

**In the Name of Allah, the Beneficent, the Merciful**

# **How To Raise Our Children**

**By Qazi Fazlullah**

This issue is very touching since each of us is faced with this responsibility in this busy world with busy schedules. The materialistic society and secular environment has made it even more difficult to take care of our children properly. The parents not only feel it but they suffer because of it in one way or the other, thus it is put in writing. May Allah (swt) help us all. Amin!

Allah (swt), the All-Mighty, has created this whole world and created the human being as well. He has given humans the intellect and subjugated this world and the things therein for humans to utilize for their own good to the best of their knowledge and power. But at the same time he made them bound to follow His rules and commandments because if they are left free then based on intellect, without limits and rules they will spread a mischief and disorder and there will be turmoil everywhere. And we see the turmoil when the humans do not follow those rules and orders, and that is what the angels said to Allah (swt), **“Are you going to appoint in this (earth) one who will spread mischief and shed blood while we glorify you along with your praise and sanctify you.”** Allah said, **“I know what you do not know.”** (Al-Baqarah)

For the smooth running of this worldly system, Allah (swt) has established a balanced natural system as He said, **“And the heavens He raised it (built it on a specific height), and He has laid down the scale (a balanced system) that you may not transgress the scale, and keep up the weight (balance) justly (with equity) and do not make the balance deficient.”** (Ar-Rahman)

And we know where the natural system has been interrupted and the nature is tampered, then they faced the consequences. Allah (swt) said, **“Disorder (mischief and disturbance) has appeared (or even it has overtaken in land and ocean due to what hands of human have done so he may cause them to taste some (effects) of what they**

**have doen. May be they will return to Allah and obey, or may be, they will make a u-turn and will not tamper the nature anymore.” (Ar-Rum)**

These are the rules of Allah (swt) has established.

**“And you will not find any change to the “Sunnah” (rule) of Allah.” (Al-Ahzab)**

**“And you will not find any aversion to the rule of Allah (swt).” (Al-Ahzab)**

**“(be committed to) nature of Allah that one upon which He has created all people. There is no change to the creation (nature) of Allah (swt).” (Ar-Rum)**

It means no one can change the nature. But if he tries to tamper, it will bring a trouble and disorder. This is nature and natural laws, rules and system. Also, Allah has sent religion and religious laws for the said purpose of keeping up the balance. Allah said, **“Indeed, we have sent our messengers with clear rules and we have sent down with them the book and the scale (balanced) system. So people may stand (or keep up) with justice.”**

Justice means balance as well. In justice each and everyone has his down rights preserved and duties fulfilled. To keep up the said balance, Allah has created things in pairs. **“And of everything We have created a pair so you may understand (or think and ponder upon).”**

In pair there is a natural connection between the two and they incline to each other and affect each other naturally as well. Yes, human has intellect. Therefore, his inclination to each other has to be disciplined intellectually as he has been made bound to laws, so he has been given a free will to decide what to do. Yes, Allah has blessed him with rules to guide him.

**“Indeed, We have shown him the path either to be grateful or ungrateful.” (Ad-Dahr).**

Now, human being is social by nature. They do live together with each other, and thus, the human society. In society they have their due rights and duties towards each other – some of their duties are collective while some others are individual duties. Most of the duties of one are the rights of others and vice-versa, and if everyone will try to fulfill their obligations and perform their duties and not to deprive anyone of their due rights then in such society there will be no lawlessness. Now, there are the rights of Allah incumbent upon humans and they are bound to give Allah His rights. Allah has also taken some responsibilities for humans. Now, Allah (swt) is giving them whatever He has taken the responsibility for. But human beings do not perform their duties properly, so they face its consequences here in this world to some extent they would be questioned for that failure of theirs in the hereafter, and because of their shortcomings and disobedience the mischief is getting spread, as the Angels said to Allah (swt).

