i.e. Al-Bukhaaree and Muslim)

¹⁸ Narrated by the two Shaykhs (i.e. Al-Bukhaaree and Muslim)

¹⁹ Narrated by Muslim

"It will be said to the possessor of the Qur'aan, 'Recite slowly and precisely and (you will ascend), just as you used to recite slowly and precisely in the worldly life. Certainly, your station will be determined by the last verse that you recite.'" ²⁰

Upon the authority of 'Abdullaah ibn 'Umar ؓ who said that the Messenger of Allaah ﷺ said:

« لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ. »

"There should be no envy except in two (instances): A man whom Allaah has given the Qur'aan so he stands with it (reciting it in his prayers) day and night; and a man whom Allaah has granted wealth, so he spends it (in charity) day and night." ²¹

Whatever is memorized must be reviewed, otherwise it will quickly elude him.

Muhammad ibn al-'Alaa' told us Aboo Usaamah told us upon the authority of Burayd from Aboo Burdah from Aboo Moosaa the Prophet ﷺ said:

« تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَهُوَ أَشَدُّ تَفَصُّيًا مِنَ الْإِبِلِ فِي عُقْلِهَا. »

"Safeguard this Qur'aan. For by the One in whose hand my soul is, it will flee faster than a camel from its bridle." ²²

18-Do not allow your children to intermingle with the foolish children since he will most certainly acquire their foul statements and actions and this will destroy whatever he has learned.

As the poet said:

والطفل يحفظ ما يلقي إليه ولا ينسأه إذ قلبه كالجوهر الصافي
فانقش على قلبه ما شئت من خبر فسوى يأتي به من حفظه وافي

"And the child memorizes whatever he encounters; and he does not forget, his heart is like a pure jewel.

So inscribe on his heart what you will of information, no doubt, he will retain it with his proficient memory."

Therefore, the situation of the child is that he is open and receptive to everything; just as it is said, "Inscribing upon the youth is like inscribing in stone."

²⁰ Narrated by Ahmad [192/2], Aboo Daawood, and At-Tirmidhee and it is a sound Hasan narration.

²¹ Narrated by the two Shaykhs; i.e. Al-Bukhaaree and Muslim

²² Saheeh al-Bukhaaree

19- Do not allow your children to remain outside in the evening for indeed the devils move about at that time. It is possible that some harm could come to your child by way of them. Ishaq told us that Rawh informed us that Ibn Jurayj said that 'Ataa' informed me that he heard Jaabir ibn 'Abdullaah say that the Messenger of Allaah ﷺ said:

« إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ، فَكُفُّوا صَبِيَانَكُمْ؛ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ، فَإِذَا ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، فَخَلُّوهُمْ وَأَغْلِقُوا الْأَبْوَابَ، وَادْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا.

«

“When the darkness of night arrives or the evening comes, then keep your children close to you, for the devils move about out at that time. Then if an hour passes into the night, then you can leave them, close your doors, and mention the name of Allaah for indeed Satan cannot open a closed door.”²³

20- Sometimes the child should be left alone to entertain himself. Certainly if he is constantly prohibited from playing, perhaps this will stunt (the development of) his intellect; and boredom and weariness will occur because of this.

Therefore, if the parents desire that their children develop then they should strive hard to ensure that their children receive an Islaamic upbringing and are educated regarding the Book and the Sunnah.

From the reasons that cause the Muslim parents' level in the Hereafter to be raised is the supplication of their righteous child for them. Aboo Hurayrah ؓ said that the Messenger of Allaah ﷺ said:

« إِذَا مَاتَ ابْنُ آدَمَ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: صَدَقَةٌ جَارِيَةٌ، وَعِلْمٌ يُنْتَفَعُ بِهِ، أَوْ وَلَدٌ صَالِحٌ يَدْعُو لَهُ. »

“When the son of Aadam dies, all of his deeds cease except for three: a continuous charity, beneficial knowledge, or a righteous child who supplicates for him.”²⁴

Additionally, it has come from the prophetic narration of Aboo Hurayrah ؓ that the Messenger of Allaah ﷺ said:

²³ Saheeh al-Bukhaaree

²⁴ Saheeh Muslim

« كَثُرَتْ دَرَجَةُ الْعَبْدِ الصَّالِحِ فِي الْجَنَّةِ فَيَقُولُ: يَا رَبِّ، أَنَّى لِي هَذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ
لَكَ »

“The station of a righteous servant in Paradise will be increased. Then he will say, ‘O my Lord, how did I acquire this?’ It will then be said to him, ‘From your child’s seeking forgiveness for you.’”²⁵

If the parents were righteous and their children were righteous but did not reach the level of their parents, then Allaah will raise the level of the children to the level of their parents.

