

RAISING CHILDREN

in Light of the
Qur'aan & Sunnah

By 'Abdus-Salaam bin 'Abdillaah As-Sulaymaan
With an Introduction by Shaikh Saalih Al-Fawzaan



تربيـة الـأـوـلـاد

فـي
ضـوء الـكـتـاب وـالـسـنـة

RAISING CHILDREN *In Light of the Qur'aan and Sunnah*

Written by 'Abdus-Salaam
bin 'Abdillaah As-Sulaymaan

With an Introduction
by Shaikh Saalih Al-Fawzaan

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Publisher's Foreword

All praise be to Allaah, before you is a complete translation of the book "Tarbiyat-ul-Awlaad fee Daw'-il-Kitaabi was-Sunnah" [**Raising Children in Light of the Qur'aan and Sunnah**] written by 'Abdus-Salaam bin 'Abdillaah As-Sulaymaan and introduced by Shaikh Saalih Al-Fawzaan, may Allaah preserve them.

The source used for this translation was the hard cover edition published by the author in 2005 and distributed in Saudi Arabia.

Although short in size, this book offers a wealth of beneficial advice and guidelines on raising children in Islaam starting from the age of infancy to the years of adolescence. Therefore you will find covered in this treatise issues relating to a child before he is born, at the time of his delivery and during his youth and pre-teen years.

The author presents the material in an easy to follow format employing evidences from the Qur'aan and Sunnah as well as personal suggestions and comments.

In these present times when Muslims are increasing in the West in vast numbers, a book like this is necessary in order to deal with the many issues and questions that arise amongst families trying to raise their children in a correct and proper Islamic manner.

The author is one of the students of knowledge in Saudi Arabia who has done a great amount of work in transcribing many of Shaikh Saalih Al-Fawzaan's lessons into book format. He has also authored some works on his own, this present book being a prime example, which Shaikh Saalih Al-Fawzaan has reviewed and approved of.

Al-Ibaanah Book Publishing

Introduction by Shaikh Saalih Al-Fawzaan

All praise is for Allaah, alone, and may the praises and peace be on our prophet, Muhammad, his family and Companions. To proceed:

I have reviewed the writing of Shaikh 'Abdus-Salaam bin 'Abdillaah As-Sulaymaan with the title: "**Raising Children in Light of the Qur'aan and Sunnah**" and found it to be a book that is beneficial and important with regard to its subject for he has done an excellent job in it.

So may Allaah reward him well and grant benefit through what he has written. May Allaah send His praises and peace upon our prophet, Muhammad, his family and Companions.

Written by:

Saalih bin Fawzaan Al-Fawzaan
Member of the Committee of Senior Scholars
5/4/1426H

Author's Introduction

All praise is for Allaah and may the praises and peace be on the Messenger of Allaah ﷺ. To proceed:

Allaah has indeed bestowed tremendous blessings on His servants. From the greatest of these blessings is that of a righteous child. This is since a child serves as a righteous deed for his parents during their lifetimes as well as after their death, as the Prophet ﷺ informed us of via the narration of Abu Hurairah رضي الله عنه who said: "**When the son of Aadam dies, his (good) deeds come to an end except for three.**" And he mentioned amongst them: "**Or a righteous child that supplicates for him.**"

So it is for this reason that the prophets and righteous people would show great concern for offspring – and that is due to the tremendous good that comes as a result of them.

Many people neglect this matter, especially in these days in which there exists many amusements, distractions and temptations. Many of them are unaware of the prophetic guidance that will assist them in raising their children. And this is from the most important of matters which a Muslim should be concerned with and abide by since it is adhering to the steps that the Prophet ﷺ instructed us to follow when raising children.

In this small booklet, I have gathered what I was able to (of proofs) from the Qur'aan and Sunnah on raising children so that perhaps it could serve as an aid or a guide to parents for raising their children. I ask Allaah to make it purely for His sake.

I cannot forget to also thank our teacher, Shaikh Saalih bin Fawzaan Al-Fawzaan for providing an introduction to this book. I ask Allaah to place it on his scale of good deeds and bless him as regards to his time and knowledge.

'Abdus-Salaam bin 'Abdillaah As-Sulaymaan
General Director of the Charitable Foundation for Da'wah

Children are a Blessing and Gift from Allaah

A gift is something that is given without expecting anything in return.

Allaah says:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهْبِطُ لِمَنْ يَشَاءُ إِنَّا وَيَهْبِطُ لِمَنْ يَشَاءُ الدُّكُورَ أَوْ يُزَوْجُهُمْ ذُكْرًا وَإِنَّا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلَيْمٌ قَدِيرٌ

"To Allaah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female offspring upon whom He wills, and bestows male offspring upon whom He wills. Or He combines for them both males and females and He renders barren whom He wills. Verily, He is the All-Knower and Able to do all things." [Surah Ash-Shoora: 49-50]

Ibn 'Atiyyah said in his tafseer called al-Muharrir-ul-Wajeez: "Allaah began by mentioning the females first out of veneration for them so that we may be concerned with preserving them and being kind to them. Waa'ilah bin Al-Asqa', may Allaah be pleased with him, said: 'From the good fortune of a woman is that she gives birth to a daughter before a son. This is since Allaah began here by (mentioning) females (first).' What is meant by 'the good fortune of a woman' is: Her being blessed and a sign of her success in this life before the next life.

People are of four types:

Ishaaq bin Bishr said: 'This verse was revealed (first and foremost) with regard to the Prophets. Then it applies generally to everyone else after that. This is since:

1. Loot was a father to only daughters, i.e. he did not have any sons.

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2. Ibraaheem was a father to only sons, i.e. he did not have any daughters.

3. Muhammad had children from both genders, and

4. Yahyaa bin Zakariyaa was childless.

The meaning of '**combines**' in the ayah is that He bestows both sons and daughters."

Children are an Adornment and a Trial

1. Children are an Adornment:

Allaah says:

الْمَالُ وَالْبَيْوْنَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ
ثَوَابًا وَخَيْرٌ أَمَّا

"Wealth and children are the adornment of the life of this world. But the good righteous deeds that last are better with your Lord for rewards and better in respect of hope." [Surah Al-Kahf: 46]

And He says:

رُزْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ

"Beautified for men is love for the things they covet (such as): women and children..." [Surah Aali 'Imraan: 14]

2. Children are a Trial:

Allaah says:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عَنِّهَا أَجْرٌ عَظِيمٌ

"Your wealth and your children are only a trial, whereas Allaah – with Him lies a great reward (i.e. Paradise)." [Surah At-Taghaabun: 15]

The Messenger of Allaah ﷺ was once upon the mimbar delivering the sermon when Al-Hasan and Al-Husayn approached, walking and stumbling, and wearing red shirts. So Allaah's Messenger ﷺ descended (the mimbar), picked them up and said: "Allaah spoke the truth (when He said): 'Your wealth and your children are only a trial.' I saw these two boys walking and stumbling and I didn't have the patience so I

came down and picked them up." [Reported by Abu Dawood]¹

3. Children may divert Parents from Obeying Allaah:

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِمُ أَمْوَالَكُمْ وَلَا أُولُوْلَدُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ
ذَلِكَ فَأُولُئِكَ هُمُ الْخَاسِرُونَ

"O you who believe, let not your wealth or your children divert you from the remembrance of Allaah. And whosoever does that, then they are the losers." [Surah Al-Munaafiqoon: 9]

And He says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأُولُوْلَدِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ

"O you who believe, verily, among your wives and your children are enemies for you, so beware of them!" [Surah At-Taghaabun: 14]

The Prophet ﷺ said: "Children are the causes of cowardice and miserliness." ²

¹ Reported by Abu Dawood (1109), Ibn Maajah (3600) and At-Tirmidhee (3774) from the narration of Buraidah bin Al-Haseeb ﷺ; At-Tirmidhee said it was "hasan ghareeb." It is also found in Musnad Ahmad (22995).

² Reported by Ahmad in al-Musnad (17562) and Ibn Maajah (3666) from the narration of Ya'laa bin Marrah Al-Aamiree ﷺ with the wording: "**A child is a cause for miserliness and cowardice.**" For its complete references and a critical analysis of the narration refer to the Musnad of Imaam Ahmad. The Prophet's ﷺ statement: "**A child is a cause for miserliness and cowardice**" means that they are a source for miserliness and cowardice, i.e. they cause a person to feel miserly and cowardly and call him to that. So because of his children, he feels stingy with his money and abandons Jihaad out of fear of dying.

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What is meant by the word *majbanah* (cause of cowardice) is when one fears Jihaad because he is afraid of dying. The word *mabkhalah* (cause of miserliness) is when one refrains from giving charity because he wants to spend the money on his children instead.

The prophets and righteous people would supplicate for offspring.

An example of the supplication of the prophets is the invocation of Zakariyyaa. Allaah says:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ
لِي مِنْ لِذْنِكَ ذُرْيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

"At that time Zakariyyaa invoked his Lord saying: 'O my Lord! Grant me from You a good offspring. You are indeed the All-Hearer of invocation.'" [Surah Aali 'Imraan: 38]

And from the supplication of the righteous people is that which is found in Allaah's saying:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَذُرْيَّاتِنَا فُرَّةً أَعْثِنْ وَاجْعَلْنَا لِلْمُتَقِّنِ إِمَاماً

"And those who say: 'Our Lord! Bestow on us from our wives and our offspring a comfort for our eyes, and make us leaders of the pious (i.e. those who have Taqwaa).'" [Surah Al-Furqaan: 74]

The Benefit of a Righteous Child

A righteous child is a blessing from Allaah. The Prophet ﷺ said: **"When the son of Aadam dies, his (good) deeds come to an end except for three: A recurring charity, a knowledge that is beneficial or a righteous child that supplicates for him."** [Reported by Muslim] ³

The Prophet ﷺ also said: **"Indeed a man may ascend a level in Paradise and ask: 'How did this happen?' So it will be said to him: 'By your child's asking forgiveness for you.'"** [Reported by Ahmad and Ibn Maajah] ⁴

The Prophet ﷺ also said: **"There are seven things of which their reward continue to pass on to the servant after he dies while he is in his grave: He who taught some knowledge, or allowed a river to flow, or dug a well, or planted a date-palm tree, or built a masjid, or bequeathed a *mus-haf*, or left behind a child that seeks forgiveness for him (from Allaah) after he dies."** [A sound hadeeth reported by Ibn Maajah and Ibn Khuzaimah] ⁵

³ Reported by Muslim (1631), Abu Dawood (2880), At-Tirmidhee (1376), Ibn Maajah (242) and An-Nasaa'ee (3651) from the narration of Abu Hurairah ؓ; It can also be found in the *Musnad* of Imaam Ahmad (8844)

⁴ Reported by Ahmad in *al-Musnad* (10610) and Ibn Maajah (3660)

⁵ Reported by Abu Nua'im in *al-Hilyah* (2/344), al-Bayhaqee in *al-Jaami' Li-Shu'ab-il-Eemaan* (5/122-123, no. 3175) and mentioned by Al-Mundhiree in *at-Targheeb wat-Tarheeb* (1/124, no. 113), (1/725, no. 1408), and (3/356-357, after no. 3828) from the narration of Anas bin Maalik ؓ. As for what has been reported by Ibn Maajah (242) and Ibn Khuzaimah in his *Saheeh* (4/121, no. 2490) then it is similar to this one except it is reported by Abu Hurairah ؓ. Al-Bayhaqee mentioned this narration in *al-Jaami' Li-Shu'ab-il-Eemaan* (3174) before the hadeeth of Anas ؓ. The wording as found in the report of Ibn Maajah is: On the authority of Abu Hurairah ؓ, Allaah's Messenger ﷺ said: **"Verily, the actions and good deeds that remain with a believer after his death are: A knowledge he taught and spread, a righteous child he left behind, a *mus-haf* he bequeathed, a masjid he built, a house he erected for a wayfarer, a river he allowed to flow, or charity he gave from his wealth in times of**

The Obligation of Raising Children upon Uprightness

So based on this, the fathers and mothers are obligated to focus on raising their children upon uprightness so that they may serve as righteous deeds for them during their lifetime as well as after their death.