- State and public both have their own duties and rights towards each other. The Khalifa of an Islamic State has his own rights towards his public, but at the same time the public has their duties and responsibilities towards the Khalifa.
- The relation of a teacher and student is also based upon these two things i.e. their rights and duties towards one another.
- Husband and wife both have the same like case of rights and duties and same is the case of parents and children. we talk a lot about the rights of parents which is good, but ignore the rights of children or the duties of parents, and if parents have not performed their duty properly to raise their children, then how will they expect from them to fulfill their obligations.

- As children come after marriage, that is why Shah Waliullah has mentioned that family is based upon four pillars:

1. **Marriage:** a new family starts with marriage and for marriage there are its own rules in Shariah, as this is a contract, but a social one and not a financial one, and this is a lifetime contract, where there the mutual consent is must.

But as based on marriage two families are getting tied to each other, that's why Islam insisted upon prior permission or later approval of the guardians, so that the boy or girl may not cut off his or her family ties because of the marriage.

Then Islam also clearly mentions the basic rights and duties for both of them and that all is according to nature as it is give by the creator.

And as we know, zoology proves and admits that the structure of a male is stronger while the female is softer, because the male is bound to work harder to earn in Islam. There is no financial responsibility incumbent upon women, but on man, as Allah says, **“Men are ‘Qawwameen’ upon women, because Allah has given them virtues over each other and because they (men) have of their wealth.”** (An-Nisa)

“Qawwam” is elative of “Qa-im” or “Qayyim,” and Qayyim means the responsible. So, “Qawwam” means extra responsible.

The responsible one has to provide with needs and necessities, but extra responsible has to do more than that, so he is responsible for two things:

- I. For needs and necessities
- II. For protection

Islam doesn't want to put women to fight as that is against their respect, dignity, and chastity, while that will be a shame for men that their women are going to protect themselves.

Regarding virtues, Allah (swt) said it is given to them over one another. He did not say as he has given virtues to men over women – in certain cases these virtues are for men and in certain others for women. Now, here in one way the virtue is for men as he is “Qawwam,” but in the other way that is for women as she is sitting home, being provided with all her needs and necessities by man like a queen, while the second reason for the male being “Qawwam” is that he is spending and this is reasonable.

Then the Aayat mentions “men” and not the husbands. So the men could either be the father, the brother, the son, or the husband. Also, it could be the uncle as Islam puts these responsibilities on a man to whom her “Nikah” is not permissible.

From one side this is responsibility while from the other side that is the right and as a known fact, the one who has the right has the upper hand.

Then, after that, Allah (swt) says, **“So the righteous women are obedient (to Allah) and guards in absence (of their husbands) what Allah has ordered them to guard.”** (An-Nisa)

Making them the guards is because of their softer nature that they are trustworthy.

So, men have their own natural qualities and women have their own given to them by their creator and Lord of the nature. Based upon those qualities

they are given responsibilities that they have to fulfill. Allah (swt) says, **“And do not wish for what Allah has preferred with that you people over one another. For men is (their) portion of what they have availed (naturally) and for women is (their) portion of what they have availed (naturally) and ask Allah for His grace. Indeed, Allah is all-knower of everything.”** (An-Nisa)

In this verse it is said that every gender has been given its natural qualities, so they may be content with and may ask Allah for His blessings to enable them to fulfill their obligations they are bound for based on these qualities, and the wisdom therein is known to Allah (swt) as to why He has given specific qualities to specific gender.

And Allah could never be questioned for what He has done, is doing, or will be doing, as He is not subject to anybody.

Now, when marriage is done and a new family is established, then human nature requires to be disciplined, especially when they are two or more, to get things organized, so the forthcoming are the principles for life.

2. Authority: Two or more people are considered a “Jama’at” (group), and for a group to run and function smoothly there must be a discipline, otherwise there will be anarchy.

Now, who will be the responsible one from the household to be considered as an authority to make the decisions in the family? As we said before that financially the man is responsible for providing and physically he is responsible for protection, and he is the one who can go anywhere freely and

he can mingle with others frequently, this responsibility is given to him, and in the newly established family the husband is the man, so he is responsible.