Allaah the Exalted said:

﴿ وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَيْءٍ كُلُّ

أَمْرٍ بِمَا كَسَبَ رَهِينٌ ﴾

“And those who believed and whose offspring followed them in Faith, We will join them with their offspring, and We will not decrease anything from the reward of their deeds. Every person is responsible for that which he has earned.”

[Soorah at-Toor 52:21]

The child could be a blessing for the parents: He obeys them, and is dutiful to them. This is what the righteous request of their Lord will grant them.

As Allaah, the Exalted says:

﴿ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴾

“And those who say, ‘Our Lord! Grant us from our wives and our offspring comfort to our eyes, and make us a leader for the righteous.’”

[Soorah al-Furqaan 25:74]

21- Strive to include your child in the gatherings of the righteous. Just as the righteous mother Umm Sulaym came along with her child Anas to the Prophet ﷺ and said, “Anas is your servant O Messenger of Allaah, supplicate to Allaah for him.” Then he said:

« اللَّهُمَّ أَكْثِرْ مَالَهُ وَوَلَدَهُ وَبَارِكْ لَهُ فِيهِ. »

“O Allaah, increase him in wealth and children and bless him therein.”

²⁵ As-Saheeh al-Musnad

Umm Hudhayfah asked her child Hudhayfah ibn al-Yamaan, “When is your commitment (over)?” She meant his time with the Prophet ﷺ, so I said, “I have not had a commitment since such and such.” She scolded me for this. So I said, “Allow me to go to the Prophet ﷺ and pray *Maghrib* with him. I will ask him to seek forgiveness for you and me.” So I came to the Prophet ﷺ and I prayed with him *Maghrib*. He remained (praying) until they prayed 'Eesha' then he became busy so I followed him. He heard my voice and said, “Who is it? Hudhayfah.” I said, “Yes.” He said, “Hudhayfah, what do you need? May Allaah forgive you and your mother.” He ﷺ said, “Certainly, this angel has never before descended to the earth before tonight. He sought permission of his Lord to convey to me the greetings of peace and the glad tidings that Faatimah is the Mistress of the women of Paradise.”²⁶

It is upon the parents to exert themselves concerning the rearing of their children and the guidance is in the Hands of Allaah; mankind is unable to guide himself, so how much more so should it be for him to guide others.

Nooh عليه السلام the noble Prophet from the many Prophets of Allaah was unable to guide his own child. He begged his child to be with him and to abandon the disbelievers.

As Allaah, the Exalted said:

﴿ وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعَزِلٍ يَبْنِي أَرْكَبَ مَعَنَا وَلَا تَكُن مَعَ الْكَافِرِينَ ﴾

“And Nooh called out to his son, who was away from them, ‘O my son! Come aboard with us and do not be with the disbelievers.’”

[Soorah Hood 11:42]

The child responded by saying:

﴿ قَالَ سَأُوِي إِلَى جَبَلٍ يَعْصِمُنِي مِنَ الْمَاءِ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَنْ رَحِمَ وَحَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمَغْرُقِينَ ﴾

“He said, ‘I will seek refuge on a mountain, it will save me from the water.’ Nooh said, ‘This day there is no protection from the Decree of Allaah except for him upon whom He has mercy.’ And the waves came between them, and he was among the drowned.”

[Soorah Hood 11:43]

²⁶ Reported by *At-Tirmidhee*, and my father has mentioned it in *As-Saheeh al-Musnad* [214/1]

Ibraaheem عليه السلام admonished his father to abandon polytheism (as mentioned in many chapters of the Qur'aan), but he did not submit to the advice of his child, rather he said:

﴿ قَالَ أَرَأَيْتَ إِنْ كُنَّ لِحَدِيثِ إِسْرَائِيلَ إِذْ قِيلَ لَهُمْ جَاءَ أَحَدُكُمْ بِالْحَقِّ فَقَالَ لَهُمْ إِنَّمَا هُوَ إِسْرَائِيلُ فَذَرُوهُ حَتَّىٰ يَأْتِيَ بِلَاكِبٍ فَسَوْعِدَكُمْ بِذُنُوبِهِمْ أَلَمْ تَعْلَمُوا أَنَّ اللَّهَ عَالِمُ الْغُيُوبِ ۗ ﴾

“He (His father) said, ‘Have you no desire for my gods, O Ibraaheem? If you do not desist, I will surely stone you. So abandon me indefinitely.’”