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْا أَنفُسَكُمْ وَأَهْلِيْكُمْ نَارًا وَقُوْدُهَا النَّاسُ وَالْحَجَارَةُ

"O you who believe, save yourselves and your families from a Fire whose fuel is humans and stones." [Surah At-Tahreem: 6]

And He says:

وَأَمْرُ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا
نَسْأَلُكَ رِزْقًا تَحْنُ نَرْزُقَكَ وَالْعَاقِبَةُ لِلنَّقْوَى

"And enjoin prayer on your family and be patient in offering it. We do not ask you for any provision, (rather) We provide for you, and the good end is for those with Taqwaa." [Surah TaHa: 132]

Ibn 'Umar رضي الله عنهما reported that the Prophet ﷺ said: "Each of you is a shepherd and responsible for his flock. The leader (Imaam) is a shepherd and responsible for his flock. A man is a shepherd to his family and responsible for his flock. A woman is a shepherd to her husband's home and responsible for her flock. A servant is a shepherd to the wealth of his master and responsible for his flock. So each of you is a shepherd and responsible for his flock." [Agreed Upon] ⁶

health and during his life. These (deeds) will stick with him after his death."

⁶ Reported by Al-Bukhaaree (2554), Muslim (1829) and Ahmad in al-Musnad (4495).

The Prophet ﷺ said: “**Order your children to pray when they are seven years old and beat them to it (if they refuse) when they are ten. And separate them in their beds.**” [Reported by Abu Dawood] ⁷

'Abdullaah bin 'Amr reported that the Prophet ﷺ said: “**It is sufficient sin for a man that he neglects those whom he supports.**” [Reported by Abu Dawood] ⁸

⁷ Reported by Abu Dawood (495) and Ahmad in *al-Musnad* (6689) from the narration of 'Abdullaah bin 'Amr ﷺ

⁸ Reported by Abu Dawood (1692), An-Nasaa'ee in *al-Kubraa* (9132) Ahmad in *al-Musnad* (6495) and a similar narration by Muslim (996) with the wording: “**It is sufficient sin for a man that he withholds from (giving to) those he is in charge of supporting.**”

Guidance is of Two Types

Many people do not abide by the measures that will aid them in properly raising their children. Nor do they offer the means by which their children can grow up upon Taqwaa and love for what is good. So their children fall into disobedience due to the harm they encounter from people.

Guidance is of two types:

1. Guidance in the form of Directing, Instructing and Clarifying:

This is something that is necessary and requested of everyone. It is the act of leading people towards good and inciting them to do good deeds and to abandon evil deeds. It is what is mentioned in Allaah's statement:

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

"And indeed you (O Muhammad) guide to a straight path."
[Surah Ash-Shoora: 52]

2. Guidance in the form of Granting, Inspiring and Accepting:

It is only Allaah who could grant this type of guidance for indeed He is the One who guides whom He wills by His Mercy. Allaah says:

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

"Verily, you (O Muhammad) cannot guide (those) whom you love, rather it is Allaah who guides (those) whom He wills. And He knows best those who are guided." [Surah Al-Qasas: 56]

And He says:

إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ

"Your duty is only to convey (the message)." [Surah Ash-Shooraa: 48]

And He says:

لَيْسَ عَلَيْكَ هُدًاهُمْ وَلَكُنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

"Not upon you (O Muhammad) is their guidance, rather (it is) Allaah who guides whom He wills." [Surah Al-Baqarah: 272]

Practical Steps to take when Raising Children

1. We should Begin by first Rectifying Ourselves:

Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوْا أَنفُسَكُمْ وَأَهْلِكُمْ نَارًا

"O you who believe, save yourselves and your families from a Fire." [Surah At-Tahreem: 6]

The uprightness of the father and the mother is from the clearest of things that will assist one in achieving the proper upbringing of his children. This is since they serve as role models and children follow their fathers and mothers. A son imitates his father while a daughter imitates her mother. Allaah says:

وَالَّذِينَ آمَنُوا وَأَتَبْعَثُهُمْ بِإِيمَانِ الْحَقَّنَا
بِهِمْ دُرُّبَيْهِمْ وَمَا أَنْتَاهُمْ مِنْ شَيْءٍ

"And those who believe and whose offspring follow them in Faith – to them We shall join their offspring, and We shall not decrease the reward of their deeds in the least." [Surah At-Toor: 21]

2. Choosing the Mother (i.e. one's wife):

If someone wishes to produce ripe fruits, he will indeed search for the land that is most fertile. One of the great aspects of wisdom behind getting married is to produce righteous offspring that will worship Allaah and serve as a provision for their parents. The Prophet ﷺ said: **"Marry women that are loving and fertile for indeed I will outnumber the nations through you."** [Reported by Abu Dawood]⁹

⁹ Reported by Abu Dawood (2050) and An-Nasaa'ee (3227) from the narration of Ma'qal bin Yassaar and authenticated by Ibn Hibbaan (4056 and 4057). The hadeeth was also reported by Ahmad in al-

Furthermore, the Prophet ﷺ clarified the people's standards when seeking a partner for marriage, saying: **"A woman is married for four (reasons): Her wealth, her lineage, her beauty and her religion. So choose the woman with (good) religious qualities, may your hand be covered in dust."**¹⁰

Allaah says:

فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ

"Therefore the righteous women are devoutly obedient and guard in the husband's absence what Allaah orders them to guard." [Surah An-Nisaa: 34]

The devoutly obedient (Qaanitaat) here refers to those women obey their husbands – by guarding their honor, wealth and lives in their absence.

The Prophet ﷺ warned about (marrying) a beautiful woman from a bad origin, saying: **"Beware of the green manure."** The Companions asked: "What is the green manure?" He ﷺ said: **"A beautiful woman of bad origin (i.e. upbringing)."** [Reported by Ad-Daaraqutnee]¹¹

On the other hand, he ﷺ praised a woman with good religious qualities, saying:

Musnad (12613) and *Ibn Hibbaan* (4028) from the narration of Anas bin Maalik ﷺ.

¹⁰ Reported by Al-Bukhaaree (5090), Muslim (1466), Abu Dawood (2047), An-Nasaa'ee (3230) and Ahmad in *al-Musnad* (9521)

¹¹ Reported by Ad-Daaraqutnee in *al-Afraad* from the narration of Abu Sa'eed in *marfoo'* form. Al-'Ajaloonee mentioned it in *Kashf-ul-Khafaa* (1/319, no. 855). What it means is that it is disliked to marry a corrupt woman since a woman with bad roots will affect her child negatively. The basis (for the similitude) is that crops grow upon manure that is placed in a dirty area. So the outward appearance of the crops appears nice but the inner appearance of the manure is vile and rotten. The word *diman* is the plural of the word *dimnah*, and that refers to manure (i.e. fertilizer).

"Shall I not inform you of the best treasure that a man gathers – A righteous wife." [Reported by Al-Haakim] ¹²

And he ﷺ said: **"Choose for your seeds (a good mother), for indeed breeding is a strategy."** [Reported by Ibn Maajah] ¹³

This is from the rights that a child has over his father – that he picks a good mother for him.

A man once came to 'Umar bin Al-Khattaab ﷺ complaining about his son being undutiful to him. He had brought his son with him and began blaming him for his disobedience, so the son asked: "Doesn't a son have a right over his father also?" 'Umar said: "Of course." The son said: "Then what is it?" 'Umar ﷺ replied: "That his father carefully chooses a mother for him, that he gives him a good name and that he teaches him the Qur'aan."

At this, the son said: "My father has not done any of these things. As for my mother, she was a black slave woman that used to belong to a Zoroastrian (Majoos). He named me Ju'al and did not teach me even one letter from the Qur'aan." 'Umar ﷺ turned to the man and said: "You came to me to complain about your son being undutiful to you, however, it is you who were undutiful to him before that!"

Abul-Aswad Ad-Du'alee once told his children: "I was good to you when you were children, when you grew up, and also

¹² Reported by Al-Haakim in *al-Mustadrak* (2/363, no. 3281) from the narration of Ibn 'Abbaas ﷺ.

¹³ Reported by Ibn Maajah (1968) from the narration of 'Aa'ishah, may Allaah be pleased with her, with the wording: **"Choose (a good mother) for your seeds, marry the suitable ones (among women) and wed (your children) to them."** It is also reported with the wording: **"And look into which source you place your child for indeed breeding is a strategy."** This hadeeth was transmitted by Al-Qadaa'ee in *Musnad-ush-Shihaab* (1/370, no. 638) from the narration of Ibn 'Umar ﷺ. Also see *Kashf-ul-Khafaa* (1/358, no. 960).

before you were born." They asked: "And how is it that you were good to us before we were born?" He said: "I chose for you a mother through whom you would not be mistreated."

Ar-Riyaashee would recite this same theme in the following poetic verses:

"The first good thing I did for you was my choosing (for you) an honorable woman of noble descent and clear virtue."

The Wife Searching for a Righteous Husband:

Just as a husband should look for a righteous wife, so too should a woman look to choose a righteous husband. Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that the Messenger of Allaah ﷺ said: "**If someone should come to you whose religion and character you are pleased with, marry (your daughter) off to him. If you do not do so, there will be mischief in the land and widespread corruption.**"¹⁴

Based on this, we see that the firm foundation that a potential couple should base their selection of one another should be that of: Religion and Character. This is what will bring about a correct and proper upbringing for children.

On the wedding night when the groom consummates the marriage, it is recommended for him to say: "**O Allaah, I ask you for her good and the good that she was molded upon**"

¹⁴ Reported by At-Tirmidhee (1085) from the narration of Abu Haatim Al-Muznee, and he said: "This is a *hasan ghareeb* hadeeth." Abu Haatim Al-Muznee was a Companion. No other hadeeth is known to have been reported by him on the Prophet ﷺ except this hadeeth. Abu Dawood also mentioned it in *al-Maraaseel* (224) but according to him, Abu Haatim Al-Muznee is a Taabi'ee. The hadeeth also has a supporting witness in the hadeeth of Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ with the wording: "**If someone whose religion and character you are pleased with proposes marriage to you (i.e. your daughter), then marry (her) off to him. If you fail to do so, there will be mischief in the land and widespread corruption.**" [Reported by At-Tirmidhee (1084) and Ibn Maajah (1967)]

whilst placing his hand upon her head. He should also pray two rak'aat with her.¹⁵

3. Mentioning the Name of Allaah upon Intercourse:

One of the measures that will assist you in achieving righteous offspring is supplicating (to Allaah) at the time of intercourse.