3. **Companionship:** Even though for smooth running of the family an authority is must and that is given to the male, which is the husband in this case, but basically they are equal as human and husband and wife. Both of the mare spouse and equal, so they have to live like two companions and colleagues to consult each other, and to co-operate. That is just like a game where there is a captain and other players, but still they work and play as a team, even though the captain has an authoritarian role, but he does not rule.

This is not the case of husband and wife only. Even the Prophet (sas) said regarding children, **“When your child is 10 years of age, then deal with him like a brother or sister.”** This means company, friendship, cooperation, and coordination.

4. **Childcare:** The ultimate purpose of marriage is to beget children and to carry on his lineage. This is nature. Naturally, Allah (swt) has put a different type of love in the heart of the mother for her children, and created the child’s nutrition from in the mother’s breast, and not only that but also Allah has developed a natural link between the baby’s hunger and the milk eruption in breast. Here he feels hungry and there the milk erupts, so she goes and milks the baby.

Now as far as the due rights of parents are concerned that is mentioned in few Aayat and Ahadith, even Allah has mentioned it right after His due right



which is worship, but before that there are the rights of children and the duties of their parents.

Now, nature is okay, and same is the case of a child. The Prophet (sas) said, **“Each baby is born “Fitrah” (nature).”** So, he needs to get natural rising up and brought up. Nature is related to his heart, brain, and soul as well. If he went against nature, then he becomes worse than a wild beast even. Now, how should they be raised?

They have their due rights, as follows:

1. When a baby is born, then Aazan may be given to his or her ears.

Imam Abu Dawud and Tirmizi narrated from Abu Rafi that the Prophet (sas) gave Aazan in the ear of Hasan. Yes, Imam Ahmed mentioned Hussain instead of Hasan, which means, he gave Aazan to both of them, and Ibnus Sani narrated from Hasan that the Prophet (sas) said, **“Whoever got a baby and he gave Aazan in his right ear and Iqamah in his left ear, then “Ummus-Sibyan” (a disease) will not harm him or her.”**

Baihaqi narrated from Ibni Abbas that the Prophet (sas) gave Aazan in the right ear of Hasan and Iqamah in his left ear. Also, the hadith by Ibnus Sani is also narrated by Baihaqi, even though both Ahadith have some weaknesses, but when dubbed together then it elevates to the level of “Hasan Lighairehi,” which is then acceptable and accepted.

The wisdom in Aazan is:

- I. Giving the baby the glad tiding that you are born to a Muslim family.

- II. Aazan knocked at his ears and brain first, so it will take and make its place in the brain.
- III. That in your life you will hear this call again and again, so you may be tamed to it and respond. Razeen narrated that the Prophet (sas) recited “Suratul Ikhlas” also in the ears of the baby, which means a) blessing, b) the message of tauheed to take place in his brain.  
 “Giving in his or her ear” means to put his right hand index finger near the ear of the baby when giving Aazan and Iqamah.

2. To do “Tahneek” means that a pious person should put some date or sweets in his mouth, chew it, and then put the same in the mouth of the baby. Imam Bukhari and Imam Muslim both narrated from Abu Musa that I brought my son to the Prophet (sas), and the Prophet (sas) named him Ibrahim and did his Tahneek with a date. He also made a Dua of blessing for him as Imam Bukhari said.

This was the bigger son of Abu Musa. The mother of Anas Umm Sulaim was married by Abu Talha. He begot a son. Anas took the baby to the Prophet (sas). The Prophet (sas) asked him, “Do you have any date with you?” Anas says I gave him a date. The Prophet (sas) softened it in his mouth and then put it in the mouth of the baby, so the baby starting sucking it. The Prophet (sas) said, “The love of Ansar for dates.” He named the baby Abdullah. (Ahmed, Bukhari, and Muslim)

Asma bint Abu Bakr said, I delivered my son Abdullah at “Quba” at the time of Hijrah. I brought him to the Prophet (sas), and he took him in his laps and asked for a date. He masticated that in his mouth and then he put his saliva in the baby’s mouth, did his Tahneek, and made a Dua of blessing for him.