[Soorah Maryam 19:46]

Our Prophet Muhammad ﷺ begged his uncle Aboo Taalib to submit, but he refused and died upon polytheism; and there are many other examples of this.

This also occurred with many of the people from amongst the pious predecessors: Shu'bah ibn al-Hajjaaj said, “I was granted a child. I named him Sa'd but he was neither fortunate (the linguistic meaning of Sa'd) nor successful.” He used to say to him, “Go to Hishaam ad-Dastuwa'ee.” Then he would say, “I want to send the pigeon.”²⁷

Ismaa'eel ibn Ibraaheem ibn Muqsim was a righteous man. From his children was Ibraaheem who was a staunch *Jahmee* who claimed that the Qur'aan is created.

Therefore, the guidance is in the Hand of Allaah, but it is necessary that the causes for such guidance be pursued. Thus, when Allaah desires good for him, he will submit to the advice and if Allaah desires other than this, then he will continue upon that which he is upon.

As the poet says:

إذا كان الطباع طباع سوء فلا أدب يفيد ولا أديب

“If (a person's) nature is truly an evil nature, then no manners will benefit, nor will any teacher.”

Certainly, some children are resented by their parents, and for this reason Allaah the Exalted says:

﴿ إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ ۗ ﴾

“Indeed, from amongst your wives and your children are enemies for you, so beware of them!”

[Soorah at-Taghaaboon 64:14]

The word “Min” or “from amongst” in this verse indicates some.

He says:

²⁷ See *Al-Meezaan al-'Itidaal* [122/2]

﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا ءَوْلَادُكُمْ عَن ذِكْرِ ءَللّٰهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُوْلَٰئِكَ هُمُ
 ٱلْخَٰسِرُونَ﴾

“O you who believe! Do not allow your wealth or your children to divert you from the remembrance of Allaah. And whosoever does that, then they are the losers.”

[Soorah al-Munaafiqoon 63:9]

Thus, he becomes resented if indeed, he is the reason for the diversion of his parents and a distraction for them from the matters of the religion.

From the examples of this:

- 1- That a Muslim father when his child becomes sick might resort to astrologers and magicians in order to heal him, and this is disbelief. This is because these people claim to have knowledge of the unseen and no one knows the knowledge of the unseen except Allaah.

The Exalted said:

﴿وَمَا كَانَ ءَللّٰهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ﴾

“Nor would Allaah disclose to you the secrets of the unseen.”

[Soorah Aali 'Imraan 3:179]

In addition, He said:

﴿وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ﴾

“And with Him are the keys to the unseen, none knows them except Him.”

[Soorah al-An'aam 6:59]

Additionally, there are other evidences which indicate this. So based upon this, the father disbelieves because of his child.

- 2- From the people are those who are deficient in performing their own obligations because of diverting one's provision such that the child enjoys a level of luxury that is above that of his parents.
- 3- From the people are those who allow the television into their homes with the purpose of surrounding their children with luxury. The television is prohibited for the many evils that it contains. From them are images, the musical instruments, the looking of a woman upon

a man (who is not her husband), and the opposite of this, the acceptance of the ideas of the enemies to Islaam, and other than this.

So this child becomes an enemy to his father, and fails to benefit him on the Day of Resurrection; rather he will flee from him.

As Allaah, the Exalted says:

﴿يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿١٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿١٥﴾ وَصَحْبَتِهِ وَبَنِيهِ ﴿١٦﴾ لِكُلِّ أَمْرٍ مِّمَّهِمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾

“On that Day a man will flee from his brother, and from his mother and his father, and from his wife and his children. Every man, that Day, will be preoccupied with his own affair.”

[Soorah 'Abasa 80:34-37]

Consequently, whoever is tried with a disobedient child should supplicate to their Lord.

Allaah the Exalted said:

﴿وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ﴾

“And your Lord said, ‘Call upon Me, I will respond to your call.’”

[Soorah Ghaafir 40:60]

The compassion of parenthood falls within the limits of Islaamic legislation, so do not commit prohibited actions for the sake of the child.