Ibn 'Abbaas reported that the Messenger of Allaah said: "**If one of you were to say at the time of having intercourse with his wife: 'In the Name of Allaah, O Allaah, protect us from the Devil and protect what you bestow upon us (of offspring) from the Devil', and then it is ordained that you should have a child (on that occasion), he (i.e. Satan) will not bring harm to him.**" [Agreed Upon]¹⁶

In the narration of Al-Bukhaaree, it reads: "**No devil will ever be able to harm him.**"¹⁷

There is a difference of opinion amongst the scholars on the issue of specifying an exact meaning to the word "**Harm**":

1. The Devil will not be able to overpower him due to the blessing of Allaah's Name being mentioned at the time of intercourse.
2. The Devil will not be able to possess him.

¹⁵ Reported by Al-Haakim in *al-Mustadrak* (2/202, no. 2757); 'Abdullaah bin 'Amr reported that Allaah's Messenger said: "**If one of you obtains a slave-girl or a wife or a riding beast, he should take hold of her forelock, supplicate for blessings and say: 'O Allaah, I ask You for her good and the good that she was molded upon. And I seek refuge in You from her evil and the evil that she was molded upon.**" Al-Haakim authenticated it and Adh-Dhahabee agreed.

¹⁶ Reported by Al-Bukhaaree (141), Muslim (1434), Abu Dawood (2161), At-Tirmidhee (1092) and Ibn Maajah (1919)

¹⁷ Reported by Al-Bukhaaree (5165, 6388 & 7396), Muslim (1434) and Abu Dawood (2161)

3. The Devil will not be able to cause harm to his body (i.e. physically).
4. Ibn Daqeeq Al-'Eid said: "It is likely that he will not be able to harm him in his Religion as well. Ad-Dawoodiee said: 'The meaning of '**will not bring harm to him**' is that the Devil will not be able to test him as regards to his religion thus taking him to disbelief. It does not mean that this child will be protected from committing sins.'" ¹⁸

So the intended meaning is that Allaah will protect this newborn from the contact and harm of the Devil due to the blessing of this remembrance (i.e. the mentioning of Allaah's Name), which the Prophet ﷺ instructed us to say.

Also from the things that have a connection with a child's health and proper upbringing is:

4. A Mother Taking Care of Herself during the Stages of Pregnancy:

A mother must not intake anything that will cause harm to her pregnancy or result in the disfigurement of her fetus. Such things include:

1. Medication, remedies and x-rays,
2. Hard labor,
3. Smoking on the part of the mother or father,
4. Illegal drugs and intoxicants, for a child will be born addicted to these drugs since the fetus is nourished by what its mother consumes.

¹⁸ *Fat'h-ul-Baaree* of Ibn Hajar (9/285-286, no. 5165)

Announcing the Good News at the Time of Birth:

If a Muslim is blessed with a newborn child, it is prescribed for him to proclaim the good news at the time of birth. The good tidings can also be that of the coming of a newborn at the time of its birth, as Allaah says:

يَا زَكْرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى

"O Zakariyyaa, verily We give you the glad tidings of a son whose name will be Yahyaa." [Surah Maryam: 7]

And He says:

فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ

"So We gave him (i.e. Ibraaheem) the glad tidings of a forbearing boy (i.e. Isma'eel)." [Surah As-Saaffaat: 101]

And He says:

وَبَشَّرْنَاهُ بِإِسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ

"And We gave him the glad tidings of Ishaaq – a prophet from among the righteous." [Surah As-Saaffaat: 112]

Allaah says:

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ أَسْمُهُ
الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيلًا فِي الدُّنْيَا وَالآخِرَةِ وَمِنَ الْمُقْرَبِينَ

"Remember when the angels said: 'O Maryam! Verily, Allaah gives you the glad tidings of a Word from Himself (i.e. the word 'Be'). His name will be the Messiah, 'Eesaa son of Maryam, distinguished (with honor) in this world and in the Hereafter.'"
[Surah Aali 'Imraan: 45]

The Prostration of Thankfulness:

At the time of receiving a blessing, it is prescribed for a Muslim to prostrate to Allaah out of thankfulness. The prostration of thankfulness (*Sujood-ush-Shukr*) is legislated in the Religion. In fact, it is something that is highly recommended to do when a blessing is received or a calamity is repelled.

It is done by performing a single prostration, just like the prostration of recitation.

When something would befall the Prophet ﷺ that made him happy, he would fall to the ground in prostration out of thanks to Allaah. [Reported by Abu Dawood] ¹⁹

The Prophet ﷺ said: "I indeed asked my Lord and interceded for my ummah, so He granted me a third of my ummah. Hence I fell prostrate to my Lord. Then I raised my head and asked my Lord for my ummah, so He granted me another third of my ummah. Hence I fell prostrate to my Lord out of gratefulness. Then I raised my head and asked my Lord for my ummah, so He granted me the last third. Hence I fell prostrate to my Lord." [Reported by Abu Dawood from the narration of Sa'ad bin Abbee Waqqaas ﷺ] ²⁰

Abu Bakr As-Siddeeq ؓ prostrated out of thankfulness (to Allaah) when news reached him that Yamaamah was conquered by the Muslims. ²¹

Ka'ab bin Maalik ؓ also prostrated when he received the good news that Allaah accepted his repentance. ²²

¹⁹ Reported by Abu Dawood (2774), Ibn Maajah (1394) and At-Tirmidhee (1578) from the narration of Abu Bakrah ؓ; Also see *Zaad-ul-Ma'aad* of Ibn Al-Qayyim (1/348-350)

²⁰ Reported by Abu Dawood (2775)

²¹ Reported by Al-Bayhaqee in *as-Sunan-ul-Kubraa* (2/371, no. 3940)

²² Reported by Al-Bukhaaree (4418) and Muslim (2769)

5. The Virtue of Raising Daughters in Islaam:

How extremely unfortunate it is what some people do today, which is that when they are informed that they are having a girl, they show discontent with it. This action was one of the characteristics of the people of the Days of Ignorance whom Allaah condemned when He said:

وَإِذَا بُشِّرَ أَهْدُهُمْ بِالأنثىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كظيمٌ يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيْمُسِكُهُ عَلَىٰ هُونٍ أَمْ يَدْسُسُهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

"And when one of them is given the news of (the birth of) a female (i.e. daughter), his face becomes dark while he is filled with inward grief! He hides himself from the people because of the bad news he has received. Shall he keep her with dishonor or bury her (alive) in the ground? Certainly, evil is their decision!" [Surah An-Nahl: 58-59]

A person does not know where goodness lies. Allaah says:

فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوَا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

"If you dislike them, it may be that you dislike a thing through which Allaah brings about a great deal of good." [Surah An-Nisaa: 19]

This is the case with daughters – there may be much good in them for the servant of Allaah in this life and the Hereafter. So disliking them is a sufficient indication that one dislikes what Allaah is pleased with for him.

Some people treat their poor wives bad just because they gave birth to a daughter. One may even go so far as to desert her, divorce her or maltreat and condemn her.

Doesn't he fear that Allaah will punish him for oppressing her? Stop and assess your intellect! Is control of your child's gender

in her hand or in the Hand of the One who created her? Isn't resenting, objecting and being displeased (with Allaah's Decree) a form of transgression against His Divine Nature.

Furthermore, one should keep in mind that Allaah gave daughters to those more honorable than you in the sight of Allaah, such as Loot and Shu'aib, peace be upon them. And none of the Prophet Muhammad's sons lived to the age of adolescence, however Allaah blessed him through his daughter Faatimah and her offspring.

An Extraordinary Story:

An Arab man who went by the kunyah Abu Hamzah Ad-Dubbee had married a woman and hoped that she would give birth to a boy for him. Instead, she delivered a girl, so he deserted the tent where his wife was out of intense anger over the fact that she gave birth to a girl and went to live in another place. One day he passed by her tent and heard her playing with her daughter saying:

'Why doesn't Abu Hamzah come to us
He stays in the house next door to us
Angry that we don't deliver sons for him
By Allaah, this is not in our hands
Rather, we only accept what is given to us
We, much like the earth, are farmland
We simply produce what they plant in us.'

Upon hearing this, Abu Hamzah was overcome by fatherly compassion and entered the home and kissed the head of his wife and daughter.'²³

Islaam makes Raising Daughters a Way to Enter Paradise:

Jaabir bin 'Abdillaah ﷺ reported: "I heard the Messenger of Allaah ﷺ say: '**Whoever has three daughters whom he provides**

²³ Al-Bayaan wat-Tabyeen (1/108)

shelter for, shows mercy to, supports and marries off, Paradise becomes absolutely binding for him. It was said: 'What if they are two (daughters)?' He ﷺ said: '**Even if it's two.**'"²⁴

Anas ﷺ reported that the Messenger of Allaah ﷺ said: "**Whoever supports (i.e. raises) two girls until they reach adolescence (and get married), he will come on the Day of Judgement (like this) – him and I**" and he interlaced his fingers.²⁵

In another wording it states: "**He and I will enter Paradise like this**" and he motioned with his index and middle finger.²⁶

The Virtue of Raising One Daughter:

Ibn 'Abbaas ﷺ reported that the Messenger of Allaah ﷺ said: "**Whoever has a female (daughter) and doesn't bury her alive nor scorn her nor give preference to his male child over her, Allaah will admit him into Paradise.**" [Reported by Abu Dawood]²⁷

The following hadeeth has also been reported on the virtue of raising two daughters or two sisters: Anas bin Maalik ﷺ reported that the Messenger of Allaah ﷺ said: "**Whoever supports (i.e. raises) two daughters or three, or two sisters or three, until they become independent or he dies before them, he and I will be in Paradise like this**" and he pointed with his middle and index finger.²⁸

²⁴ Reported by Ahmad in *al-Musnad* (22/150, no. 14248) and Al-Bukhaaree in *al-Adab-ul-Mufrad* (78)

²⁵ Reported by Muslim (2631) and At-Tirmidhee (1915)

²⁶ Reported by Al-Bukhaaree in *al-Adab-ul-Mufrad* (894) and Al-Haakim in *al-Mustadrak* (4/196, no. 7350) who authenticated it and Adh-Dhahabee agreed.

²⁷ Reported by Abu Dawood (5146) and Ahmad in *al-Musnad* (3/426, no. 1957)

²⁸ Reported by Ahmad (19/480-481, no. 12498) and Ibn Hibbaan in his *Saheeh* (2/191, no. 447) and the wording is from him.

What is meant by "**become independent**" is when one of the daughters no longer requires his support and supervision.

Ibn Battaaal, may Allaah have mercy on him, said: "It is a duty upon whoever hears this hadeeth to act upon it so that he may become a companion of the Prophet in Paradise. There is no position in the Hereafter greater than this." ²⁹

6. Saying the Adhaan in the Ear of the Newborn:

From the religious practices that a Muslim should abide by is: Saying the Adhaan in the ear of the newborn.

Abu Raaf'i reported from his father, may Allaah be pleased with them both, that he said: "I saw the Messenger of Allaah ﷺ say the call to prayer (Adhaan) in the ear of Al-Hasan bin 'Alee when Faatimah gave birth to him." [Reported by Abu Dawood]³⁰

An-Nawawee, may Allaah have mercy on him, said: "A group amongst our members (i.e. Shaafi'ee scholars) held that it is recommended to say the Adhaan in the child's right ear and the Iqaamah in his left ear."