Note: This baby Abdullah ibni Zubair was the first baby for an immigrant at the time of Hijrah and before him Numan ibni Bashir was born in an Ansar family. (Bukhari and Muslim)

3. Naming him with a beautiful name. This is also the duty of the parents and the due right of the child to give him a beautiful name, as the Prophet (sas) never liked a bad name. So if the parents knew themselves the good names they should do that and if not then they should ask someone else for the said purpose.

The Prophet (sas) said, **“You would be called on the Day of Resurrection by your names and your fathers’ name, so have your names beautiful.”** (Abu Dawud)

The beautiful names are those names, which have good meanings or are the names of the Prophets, Sahabah, or other pious people. Even on the Day of Judgment some people would be pardoned due to their names as these names matched the names of those who got pardoned already.

Imam Malik says I heard of the people in Madinah that any house which has someone by the name of Muhammad therein, are given “Khair” (good and blessing). Imam Muslim narrated from the Prophet (sas) that the best names are Abdullah and Abdur Rahman. But all people could not be names as Abdullah and Abdur Rahman, so it means an example of beautiful names.

Yes, in a Hadith it is said that the people said have my name (Muhammad) but not my “Kunyah” (nick name Abul Qasim). (Abu Naeem)

Also, Bukhari and Muslim narrated from Anas that the Prophet (sas) was passing through the bazaar, so someone said O Abul Qasim! The Prophet (sas) turned to his

back. The man said I called that other man, then the Prophet (sas) said, have my name but not my Kunyah. 11

This Hadith also indicates that some people used to call the Prophet (sas) with his kunyah but not his name, even though the proper respectable way was to call him by “O the Prophet of Allah!”

Then the scholars said, in his time it was not permissible because it was bringing some confusion, but after him this prohibition is abrogated as Abu Dawud narrated from Aisha (ra) that a woman said to the Prophet (sas), **“I got a baby, I named him with your name and gave him your Kunyat.”** The Prophet (sas) said, **“What has allowed name and forbidden my kunyat, or what has forbidden my kunyat and allowed my name?”**

Abu Dawud also related from Muhammad Ibnul Hanafiyah that my father also asked the Prophet (sas) if he can name his son after him as Muhammad and give him the kunyat as Abul Qasim. The Prophet (sas) said, **“Yes, you can do that.”**

Now, some scholars said one can have both while some said “no”, but either name or kunyat but not both. But to us the first saying is preferable as the Prophet (sas) himself allowed it.

The Prophet (sas) used to change the bad names of people as Tirmizi related from Aaisha.

Saeed Ibnul Musayyib said that one of my grandfathers was name as “Hazan” or “Huzn” which means grief. The Prophet (sas) said to him, but you are “Sahl” meaning very relaxed, or “Sahl” meaning a flat land which sprouts, while Hazn is its opposite. He said, but the name my father has given me I am not going to change it. Saeed said, the grief

and anger is going on in all our nature. (Bukhari). It means the name effects the nature as well.

4. **Aqeeqah:** It literally means to cut. In this ritual the hair of the newborn is cut. Also, the lamb or goat is slaughtered or by this ritual he comes out of a pledge and bond, as Samurah narrates from the Prophet (sas) that every boy is pledged to his Aqeeqah which is to be slaughtered of him on his 7<sup>th</sup> day and his head to be shaved.

Then Aqeeqah is sunnat near Jumhur, while in one saying of Hanafites it is recommended. But actually that is Sunnah near them as well, and this Sunnah is the responsibility of the father. He has to pay thanks to Allah (swt). This was the custom of Arabs as the Prophet (sas) classified Arab culture into three categories:

- I. The evil customs that he nullified from day one, like idol worshipping.
- II. The good customs like blood money for killing by mistake. He kept it as it was.
- III. A custom that was good but they were mixed some bad with that as well. For example, as they were slaughtering but in the name of their Gods and putting the blood on the baby's head, so the Prophet (sas) said that slaughter is in the name of Allah, and instead of rubbing the blood on the baby's head, rub the head with saffron as good fragrance strengthens the brain. Also, as they did not have a specific day for Aqeeqah, so Prophet (sas) said it should be on the 7<sup>th</sup> day from the child's birthday and that is recommended. Also, they used to do the Aqeeqah of boy only, so the Prophet (sas) said do it for girls as well.

Abu Dawud narrated from Buraida that in ignorance time we used to slaughter a lamb and to rub the baby's head with its blood. But when Islam came, we then used to shave the baby's head and rub it with saffron.

If the father is not there then one upon whom the responsibility of the baby in Shariah should do the Aqeeqah.

Imam Tirmizi narrates from Ali that the Prophet (sas) slaughtered a lamb from Hasan and said to Fatima, shave his head and give charity of silver equal to the weight of his hair. Fatima said we weighed it and it was equal to one Dirham or some of a Dirham.

Abu Dawud and Nisai' narrated from Ibni Abbas that the Prophet (sas) slaughtered for Hasan and Hussain both, one lamb. But in Tirmizi and Musnadi Ahmad there is a Hadith from Ummi-kuraz al Kabiyah that the people said for a boy there are two lambs while for a girl there is one, and this will not harm you whether the (lamb) is male or female.

Because of this difference Imam Malik says, one lamb for both genders.

But other Imams said nay, for a boy there are two and for a girl there is one lamb, as Aisha narrated a Hadith that for boy there are two while for a girl there is one. (Ahmad, Tirmizi)

Also, Imam Ahmad and Ibni Maja narrated that the Prophet (sas) ordered us to slaughter one lamb for a girl and two for a boy. But the Prophet (sas) himself may have slaughtered one on the birth day and another one on the 7<sup>th</sup> or maybe he slaughter one and ordered ali or Fatima to slaughter the other.

Then it is also permissible to take 1/7<sup>th</sup> of a cow or camel for one lamb as this is the case of “Qurbani.” But in a cow for Qurbani in Eidul Udha if even one partner intended for meat only, it will make the Qurbani of others void. But this is not the case in Aqeeqah.

Then the recommended way is to slaughter it on the 7<sup>th</sup> day of his or her birth, Malikites said if he is born at night, meaning before dawn break or even at Fajr (dawn break) time, then the day of that fajr is considered the first one. But if he is born after Fajr, then that day is not counted. While in one saying of Imam Malik, he said that if he is born before Zawal (inclination of sun to the west which is at midday), then that day is counted the first one. But the slaughter should be on his 7<sup>th</sup> before Zawal.

According to other three Imams if he is born at night then the following day is the first day.

And if someone did the Aqeeqah after the 7<sup>th</sup> or before, that is also okay. If someone has not done the Aqeeqah of his child, he can do now or later on even if the child has become an adult.

Aqeeqah as we said is upon the father to pay thanks to Allah. But according to Hanafites and in another saying of Malikites and Hanbalites, that every child whose Aqeeqah is not done, he himself can do it later on. Baihaqi relates that at the slaughter time he may say, **“O Allah, for you and towards you this is the Aqeeqah of so and so (mentioning the name).”**

Aaisha also narrated the same like saying of the Prophet (sas) at the time of the Aqeeqah of Hasan and Hussain.

For its meat the same practice of Qurbani should be adopted, but Malikites said it should be distributed, as to cook it and to invite people is “Makrooh” (disliked). Its bones should not be broken as a good omen, but separate the joints from each other as Aaisha narrates. But if needed, then that is permissible. (Ahmad and Tirmizi)

As we said, in the time of ignorance they used to put the blood on the head of the baby, that is okay according to Hasan and Qutabah, as they referred to a Hadith in which the Prophet (sas) said with boy there is Aqeeqah, so pour from him the blood and remove from him the harm. They say it means pour upon him blood so it will take away his harm (disease), but we say that pour from him blood actually means slaughter from him and remove from him the harm (meaning dirt, hair), because putting blood on him is actually putting dirt and filth on him, and the word “Yudma” narrated by Samurah means requite him with blood, meaning slaughter. So It doesn’t mean to put blood on him.