Ibn Al-Qayyim, may Allaah have mercy on him, said: "The secret meaning behind the Adhaan (in the ear), and Allaah knows best, is that the first sound that should resonate in the ears of a human being are these words which consist of magnification and glorification of the Lord as well as the testimony of Faith, which is the first thing that admits one into

²⁹ *Fat'h-ul-Baaree* (10/536, no. 6005) under the chapter: "The Virtue of the one who supports an Orphan." Ibn Hajar mentioned the statement of Ibn Battaaal while explaining hadeeth (no. 6005) which is: "**I and the caretaker of an orphan will be in Paradise like this**" – and he motioned with his index and middle fingers. According to the hadeeth mentioned here on raising daughters, what applies to a caretaker of orphans also applies to one who raises daughters.

³⁰ Reported by Abu Dawood (5105), At-Tirmidhee (1514) and Ahmad in *al-Musnad* (39/297, no. 23869)

Islaam. So it is like dictating the slogan of Islaam to him upon his entering the world, just as one would dictate the statement of Tawheed to him upon his exiting the world. And it is not something strange to imagine the effect of the Adhaan reaching the infant's heart and impacting it, even though one may not perceive it. This goes along with the other benefits found (in making the Adhaan in the baby's ear) such as the fact that the Devil flees upon hearing the words of the Adhaan being recited."

7. Another Practice a Muslim should Abide by is Tahneek:

Tahneek is the act of chewing a date and then rubbing it over the inner palate of a child's mouth. Abu Moosaa Al-Ash'aree ﷺ reports: "A boy was born to me, so I took him to the Prophet ﷺ. He named him Ibraaheem, performed tahneek on him using a date, and invoked blessings on him." ³¹

Asmaa bint Abbee Bakr, may Allaah be pleased with her, reported that when she gave birth to 'Abdullaah bin Az-Zubair she said: "I went to the Messenger of Allaah and placed him (i.e. the child) in his lap. He then called for a date and chewed it. Then he spat into his mouth. So the first thing that entered his body was the saliva of Allaah's Messenger ﷺ. The Prophet ﷺ then performed tahneek on him with a date, supplicated for him, and invoked blessings on him." ³²

The tahneek should be performed immediately after birth. The reason for this is so that the child can become accustomed to eating and become strengthened by it. Ibn Hajar said: "Priority should be given to ripe dates. If one is not able to find them, then he may use moist dates. If not, then something sweet. And the honey of a bee is better than anything else." ³³

³¹ Reported by Al-Bukhaaree (5467 & 6198) and Muslim (2145); It is also found in Musnad Ahmad (32/341, no. 19570) with additions from his son, 'Abdullaah.

³² Reported by Al-Bukhaaree (3909 & 54609), Muslim (2146) and Ahmad in his Musnad (44/504, no. 26938)

³³ Fat'h-ul-Baaree (9/728) under the "Book of 'Aqeeqah"

Amongst the evidences for the legislation of performing tahneek at birth and the recommendation of doing it to a newborn is the statement of Anas bin Maalik رضي الله عنه who reported:

"Abu Talhah رضي الله عنه had an infant son who was very sick. One day when he went outside, the child died. Upon his return, he asked: 'How is my son?' Umm Sulaim (his wife) replied: 'He is quieter than he has ever been.' Then she brought him his supper and he ate. He then slept with her and when he had finished, she told him: 'Bury the child.'

The next morning Abu Talhah went to Allaah's Messenger صلوات الله عليه وآله وسالم and informed him of what had happened. He رضي الله عنه asked: '**Did you have relations last night?**' He said: 'Yes.' He رضي الله عنه replied: '**O Allaah, bestow Your blessings on them as regards to that night of theirs.**' Later on, she (Umm Sulaim) gave birth to a boy so she went to the Prophet صلوات الله عليه وآله وسالم and sent with her child some dates. When the Prophet صلوات الله عليه وآله وسالم took hold of the child, he asked: '**Is there something with him?**' They said: 'Yes, dates.'

So he رضي الله عنه took them and chewed them. Then he took them out of his mouth, placed them in the mouth of the child and rubbed them on his inner palate (i.e. tahneek). He then named him 'Abdullaah.' ³⁴

An-Nawawee, may Allaah have mercy on him, said: "The scholars have unanimously agreed on the recommendation of performing tahneek on the newborn at the time of its birth."

8. Giving the Newborn a Good Name and Kunyah:

From the rights that a child has over his father is that he give him a good name. In a hadeeth reported by Abu Dawood, the Prophet صلوات الله عليه وآله وسالم said: "**You will indeed be called on the Day of**

³⁴ Reported by Al-Bukhaaree (5470) and Muslim (2144)

Judgement by your names and the names of your fathers, so choose good names (for yourselves)." ³⁵

'Aa'ishah, may Allaah be pleased with her, reported that the Prophet ﷺ would change bad names. [Reported by At-Tirmidhee] ³⁶ He ﷺ changed the name of Abu Bakr bin 'Abdil-Ka'bah to 'Abdullaah. ³⁷

'Abdur-Rahmaan bin 'Awf's name used to be 'Abd-ul-Ka'bah until the Prophet ﷺ changed it to 'Abdur-Rahmaan. ³⁸ He ﷺ also changed the name of 'Aasiyah bint Thaabit bin Abil-Aqlah to Jameelah. ³⁹

The Prophet ﷺ said: "**Indeed, the most beloved of your names to Allaah are 'Abdullaah and 'Abdur-Rahmaan.**" [Reported by Muslim] ⁴⁰

And he ﷺ said: "**Name yourselves (with) the names of the prophets. The most beloved of names to Allaah are 'Abdullaah and 'Abdur-Rahmaan. The most truthful are Haarith and Hammaam. And the most repugnant are Harb and Murrah.**" ⁴¹

³⁵ Reported by Abu Dawood (4948) from the narration of Abud-Dardaa and by Ahmad in *al-Musnad* (36/23, no. 21693)

³⁶ Reported by At-Tirmidhee (2839)

³⁷ 'Aa'ishah, may Allaah be pleased with her, reported: "The name that his family would call him was 'Abdullaah, however he was predominantly known as 'Ateeq.' See *Siyar A'l'aam an-Nubala* (pg. 8)

³⁸ *Al-Isti'yaab* of Ibn 'Abdil-Barr (pg. 442-443, no. 1530); Also see *Tah'dheeb-ul-Kamaal* (17/324, no. 3923)

³⁹ *Al-Isti'yaab* (pg. 881, no. 3245); She was the sister of 'Aasim bin Thaabit bin Abil-Aqlah and the wife of 'Umar bin Al-Khattaab ﷺ. She took the *kunyah* of Umm 'Aasim due to her son 'Aasim bin 'Umar bin Al-Khattaab. Her name used to be 'Aasiyah, so Allaah's Messenger ﷺ changed it to Jameelah. Also see what has been reported in *Saheeh Muslim* (2139). **Translator's Note:** The name 'Abdul-Ka'bah means "Slave of the Ka'bah" which denotes polytheism while the name 'Aasiyah means "The Disobedient one."

⁴⁰ Reported by Muslim (2132) and At-Tirmidhee (2833 & 2834) from the narration of Ibn 'Umar ﷺ

⁴¹ Reported by Abu Dawood (4950) and An-Nasaa'ee (3565) from the narration of Abu Wahb Al-Jashmee ﷺ; Muslim also reported it (2135)

Sa'eed bin Al-Musayyib reported that the Prophet ﷺ once asked his father: "**What is your name?**" He said: "Hazn (i.e. rough)." So the Prophet ﷺ said: "**Rather, you are Sahl (i.e. ease.).**" He replied: "I will not change a name that my father gave me."⁴² Ibn Al-Musayyib said: "So hardship (i.e. grief) did not cease to be with us after that."

Ibn Battaaal said: "This hadeeth shows that the command to pick a good name and to change a person's name to a better one is not obligatory⁴³ but rather recommended."

This also applies to names that contain self-commendation in them. Abu Hurairah رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported that Zainab's name used to be Barrah (i.e. pious) and it was said: 'She is praising herself.' So Allaah's Messenger ﷺ named her Zainab. [Reported by Al-Bukhaaree and Muslim]⁴⁴

Juwairiyah's name was also Barrah so Allaah's Messenger ﷺ changed it to Juwairiyah. He ﷺ would hate that it be said that he left from the presence of Barrah (i.e. the pious one)."⁴⁵

Ibn Al-Qayyim, may Allaah have mercy on him, mentioned that: "Names have an effect on the things they identify and vice-versa in terms of beauty and repulsiveness and lightness and heaviness, as the saying goes:

'It is very rare that your eyes see someone with a nickname
Whose identity, if you think about it, is found in his nickname.'"⁴⁶

from Al-Mugheerah bin Shu'bah in *marfoo'* form with the wording:
"Indeed, they would name themselves after their prophets and righteous people that came before them."

⁴² Reported by Al-Bukhaaree (6190) and a similar narration was transmitted by Abu Dawood (4956)

⁴³ *Fat'h-ul-Baaree* (10/705, no. 6190)

⁴⁴ Reported by Al-Bukhaaree (6192) and Muslim (2141)

⁴⁵ Reported by Muslim (2140) from the narration of Ibn 'Abbaas رَضِيَ اللَّهُ تَعَالَى عَنْهُ

⁴⁶ *Zaad-ul-Ma'aad* of Ibn Al-Qayyim (2/307)

Iyaas bin Mu'aawiyah, may Allaah have mercy on him, and others would be able to see a person and say: "His name should be such and such" and they would hardly ever be wrong.

'Umar bin Al-Khattaab ﷺ once asked a man his name, so he replied: "Jamrah (i.e. hot coal)." Then he asked: "What is your father's name?" He replied: "Shihaab (i.e. flame)." Then he asked: "From what tribe?" He replied: "From Al-Huraqah (i.e. Incineration)." He then asked: "And where is your home?" He replied: "In Harrat-un-Naar (i.e. the lava fields)." He then asked: "And where do you live?" He replied: "In Dhaat-ul-Ladhaa (i.e. the place of flames)." So 'Umar said: "Go for your home is on fire." So he went and found it to be like he said.⁴⁷

Likewise the Prophet ﷺ interpreted the name of Suhail to mean the *suhoolah* (ease) of their affair on the Day of Hudaibiyah, and the matter turned out that way.⁴⁸

The Kunyah:

As for a *kunyah*, if it is good, it can have an effect on an individual. It also serves as an honor to the one holding it. A poet once said:

"I use his *kunyah* when calling him in order to honor him,
And I don't use his *laqab* (ascription) since that is shameful."

A *kunyah* is an appellation that is preceded by either an *Abu* or an *Umm*, such as *Abu* so and so or *Umm* so and so. A *laqab* (i.e. nickname) is a term by which one comes to understand a specific description about a person. In most cases, it is used for negative reasons so this is why a *kunyah* is considered an honorable appellation even for a child.