5. **Sucking:** Suckling the milk of the mother is another right of the baby. Naturally, Allah (swt) has put the same baby’s natural requirement in the milk of the same mother. That is his food, nourishment, growth, immune system, and treatment as well. Allah (swt) said, **“The bearing of him and the weaning is 30 months.”** (Al-Ahqaf)



Imam Abu Hanifa has taken this verse into consideration and said that fostering with milk is 30 months, while Jumhur including Imam Abu Yusuf and Muhammad said, that is two years as Allah said, “And his weaning is in two years.”

Both groups explained these verses in their own ways, but one thing is common that baby has the right to suck and the mother is bound to suckle him, unless there is any solid reason otherwise. But still he needs human milk, so Allah (swt) said, “**And you will have another (suckle) him.**”

If a baby is in sucking period and if there comes another pregnancy and it will harm this one as far as suckling is concerned, then to prevent the pregnancy is also recommended, as the Prophet (sas) once intended to forbid “Gheela,” which means to do sex with the suckling mother, or it means when a suckling mother becomes pregnant as he had heard that this is harmful for the suckling baby, but later on he did not forbid it as he found out that the people of Persia and Rum do have this and it did not harm their children. But at least it implicitly mentions that sucking is the right of the baby and that the sucking baby has the rights.

6. **Circumcision:** Sayyidna Aisha relates that the Prophet (sas) said, “**Ten deeds are a natural Sunnah. To trim the mustache, to let the beard grow, to do miswak (cleaning teeth, to wash the nose, to cut the nails, to wash the skins wrinkles, to pluck the hair of armpits (under shave), and to wash the private parts.**” Aisha (ra) says I forgot the tenth one, but if that is rinsing the mouth, while Imam Bukhari and Muslim narrated from Abu Huraira five things; circumcision, under shave, trimming mustache, cutting nails, cleaning the hair of armpits. Sheikh Abdur Razaq narrated from ibni Abbas that there are ten things, five are there in head and five others are in the rest

of the body. Those are trimming the mustache, rinsing mouth, washing nose, doing miswak, to comb the head right in the middle, and those in the rest of the body are to cut the nails, under shave, circumcision, cleaning under arms, and washing the private parts.

7. **Enjoining children to pray:** As prayer is the first ever requirement of Eman and every Muslim is bound to pray five times a day, so this habit may be given to children from their very early age. As the experts say that brain cells are getting developed up to seven years of age, and from five years of age he may be taught things. But as prayer is practice, so it may be taught to them when they are seven years of age. The Prophet (sas) said, **“Command your children to pray when they are seven and punish them on that (its missing and not taking care) when they are ten.”** (Ahmad, Abu Dawud, and Hakim)

Now, a very important point to be mentioned is that they may show through their own practice that how important the prayer is as children are influenced by their parents, rather than anybody else. They imitate them, so if the parents do not pray and they ask their children to pray, the children will become confused. That is why is this a must for us and not for them, while they are adults and we are children? So as a result they will revolt against their parents or against their religion, especially in this regard the role of the mother is extra important. She is naturally a teacher, mentor, trainer, and role model for children and that is why Abu Hanifa said, to marry a Jew or Christian women even though it is permissible, but that is not recommended, even in an Islamic society or state, as she will practice her own culture and religion, and the children will get

influenced with that, so one may think about it if he is going to marry such a woman where their culture is dominant.