⁴⁷ Reported by Maalik in *al-Muwatta* (2/454, no. 1871) and mentioned by Ibn Al-Qayyim in *Zaad-ul-Ma'aad* (2/308)

⁴⁸ Refer to *Saheeh Al-Bukhaaree* (2731 and 2732) in which can be found the Prophet's statement to Suhail: "**Your affair has indeed become simplified (*sahula*) for you.**"

The Prophet ﷺ referred to Abu 'Umair by his kunyah even when he was young, as he ﷺ would joke with him saying: "**O Abu 'Umair, what happened to the nughair?**"⁴⁹

'Umar bin Al-Khattaab ﷺ said: "Hasten to give kunyahs to your children before bad nicknames are given to them."⁵⁰

9. The 'Aqeeqah (Sacrificial Offering):

After that a Muslim should offer a sacrifice on behalf of his child. This is something recommended. Some scholars hold the view that it is obligatory. The offering is two sheep for a male and one for a female. It should be offered either on the seventh day, the fourteenth day or the twenty-first day. Or it may be done any day after that.

Proofs for the prescription of the 'Aqeeqah: The Prophet ﷺ said: "**Every child is held at ransom by his 'aqeeqah. A sacrifice should be offered on his behalf on his seventh day. (On this day), his hair should (also) be cut and he should be given a name.**"⁵¹

There is a difference of opinion on the Prophet's ﷺ statement: "**held at ransom by his 'aqeeqah.**"

Imaam Ahmad said: "It means that if he dies as a child and an 'aqeeqah (sacrifice) is not offered on his behalf, he will not (be able to) intercede for his parents."

⁴⁹ Reported by Al-Bukhaaree (6129 and 6203), Muslim (2150), An-Nasaa'ee in *al-Kubraa* (9/132, no. 10092) and Ahmad in *al-Musnad* (19/185, no. 12137) from the narration of Anas bin Maalik ﷺ.

Translator's Note: A *nughair* is a small bird.

⁵⁰ *Al-Adaab-ush-Shar'iyyah* of Ibn Muflih (1/480)

⁵¹ Reported by Abu Dawood (2838) and the wording is from him, Ibn Maajah (3165), At-Tirmidhee (1522) and An-Nasaa'ee (4220) from the narration of Samurah bin Jundub ﷺ. Also see *Musnad Ahmad* (33/271, no. 20083)

It has been reported on Qataadah also that he said the child will be prevented from interceding for his parents. Meaning: His being brought up in a good manner and his being preserved is dependent and held up until a sacrifice is offered on his behalf. Ibn Al-Qayyim said: "So therefore the 'aqeeqah serves as a ransom and a means of liberation for him from the detainment and imprisonment of the Devil."

Al-Khattaabee said: "The people have differed with regard to this. However, the best of what has been stated on this issue is the saying of Imaam Ahmad bin Hanbal, may Allaah have mercy on him, when he said: 'This refers to the intercession, meaning that if no sacrifice is offered on his behalf and he dies while in infancy, he will not (be able to) intercede for his parents.'"⁵²

We would like to point out a few things:

1. There is a difference of opinion on whether offering the sacrifice is obligatory or not. The strongest view, however, is that it is mandatory based on the fact that there are ahaadeeth that show that it was something ordered and there are no other reports that appear to change this ruling.
2. The 'aqeeqah has an effect on the upbringing of a child.
3. It is a way of thanking Allaah for having bestowed the blessing of a child upon you.
4. It is done for boys as well as girls as stated in the hadeeth of Umm Kurz who asked the Prophet ﷺ about the 'aqeeqah to which he replied: "**Two sheep for a boy and one for a girl. And it does no harm to you whether they are males or females.**"⁵³

⁵² 'Awn-ul-Ma'bood Sharh Sunan Abee Dawood; See Musnad-ul-Imaam Ahmad (33/274-275) and Zaad-ul-Ma'aad of Ibn Al-Qayyim (2/297)

⁵³ Reported by Abu Dawood (2835), At-Tirmidhee (1516) and An-Nasaa'ee (4217 and 4218)

The 'aqeeqah takes the same status as any sacrificial offering according to the scholars. Therefore, it is not permissible to sacrifice an animal that limps, nor one with broken bones, nor one that is sick, nor one that is one-eyed. No part of its meat or its skin can be sold. The family should eat from it, give some of it away in charity and also feed people with it.

Another practice that the Prophet ﷺ encouraged is shaving the child's head.

Ibn Al-Qayyim, may Allaah have mercy on him, said: "Abu 'Umar Ibn 'Abdil-Barr said: 'As for shaving the head of a child at the time of the 'aqeeqah, then the scholars would recommend this.'"⁵⁴

'Alee رضي الله عنه said: "The Messenger of Allaah ﷺ performed the 'aqeeqah on behalf of Al-Hasan with one lamb. And he ﷺ said: '**O Faatimah! Shave his head and give charity the weight of his hair in silver.**' She said: 'So I weighed his hair and its weight was a dirham or close to it.'" ⁵⁴

10. Breastfeeding:

Afterward, the mother should focus on breastfeeding the newborn child until the age of weaning.

Natural milk from the mother has a huge effect on the health and upbringing of a child. Allaah instructs the mothers to breastfeed their children for two complete years. This is for those who wish to complete the period of breastfeeding. Allaah says:

وَالْوَالِدَاتُ يُرْضِيْعْنَ أُولَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتَمَّ الرَّضَاعَةُ

⁵⁴ Reported by At-Tirmidhee (1519) from the narration of 'Alee bin Abee Taalib رضي الله عنه

"The mothers shall give suck to their children for two whole years. (That is) for those (parents) who desire to complete the term of suckling." [Surah Al-Baqarah: 233]

The reason for this is due to the fact that an infant senses the affection of its mother when breastfeeding and this is something it needs.

Modern medicine has confirmed that there is a high percentage rate of disease and death for those children that were fed processed milk in their infancy. Natural milk is also advantageous to the mother's health since it aids in mending the uterus after delivery and in recuperating her digestive system.

Islaam also strongly encourages it. This is why it is permitted for a breastfeeding mother to break her fast in Ramadaan if fasting will have a (negative) effect on her breastfeeding.

Perhaps one of the reasons why many children are not affectionately attached to their mothers and why there is such widespread disobedience from them in these times is due to the lack of using natural milk and the high usage of processed milk.

Since breastfeeding has such a profound effect on the child being reared, the Prophet ﷺ prohibited a Muslim from employing a dumb woman for the role of breastfeeding his child.⁵⁵

Ibn Qaasim, may Allaah have mercy on him, said in *Haashiyat-ur-Rawd* commenting on this hadeeth: "This is since breastfeeding has an effect on an individual's nature." Then he said: "Al-Qaadee mentioned that whoever is breastfed from a stupid woman, the child too will come out being stupid. And whoever is breastfed from a woman with bad manners, that will

⁵⁵ Reported by Abu Dawood in *al-Maraaseel* (207) and Al-Bayhaqee in *as-Sunan-ul-Kubraa* (7/464, no. 15682)

pass onto him. And whoever is breastfed from an animal, he will come out senseless, like an animal.”⁵⁶

Ibn Qudaamah, may Allaah have mercy on him, said in *al-Mughnee*: “It is said that breastfeeding impacts personalities.”

So how much more so for those who are fed formula milk which one does not even know the source where it came from let alone who processed it?

11. Supplicating:

No matter how hard the parents work at raising their children, if Allaah does not assist them and grant them success, they will never reap the fruits of their efforts.

This is why you should constantly supplicate and ask Allaah to guide your offspring.

The supplication is one of the main things that will assist you in raising your children. Allaah says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُحِبُّ دَعْوَةَ
الدَّاعِ إِذَا دَعَانِ فَلَيْسُ حَيْبًا لِي وَلَيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

“And when My servants ask you concerning Me, then (respond to them that) I am indeed near. I respond to the invocation of the suppliant when he calls on Me.” [Surah Al-Baqarah: 186]

Among the supplications of the servants of the Most Merciful is:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّيَّتِنَا فَرَّةً أَعْيُنَ وَاجْعَلْنَا لِلنُّقَيْنِ إِمَامًا

⁵⁶ *Haashiyah ar-Rawd-ul-Murabba'* (7/106) of Shaikh 'Abdur-Rahmaan bin Muhammad bin Qaasim

"Our Lord! Bestow on us from our wives and our offspring a comfort to our eyes. And make us leaders for those with Taqwaa." [Surah Al-Furqaan: 74]

Such was the case with the close friend of Allaah, the father of prophets, (Ibraaheem), who would supplicate for his children saying:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبَّ اجْعَلْ هَذَا الْبَدْرَ
أَمِنًا وَاجْبُّنِي وَبَنِيَّ أَنْ تَعْبُدَ الْأَصْنَامَ

"And remember when Ibraaheem said: 'O my Lord! Make this city (i.e. Makkah) one of peace and security, and keep me and my sons away from worshipping idols.'" [Surah Ibraaheem: 35]

And Allaah quotes him (i.e. Ibraaheem) as saying:

رَبَّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمَنْ ذُرِّيَّتِي رَبَّنَا وَتَقْبَلْ دُعَاءَ

"O my Lord! Make me one that establishes the prayer, and (also the same) for my offspring, our Lord, and accept my invocation." [Surah Ibraaheem: 40]

Zakariyaa also supplicated to His Lord:

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبَّ هَبْ
لِي مِنْ لِذُلْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ

"At that time Zakariyaa invoked his Lord, saying: 'O my Lord! Grant me from You a good offspring. You are indeed the All-Hearer of invocations!'" [Surah Aali 'Imraan: 38]

Allaah says:

فَالْ رَبِّ أُوْزَعَنِي أَنْ أَشْكَرَ بِعْمَلَتِكَ الَّتِي أَعْمَلْتَ عَلَيَّ وَعَلَى وَالَّذِي وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلَحْ لِي فِي دُرْرِيَّتِي إِلَيْكَ تُبْتُ إِلَيْكَ وَإِلَيْ مِنَ الْمُسْلِمِينَ

"He says: 'My Lord! Grant me the power and ability that I may be grateful for Your Favor which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to you in repentance, and truly I am one of the Muslims.'" [Surah Al-Ahqaf: 15]

Allaah said about the wife of 'Imraan:

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّي وَضَعَتْهَا أُنْثَى وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَنْ يَكُونُ ذَكْرٌ كَالْأُنْثَى وَإِلَيْ سَمَّيْتُهَا مَرْيَمٍ وَإِلَيْ أَعِدَّهَا يَكَ وَدُرْرِيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ

"Then when she gave birth to her child (i.e. Maryam), she said: 'O my Lord! I have given birth to a female...' – while Allaah knew better what she brought forth – '...And a male is not like a female. I have named her Maryam, and I seek refuge in You for her and for her offspring from the outcast Devil.'" [Surah Aali 'Imraan: 36]

It is recorded in the two Saheeh Collections that the Prophet ﷺ would seek refuge (in Allaah) for Al-Hasan and Al-Husayn, saying: "**I seek refuge (in Allaah) for the two of you through the perfect words of Allaah from every devil and poisonous pest, and from every evil (envious) eye.**"

The Prophet ﷺ said: "**This is how Ibraaheem, my father, would seek refuge (in Allaah) for them – Isma'eel and Ishaaq.**"⁵⁷

⁵⁷ Reported by Al-Bukhaaree (3371), Abu Dawood (4737), Ibn Maajah (3525) and At-Tirmidhee (2060); It is also found in *Musnad Ahmad* (4/20, no. 2112)

It is extremely sad that today many women – and certain fathers – instead of supplicating for their children, when they are mad they supplicate against them! We must avoid supplicating against our children, as the Prophet ﷺ said:

"Do not supplicate against your own selves. Do not supplicate against your children. And do not supplicate against your wealth. Do not correspond with Allaah on an hour in which He is asked something and thus grants it." [Reported by Muslim] ⁵⁸

How many people have supplicated for their children in the early dawn, beseeching and imploring their Lord, the Hearer of invocations and the Responder of those in distress, and so Allaah answered their call and rectified their children and offspring for them? So we should strive to find the proper times in which the supplication is accepted.

Abu Umaamah رضي الله عنه reported: "It was once said to Allaah's Messenger ﷺ: 'Which supplication is most likely to be heard?' He said: '**(That which is done) in the middle of the last part of the night and (that which is done) immediately after the obligatory prayers.**'" [Reported by At-Tirmidhee] ⁵⁹

Abu Hurairah رضي الله عنه reported that the Messenger of Allaah ﷺ said: "**The closest that a servant is to his Lord is when he is prostrating, so supplicate a lot (while prostrating).**" ⁶⁰

You should also strive to supplicate during the other times in which invocations are answered such as on a Friday, while traveling, when fasting and during rain. You should also refrain from doing those things that cause the supplication to not be answered such as consuming the unlawful or things about which there is doubt on as to whether or not they are unlawful.

⁵⁸ Reported by Muslim (3009) from the long narration of Jaabir رضي الله عنه

⁵⁹ Reported by At-Tirmidhee (3499)

⁶⁰ Reported by Muslim (482), Abu Dawood (875) and Ahmad in *al-Musnad* (15/274, no. 9461)

12. Teaching the Child the Statement of Tawheed:

Upon the first indications that a child is beginning to speak, the parents should strive to teach him the Statement of Tawheed by dictating it to him.

Ibn 'Abbaas reported that the Prophet ﷺ said: "**Initiate to your children (that) the first word (they pronounce) be: Laa Ilaaha IllaaAllaah. And at the time of their death, incite them to say: Laa Ilaaha IllaaAllaah.**"⁶¹

Umm Sulaim, may Allaah be pleased with her would dictate to her son, Anas, saying: "Say: There is no deity that has the right to be worshipped except Allaah. Say: I bear witness that Muhammad is the Messenger of Allaah." This was before the age of weaning.⁶²

It should be consistently repeated in front of him. This applies especially to the mother who should do that when playing with him. Then when the child grows up accustomed to it and begins to understand, you should explain it to him so that he understands its meaning.

The child should also be taught that Allaah is One and that He has no partner. He should be taught that Allaah is the Creator, that He is above the heavens, that He ascended over the Throne, that He sees us and knows our state of being, that He hears and sees and that He is Able to do all things.

He should be made accustomed to put his trust in Allaah and to know that He is the One who cures and that we are obligated to love Him and worship Him. The father should also teach his son to love the Prophet and obey him ﷺ. He should relate to him some of his ﷺ characteristics and manners and

⁶¹ Reported by Al-Bayhaqee in *al-Jaami' Li-Shu'ab-il-Eemaan* (11/128, no. 8282); As-Suyootee mentioned it in *al-Laalee-ul-Masnoo'ah* (2/416) as did Ibn 'Arraaq in *Tanzeeh-ush-Sharee'ah* (2/364-365) and they both attributed it to Al-Haakim in *al-Mustadrak*.

⁶² *Siyar A'laam an-Nubala* (2/305)

inform him that he ﷺ would love children and play with them as well as other things that their minds can comprehend.

He should repeatedly ask them: "Who is your Lord? Who is your Prophet? What is your Religion? Where is Allaah?"

The child should learn to have a love for the Companions and righteous people and he should memorize Surah Al-Faatihah, Surah Al-Ikhlaas and the Mu'awadhatain (i.e. Surahs Al-Falaq and An-Naas).

13. Accustoming the Child to have Good Manners and a Righteous Character:

After weaning, the child enters a stage where he is distinguished for having a pure and clean disposition as well as a love for following and imitating. So he is like a soft piece of dough (ready to be molded). Therefore, you must not belittle this stage in their lives and say: "He is young – he doesn't understand!"

"Etiquettes benefit children when they are still young,
But when they are older, they are of no benefit to them,
Verily, if you try to straighten up a small twig, you can do so,
But as for a full-grown tree, you will not be able to mold it,
No matter how hard you try."

So you must familiarize him with the etiquettes of eating, sleeping and greeting. And make him become accustomed to receiving and giving with his right hand as well as to say Al-Hamdu lillaah when he sneezes and Ya'rhamukAllaah when someone else sneezes. He should also be made to get used to the characteristics of honesty and trustworthiness.

'Umar bin Abee Salamat said: "I was a young boy under the care of Allaah's Messenger ﷺ, and my hand would go around the dish when eating. So the Messenger of Allaah ﷺ told me: '**O young lad, mention the name of Allaah, eat with your right**

hand, and eat (from the dish) what is closest to you.' Ever since then I applied these instructions when eating." ⁶³

The child should also be discouraged from evil characteristics such as lying, selfishness and jealousy for one's brothers.

From the things that are binding upon the parents is that they warn their child about the forbidden as the Prophet ﷺ warned Al-Hasan ﷺ from eating out of the charity since he was a member of the Prophet's household and it was not lawful for them to consume charity.

Abu Hurairah ﷺ reported: "Al-Hasan once took a date from the stockpiles of charity and placed it in his mouth. So the Prophet ﷺ said: '**Kakh, Kakh! Throw it away, throw it away. Don't you know that we don't eat from charity?**'" ⁶⁴

'Abdullaah bin Mas'ood ﷺ reported that he once saw one of his sons wearing a garment made out of silk, so he ripped it and said to him: "This is only for women." ⁶⁵

So it is an obligation on the parents to prevent their child from things that are prohibited even if their child is at the age where he is not accountable for his actions. This is since if he is accustomed to doing the unlawful in his youth, he will become attached to it when he gets older and it will be hard for him to stop at that point.

The mother should accustom her daughter to observe modesty and to keep away from the presence of male-strangers as well as to wear clothes that properly cover (her body) and to refrain

⁶³ Reported by Al-Bukhaaree (5376), Muslim (2022) and Ahmad in *al-Musnad* (26/252, no. 16332)

⁶⁴ Reported by Al-Bukhaaree (1491) and Muslim (1069); **Translator's Note:** Ibn Al-Atheer said in *an-Nihaayah* (pg.794): "This is a word used to reprimand and deter a child. It is also said when something is found to be dirty or impure. So it is as if he ﷺ ordered him to spit it out from his mouth. It can either be said as *Kikh* or *Kakh*."

⁶⁵ Reported by Ibn Abee Shaibah in *al-Musannaf* (5/152, no. 24655)

from wearing short garments, which many Muslims are being tested with today.

14. Playing and Having Fun with the Child:

There is no doubt that playing and having fun with one's child has a great effect on his correct and proper upbringing. This is since playing is a part of his life that he should not be deprived of.

So do not trivialize the act of playing with children for you will be clashing against their natures and the dispositions upon which they were created. Instead, participate with them in their games. Play with them and have fun with them to the point that they love you, enjoy your company and heed your advice and guidance. Allaah said to His Prophet ﷺ:

فِيمَا رَحْمَةٌ مِّنَ اللَّهِ لَنْتَ لَهُمْ وَلَوْ
كُنْتَ فَطْأً غَلِيلَظَ القَلْبِ لَا نَقْضُوا مِنْ حَوْلِكَ

"And by the Mercy of Allaah, you dealt with them gently. And had you been severe and harsh-hearted, they would have disbanded from about you." [Surah Aali 'Imraan: 159]

The Prophet ﷺ was the best of people towards his family as he ﷺ said: "**The best of you is he who is best towards his family, and I am the best towards my family.**" [Reported by Al-Haakim] ⁶⁶

The Prophet ﷺ would play and have fun with children. Abu Hurairah رضي الله عنه said: "The Messenger of Allaah ﷺ would stick his

⁶⁶ Reported by At-Tirmidhee (3895) from the narration of 'Aa'ishah, may Allaah be pleased with her, and he said it was a "hasan saheeh" hadeeth; and Ibn Maajah (1977) reported it from Ibn 'Abbaas. As for the narration reported by Al-Haakim from Abu Hurairah رضي الله عنه, then its wording is: "**The best of you is he who is best to his family after me.**" Reported by Al-Haakim in *al-Mustadrak* (3/352, no. 5359) and authenticated upon the standards of Muslim and Adh-Dhahabee agreed.

tongue out to Al-Husayn bin 'Alee ﷺ, so the boy would see the redness of his tongue and become ecstatic." ⁶⁷

'Umar ﷺ said: "I saw Al-Hasan and Al-Husayn on the shoulders of the Prophet ﷺ so I said: "What an excellent steed you two have below you." And the Messenger of Allaah ﷺ said: "**And what excellent riders they are!**" [Reported by Abu Ya'laa] ⁶⁸

The Prophet ﷺ would also play around with the brother of Anas bin Maalik ﷺ, saying: "**O Abu 'Umair, what happened to the nughair?**" [Agreed Upon] ⁶⁹

And once he ﷺ passed by a group of people from the tribe of Aslam who were practicing archery, so he said: "**Shoot, tribe of Isma'eel, for indeed your forefather was a marksman. Continue shooting and I am with tribe so and so.**" Upon this, one of the teams refrained from competing, so the Prophet ﷺ said: "**Why aren't you shooting your arrows?**" They said: "How can we shoot when you are with them?" So he ﷺ said: "**Continue shooting and I am with all of you.**" [Reported by Al-Bukhaaree]⁷⁰

'Abdullaah bin Al-Haarith ﷺ said: "The Messenger of Allaah ﷺ would line up (the children) – 'Abdullaah, 'Ubaidullaah and Katheer – of the Tribe of 'Abbaas and say to them: '**Race towards me, and whoever reaches me first will get something (i.e. as a reward).**' So they would race towards him and jump on his back and front and he ﷺ would kiss and hug them." [Reported by Ahmad] ⁷¹

⁶⁷ Reported by Ibn Hibbaan in his *Saheeh* (12/408, no. 5596) and (15/431, no. 6975)

⁶⁸ Quoted by Al-Haithamee in *Majma'-uz-Zawaa'id* (9/182) and he said: "Abu Ya'laa reported it in *al-Kabeer* and its narrators are all of the standards of the *Saheeh* Collection." Al-Bazzaar also reported it (1/418, no. 293)

⁶⁹ Reported by Al-Bukhaaree (6129 and 6203) and Muslim (2150)

⁷⁰ Reported by Al-Bukhaaree (2899) from Salamah bin Al-Akwa'

⁷¹ Reported by Ahmad in *al-Musnad* (3/335, no. 1836)

'Aa'ishah, may Allaah be pleased with her, would play with girls, and the Prophet ﷺ would dispatch them to her so that she could play with them." [Agreed Upon] ⁷²

Through the means of playing, you can instill good characteristics into your children – characteristics such as honesty, fidelity and so on. You can also use activities and games to make them aware of condemnable characteristics such as lying, treachery, deception, use of obscene language and so on.

15. Cleansing your Home from Entertainment Systems and Musical Instruments:

One of the main things that will assist you in raising your children is: Cleansing your home from entertainment systems, musical instruments and the media apparatuses that transmit wickedness, immorality and deceit since it is feared that devils may descend upon these homes.

It is related in a hadeeth reported by Saalim from his father that he said: "Once (Angel) Jibreel set a rendezvous with the Prophet ﷺ but was delayed. This distressed the Prophet ﷺ so he went out to meet Jibreel and complained to him on why he hadn't come. So Jibreel said: 'Verily, we do not go into a home in which there is an image or a dog.'" [Reported by Al-Bukhaaree] ⁷³

So what about the homes of many of the Muslims today which contain pictures and devices that transmit images, which stir temptation amongst men and women as well as musical and entertainment instruments.

Is this not inviting the devils to enter and descend upon your homes while distancing the angels from it?

⁷² Reported by Al-Bukhaaree (6130) and Muslim (2440) from the narration of 'Aa'ishah, may Allaah be pleased with her.

⁷³ Reported by Al-Bukhaaree (5960)

Look at the home of the Prophet ﷺ – Jibreel did not enter it, due to the presence of an image and a dog, until the Prophet ﷺ ordered the dog to be cast out⁷⁴ and the picture to be cut up and used for pillows.⁷⁵

When the angels enter, they bring with them blessing, tranquility and ease. As for the devils, they bring with them grief, unrest and spiritual illnesses.

So it is no surprise that we see the dwellers of these kinds of homes complaining of such sicknesses.

16. Fortifying the Home with the Qur'aan, Words of Remembrance and Prayer:

Another thing that will assist you in raising your child is: Fortifying your home with the Qur'aan and words of remembrance (*adhkaar*) and performing much prayer in it.

This is since reciting the Qur'aan has a profound effect in fortifying the home from devils, allowing the angels to enter, and causing mercy, tranquility, happiness and ease to descend upon the members of the household. This goes the same for the remembrance of Allaah.

One of the proofs for this is the hadeeth of Abu Hurairah رضي الله عنه who reported that the Messenger of Allaah ﷺ said: "**Do not turn your homes into graveyards. Indeed, the Devil flees from a home in which Surah Al-Baqarah is recited.**"⁷⁶

Jaabir رضي الله عنه reported: "I heard the Messenger of Allaah ﷺ say: '**When a man enters his home and mentions Allaah's Name upon entering and at the time of eating, the Devil says: 'There is no shelter for you for the night nor supper.'** And when a man

⁷⁴ See what has been reported in *Saheeh Muslim* (2105) from the narration of Maimoonah, may Allaah be pleased with her.

⁷⁵ See what has been reported in *Saheeh Al-Bukhaaree* (5954) from the narration of 'Aa'ishah, may Allaah be pleased with her.

⁷⁶ Reported by Muslim (780)

enters his home and doesn't mention Allaah's Name upon entering, the Devil says: 'You have found shelter for the night.' And when he doesn't mention Allaah's Name at the time of eating, he says: 'You have found shelter for the night as well as supper'" 77

⁷⁷ Reported by Muslim (2018)

Raising Children between the Ages of Seven to Fourteen

After this, a child reaches the age of seven. This is the age that is most productive and fruitful in terms of their educational development. It is the golden era for learning and particularly for memorizing. This is since at this stage in his life, a child's heart is void of the preoccupations and thoughts that adolescents face.

The Prophet ﷺ would strive to teach the younger Companions during this period of their lives. Ibn 'Abbaas رضي الله عنه reported: "I was riding behind the Prophet ﷺ one day when he said:

'O young boy, I will indeed teach you some words. Safeguard Allaah, (and) Allaah will safeguard you. Safeguard Allaah, (and) you will find Him before you. When you ask (for something), ask Allaah. And when you seek assistance (from someone), seek assistance from Allaah. And know that if the ummah were to come together to benefit you with something, they would not be able to benefit you except with that which Allaah has already decreed for you. And if they were to come together to harm you with something, they would not be able to harm you except with that which Allaah has already decreed against you. The pens have been lifted and the pages have dried.'"⁷⁸

This is a tremendous hadeeth about which Ibn Rajab, may Allaah have mercy on him, said: "This hadeeth contains incredible points of advice as well as comprehensive principles on the most important affairs of the Religion." ⁷⁹

He ﷺ taught Ibn 'Abbaas رضي الله عنه while he was still a young boy who had not yet reached the age of puberty since he was born three years before Hijrah.

⁷⁸ Reported by At-Tirmidhee (2516) who said that it was a "hasan saheeh" hadeeth

⁷⁹ See *Jaami'-ul-'Uloom wal-Hikam* of Ibn Rajab, hadeeth number 19 (1/462)

The Prophet ﷺ also taught Al-Hasan the supplication of Qunoot. He ﷺ reported: "The Messenger of Allaah ﷺ taught me words to say during the qunoot of witr..." ⁸⁰

Al-Hasan ﷺ was less than ten years old at this time since he was born in the third year after Hijrah.

1. Prayer:

From the practical steps that one should focus on during this stage of the child's life is the issue of prayer, which the Prophet ﷺ incited us to do when he said: "**Order your children to pray when they are seven years old. And beat them to it (if they refuse) when they are ten. And separate them in their beds.**" ⁸¹

Therefore, it is an obligation upon the guardian (i.e. father) during this period in the child's life to order him to pray. He should encourage him to do that and clarify its virtues and benefits to him as well as the punishment that befalls those who abandon it.

So if a child is raised having love for the prayer and being conscious that Allaah is watching him, he will grow up pure, clean and righteous, by Allaah's Will. This is since the prayer calls away from immorality and evil. So neglecting it and being lazy with regard to it is the worst form of abandonment. And there can never be a proper upbringing or well-being for your child after the abandonment of prayer. Allaah says:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْنَطِبْ عَلَيْهَا لَا
تَسْأَلْ رِزْقًا لَحْنُ تَرْزُقَكَ وَالْعَاقِبَةُ لِلْنَّفْوَى

"And enjoin prayer on your family and be patient in offering it. We do not ask you for any provision, (rather) We provide for

⁸⁰ Reported by Ahmad in *al-Musnad* (3/245, no. 1718)

⁸¹ Reported by Abu Dawood (495) from the narration of 'Abdullaah bin 'Amr ﷺ

you, and the good end is for those with Taqwaa." [Surah TaHa: 132]

2. Teaching him the Noble Qur'aan:

From the important matters and things that will assist you in properly raising your children is teaching them the noble Qur'aan.

If we desire a good place and an elevated status for our children in this life and the Hereafter, we should strive hard to teach them the Book of Allaah – in terms of memorizing it, reflecting on it and acting upon it. This is especially in this stage of their lives since it is the (best) time for memorizing.

The Prophet ﷺ said: "**The best of you is he who learns the Qur'aan and teaches it.**" [Reported by Al-Bukhaaree] ⁸²

And he ﷺ said: "**Verily, Allaah elevates some people by this Qur'aan and lowers others by it.**" [Reported by Muslim] ⁸³

Many of the distinguished scholars memorized the Qur'aan before reaching the age of puberty. Ash-Shaaf'i'ee memorized the whole Qur'aan when he was only seven years old. An-Nawawee memorized it when he was ten. Ibn Taimiyyah memorized it before attaining puberty, as did the noble Shaikh, Ibn Baaz, may Allaah have mercy on all of them.

The pious predecessors (Salaf As-Saalih) did their utmost to memorize, learn and teach the noble Qur'aan to their children.

'Ataa bin As-Saa'ib reported that Abu 'Abdir-Rahmaan As-Sulamee said: "We acquired (learned) the Qur'aan from a people who informed us that when they would learn ten verses, they would not pass onto the next ten verses until they knew

⁸² Reported by Al-Bukhaaree (5027) from the narration of 'Uthmaan رضي الله عنه

⁸³ Reported by Muslim (817) from the narration of 'Umar bin Al-Khattaab رضي الله عنه

what was in them. So we would learn the Qur'aan and (how to) implement it. However, there will come a people who will inherit the Qur'aan after us that will drink it like water but it will not pass their throats." ⁸⁴

So the predecessors would strive to learn, understand and implement the Qur'aan. This is the foundation since the character of the Prophet ﷺ was (nothing else but) the Qur'aan, as we were informed by 'Aa'ishah. ⁸⁵

From that which will serve as an encouragement for the fathers to work hard at teaching their children the Qur'aan are all the merits for that, which the Prophet ﷺ informed us of. Amongst them is what Sahl bin Mu'aadh Al-Juhaneey reported from the Prophet ﷺ that he said: "**Whoever recites the Qur'aan and acts upon it, his parents will be adorned with a crown on the Day of Judgement whose light will be better than the light of the sun in the world's homes. So (if this is the reward of his parents) then what do you think about the one who actually does the act?**" [Reported by Abu Dawood] ⁸⁶

If you have missed out on your chance to memorize and have grown old in age and the Qur'aan has started to slip away from you, do not miss out on the reward you will get for your children memorizing the Qur'aan. Your children represent righteous deeds (on your behalf) that will remain after you, so long as they stay upright.

3. Raising them upon Obedience to Allaah and His Messenger:

One of the binding duties upon the parents is that they raise their children upon obedience to Allaah and obedience to His

⁸⁴ *Siyar A'laam an-Nubala* (4/269)

⁸⁵ Reported by Ahmad in *al-Musnad* (42/353, no. 25547); Also see *Tafseer Ibn Katheer* (8/188-190)

⁸⁶ Reported by Abu Dawood (1453) and Ahmad in *al-Musnad* (24/402-403, no. 15645)

Messenger ﷺ, as well as respect and glorification for the Command of Allaah and the Command of His Messenger ﷺ.

They should be reminded of the ayaat and ahaadeeth that indicate (the obligation of) obeying Allaah and His Messenger ﷺ. Allaah says:

وَمَن يُطِعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ
مِّنَ الْيَقِينِ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسْنَ أُولَئِكَ رَفِيقًا

"And whosoever obeys Allaah and His Messenger, they will be in the company of those on whom Allaah has bestowed His Grace – from the prophets, the first true believers, the martyrs and the righteous. And how excellent these companions are!"
[Surah An-Nisaa: 69]

Obeying Allaah necessitates that we single Him out in worship and not associate any partners with Him in that worship.

Love for the Messenger necessitates that we obey him in what he commanded, that we believe him in what he informed us about, that we avoid what he forbade and restricted and that we not worship Allaah except with what he legislated.

Children should also be warned about disobeying Allaah and the Messenger ﷺ and told that it is a cause for entering the Hellfire. Allaah says:

يَوْمَ تُقَبَّلُ وُجُوهُهُمْ فِي النَّارِ يَقُولُونَ يَا لَيْتَنَا أَطَعْنَا اللَّهَ وَأَطَعْنَا الرَّسُولَ

"On the Day when their faces will be turned over in the Fire, they will say: 'Oh would that we had obeyed Allaah and obeyed the Messenger.'" [Surah Al-Ahzaab: 66]

The parents should also serve as good examples for their children by themselves acting upon Allaah's commands and the Messenger's orders.

4. Raising them upon Love for the Scholars and the Rulers:

From the important matters that fathers and mothers should give special attention to is raising their children to have love for the scholars and the rulers. This is since the scholars are the inheritors of the prophets. The prophets do no leave behind a dirham or a dinar, rather, they only leave behind knowledge as inheritance.⁸⁷ So whoever takes hold of it has taken hold of a large portion of inheritance.

Furthermore, if one casts doubts about the scholars or their knowledge, shows disrespect for them and openly proclaims their mistakes in front of his children, this will result in great harm for the ummah. This is since knowledge is obtained through them and the laws of Islaam are obtained through them. So by doing this he would be demolishing the laws of Islaam.

Likewise, when the child becomes older, he will look for someone to take knowledge from. So (if he has received this type of upbringing), he will never look to take knowledge from the scholars since he will have doubts concerning them and their knowledge. And it is possible that he will then take knowledge from misguided scholars and from those who hold deviant ideologies. So the end result is that this child will become a means for the destruction of society.

As for the rulers, they are the ones who govern the affairs, establish laws, maintain security, and unify the ranks. This is why Allaah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولَئِي الْأَمْرِ مِنْكُمْ

"O you who believe, obey Allaah and obey the Messenger and those in authority amongst you." [Surah An-Nisaa: 59]

⁸⁷ See the hadeeth of Abud-Dardaa * in *Musnad Ahmad* (36/45-46, no. 21715)

"Those in authority amongst you" refers to the scholars as well as the rulers.

It is extremely unfortunate to find that in the gatherings of some Muslims there occurs backbiting and slandering of the scholars and rulers as well as an exposition and manifestation of their errors. Yet if one of them were to look at his own defects and errors, he would see that they surpass many of the things that they say about those whom they criticize. So it is sufficient of a sin for a man that he narrates everything he hears.⁸⁸

How unfortunate it is that our children sit in these types of gatherings and readily accept this type of speech, growing up upon hatred for the scholars and the rulers! The consequence of this is that they fall into calamities and into the act of declaring Muslims innovators and disbelievers without knowledge.

It could be that the statements these scholars and rulers are being quoted as saying are in fact lies and slander and being spread without any authority or proof by the enemies of Islaam and the enemies of this pure Creed that this Islamic country is established upon.

Shaikh 'Abdul-'Azeez bin Baaz, may Allaah have mercy on him, said: "It was not from the methodology of the Salaf (predecessors) to publicize the faults of the rulers, mentioning that whilst upon the *mimbars* (during Jumu'ah). This is since this leads to confusion and a lack of hearing and obeying them in matters of good and it leads to rebellion, which only brings about harm and no benefit. Rather, the path that is to be followed according to the Salaf is that of advice – between the advisors and the ruler – and writing to him or getting in contact

⁸⁸ See what has been reported in the introduction of *Saheeh Muslim* (no. 5) and Abu Dawood (4992)

with the scholars that are in touch with him so that he can be directed towards that which is good." ⁸⁹

It was the way of the Salaf to not openly condemn and publicize the errors of the ruler in front of people since this leads to great harm and rebellion against him.

It was once said to Usaamah bin Zaid رضي الله عنه: "Won't you enter into the presence of 'Uthmaan to speak to him?" So he said: "Do you think that I don't speak to him unless I let you hear it? By Allaah, I have indeed spoken to him (in private) between him and myself without opening a matter that I would not like to be the first one to open." ⁹⁰

Al-Qaadee 'Iyyaad said: "What Usaamah meant was that he did not want to open the door of public condemnation of the ruler due to the consequences that are feared to result from that. Rather, he will be polite with him and advise him in private since that is more likely to result in his accepting the advice." ⁹¹

Shaikh Muhammad bin Saalih Al-'Uthaimeen, may Allaah have mercy on him, clarified this methodology saying: "It is the common practice of some people that in every gathering they speak about the rulers, attack their reputations, and spread their faults and errors whilst shunning the good qualities or correct deeds that they do have. There is no doubt that following this path and vilifying the reputations of the leaders only escalates a situation. It does not solve a problem nor does it remove a wrongdoing, rather it only adds another calamity to an already (existing) calamity."

This leads people to hate and despise the rulers and to fail to carry out their orders, which we are obligated to obey them in. We have no doubt that rulers may at times be at fault and

⁸⁹ Refer to *al-Ma'loom min Waajib al-'Alaaqah bainal-Hukkaami wal-Mahkoom* (pg. 22).

⁹⁰ Reported by Ahmad in *al-Musnad* (36/117, no. 21784), Al-Bukhaaree (3267) and Muslim (2989), and the wording is from him.

⁹¹ *Fat'h-ul-Baaree* (13/67, no. 7098)

make errors, just like any other human beings. All of the children of Aadam are sinners and the best of the sinners are those who repent.

We also have no doubt that it is impermissible for us to remain silent when a person commits an error. We should do all that we are able to such as (implementing) the duty of sincerely advising towards Allaah, His Book, His Messenger, the Muslim Imaams and their common folk.

So if this is how it is, then what is binding upon us when we see an error on the part of the rulers is that we communicate with them orally or through writing and that we advise them using the best way of clarifying the truth to them and explaining their error. Then we should admonish them and remind them about their obligation of being sincere to those under their authority, of governing their affairs and of removing any oppression from them.”⁹²

Shaikh Saalih Al-Fawzaan said: “Speaking against the leaders falls under backbiting and slandering. And these two things are from the most severe of prohibitions after Shirk, especially if the backbiting is done against the scholars and the leaders. Then this is worse due to the evils that result from that, such as: Dividing the ranks (of the Muslims), holding bad thoughts for the Muslim rulers, and putting despair and distress in the hearts of the people.”⁹³

The scholars past and present have used several authentic ahaadeeth from the Prophet ﷺ to prove this point. Amongst these narrations are:

1. Ibn 'Abbaas رضي الله عنهما reported that the Messenger of Allaah ﷺ said: **“Whoever sees something from his leader that he dislikes, he**

⁹² *Wujoob Taa'at-is-Sultaan fee ghairi Ma'seeyat-ir-Rahmaan* (pg. 23-24)

⁹³ *Al-Ajwibat-ul-Mafeedah 'an As'ilat-il-Manaahij al-Jadeedah* (pg. 60); See Beneficial Answers to Questions on Innovated Methodologies [pg. 97, Eng. Al-Ibaanah Book Publishing, 2004]

should be patient with it for indeed whoever separates from the Jamaa'ah (unified body of Muslims) even an inch and then dies, he dies the death of one in the Days of Ignorance."⁹⁴

2. 'Iyaad bin Ghanam ﷺ reported that Allaah's Messenger ﷺ said: "If one of you should wish to advise the ruler, he should not manifest it openly but rather take him by his hand (and advise him privately). If he hears his advice, then that is for him, and if he doesn't, he has fulfilled what is binding upon him." ⁹⁵

3. Anas bin Maalik ﷺ said: "Our elders from among the Companions of Muhammad ﷺ would forbid us, saying: 'The Messenger of Allaah ﷺ said: 'Do not maltreat your leaders nor trick them nor hate them. And fear Allaah and be patient for indeed the Command (of Allaah, Judgement Day) is near.'" ⁹⁶

4. Ziyaad Al-'Adawee said: "I was (sitting) with Abu Bakrah ﷺ under the mimbar of Ibn 'Aamir when he was delivering a sermon whilst wearing a thin garment. Abu Bilaal said: "Look at the leader wearing the garments of the wicked people." So Abu Bakrah ﷺ said: "Be quiet for I heard the Messenger of Allaah ﷺ say: 'Whoever debases Allaah's authority (i.e. the ruler) on earth, Allaah will debase him.'" ⁹⁷

5. Choosing a School:

The father should strive to carefully choose a good school for his child, thus selecting the one that is of the finest quality and not necessarily the one that is closest to him. He should ask

⁹⁴ Reported by Ahmad (4/290, no. 2487), Al-Bukhaaree (7054 & 7143), and Muslim (1849)

⁹⁵ Reported by Ahmad (24/48-49, no. 15333) and Ibn Abbee 'Aasim in *as-Sunnah* (2/507, no. 1096)

⁹⁶ Reported by Ibn Abbee 'Aasim in *as-Sunnah* (2/474, no. 1015) and Al-Bayhaqee in *al-Jaami' Li-Shu'ab-il-Eemaan* (10/27, no. 7117)

⁹⁷ Reported by Ahmad in *al-Musnad* (34/79, no. 20433) and At-Tirmidhee (2224) who said: "It is a *hasan ghareeb hadeeth*" and the wording is from him.

those involved in the field of teaching and educating, who are sincere and honest, as to which of the schools is best.

School has a deep impact on a student since it is there that he spends a quarter of his day – which is in fact the best time of the day. In the school he learns and is educated, and that is the place where he finds friends and companions.

So based on this, the father must keep a close connection with the school by going to visit it, staying in contact with it by phone and asking about the state of his son or daughter. He should be concerned with asking about his child's character, behavior and friends before asking about his grades.

He should also follow up on his child's educational development and studies, check his notes and homework and be aware of the remarks the teacher makes to his child's work so that he may correct it.

So your concern with your child's studies and your solid relationship with his school, his teachers, his schoolwork, and his levels of education is a good that will assist in his well-being and learning, by the will of Allaah.

6. Choosing a Friend:

From the things in which there is no doubt is that a friend has a profound effect on an individual – whether positive or negative. Sufficient to clarify this point is the statement of the Prophet ﷺ when he said: "**The example of a righteous companion and an evil companion is like that of a seller of musk and a blacksmith.**" ⁹⁸

⁹⁸ Reported by Al-Bukhaaree (5534), Muslim (2628) and Ahmad in *al-Musnad* (32/399, no. 19624) from the narration of Abu Moosaa Al-Ash'aree رضي الله عنه.

The Prophet ﷺ also said: "**A man is upon the religion of his close friend, so let each of you look into whom he takes as a close friend.**" [Reported by Abu Dawood] ⁹⁹

Therefore, O father, it is incumbent upon you to look for a good friend and a sincere companion for your child before he chooses one on his own, for he may choose the wrong ones and then grow attached to them, after which it will be hard for you to separate him from them.

There are many accounts, too numerous to be recorded, in which children were raised in good environments and in conservative households but ended up mixing with bad companions on the pretext that they were going on a trip or an outing with them or using the excuse that they wanted to play with them or have fun with them or study with them. And the end result of this was that they had a negative effect on them.

In these days it is extremely difficult for a father to raise his child in exclusion of friends. Trials and temptations constantly surround the youth from all directions.

Bad friends can either be people who are engulfed in their desires or in misconceptions. If they are those who are given into whims and desires, they will lead your child towards mischief and a digression from good character. As for those who follow misconceptions, they will lead your child towards innovations and opposing the guidance of the pious predecessors (Salaf as-Saalihi).

Perhaps he may even fall into the acts of declaring Muslims disbelievers and innovators. This particularly applies to the members of those methodologies that are foreign to this country (i.e. Saudi Arabia), as has occurred to some of our youth, may Allaah guide them and return them back to the truth.

⁹⁹ Reported by Abu Dawood (4833) and At-Tirmidhee (2378) from the narration of Abu Hurairah رضي الله عنه .

Raising Children in Light of the Qur'aan and Sunnah

In conclusion, I ask Allaah to rectify for all of us our intentions and offspring, and that He forgive our parents, granting them the best of rewards on our behalf. I ask Allaah to assist us in being dutiful to them during their lives as well as after their deaths.

I also ask Allaah to aid us in raising our children upon the Qur'aan and the Sunnah and to make them righteous offspring and an enjoyment to our eyes in this life, through their uprightness, as well as after death, through their righteous deeds.

May the peace and praises of Allaah be upon our prophet, Muhammad.