Because of the said role of mother, in case of separation the child is given to her and as children are much more inclined to mothers, and by nature she can take their proper care. Yes, if she is not a Muslim or her character is bad, then it should be considered as in both cases the good of the child is prior. One lady came to the Prophet (sas) and said, **“That my husband divorced me and now he is going to take my baby as well.”** The Prophet (sas) said, **“You are the most deserving for the baby as long as you have not done another marriage.”** (Abu Dawud, Hakim, and Baihaqi)

In case of her new marriage, if the new husband is a stranger, he will not have that much concern for the child, so that is not good for the baby.

Then this right of a woman is up to the child’s 7<sup>th</sup> years of age if it is a boy, and if it is a girl then up to the start of the menses or the age of puberty when she is with the mother, or even mother’s mother as the woman can train girls properly. Abu Bakr gave this right to the mother of Aasim ibni Umar. This 7 years concept is taken from the Hadith of prayers, but according to Malakites this right goes to the mother in case of a boy till he attains the age of puberty, and in case of girl till her marriage, while according to Shafites this right in case of both is up to 7 years of age, and they will decide naturally.

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Jabir Ibni Samurah narrated from the Prophet (sas) that **“For a man to train his child properly is better than charity of a “Saa” (a measurement for gain).”** (Tirmizi)

The reason is:

- I. This training for one's own child is a duty and that is binding, while charity is optional.
- II. This training has its own time while charity is not time bound.
- III. Training of a child is a durable while charity is for a time.
- IV. Training is education while charity is practice.
- V. Training improves the quality while charity protects life for some time.

Proper training will make him human; otherwise, he will be worse than an animal.

For the best upbringing of children a thinker said, parents and teachers are like two giant booster rockets on each side of the space shuttle. If the two booster rockets and the space shuttle get ignited together and work properly then the shuttle can reach its orbit. The failure of any one of these will bring a disaster. Same is the case with parents and teachers of a child, if both work properly together then the child will be able to reach its orbit.

- I. Affirming countenance as they read our faces for approval. Yes, sometimes there will be some infractions of family and school standards, but our countenance to them will reflect our genuine love for them, which will be a good remedy as well.
- II. To live by our own roles: If we will tell them a thing that this is incumbent upon us to do and we ask them to do it, but we do not do the same, it will bring a breakage to their inner side.
- III. Allah (swt) has created different individuals with different qualities and strengths, so they will be suffering from anxieties in different ways. The parents and teachers must listen to their concerns attentively, so they may feel comfortable and important. They have to encourage them and appreciate them, even if they did a little good in something.

- IV. Vision for future: Without this vision people will perish, as they do not know their future goals and target. So their future may be discussed with them. This will energize them and push them to target their goals and to enable them to push themselves. Otherwise, they will be wandering and wasting their energy. It is experienced that some very genius youth got ruined because they were not encouraged properly for their future vision, and some other youth who were not that bright but because of the encouragement and supportive behavior from their parents and teachers, it made them late bloomers.
- V. For any community the religious teachings are very important as it teaches morality, character, love, humanity, etc. if this thing is not there then the modern science will make him an earning machine or a dollar, gold, and silver machine making. And he will not have a human heart in his body. He will be robbing people through the weapon of his skill and knowledge, and he himself will not be feeling any satisfaction in his life, but he will be suffering using tranquilizers.

Now, to launch a shuttle to the orbit we wait for the breakaway of the two booster rockets and then we know that the job was successfully completed. So now the shuttle can carry on its mission.

For proper training and teaching we should avail, provide, and arrange sources, as children are a test and trial. So, if someone will not be ready for a test then he is the loser. This is but a matter of priority. Allah (swt) said, **“And they say, we are more in wealth and children and we are not going to be punished. Say (O Muhammad), verily my Lord enlarges and restricts the provision to whom He wills, but most people know not. And it is not your wealth, or your children that bring you nearer to us, but only he who believed and**

**practiced righteous good deeds, for such like people there will be two fold reward for what they did and they will reside in the high dwellings in peace.”** (Surah Saba)

This verse means that children and wealth are not the protector but the true faith and good deeds, and for sure good people do well with the children and wealth, which is a success. Allah (swt) said, **“O you who believe, betray not Allah and His Messenger (sas), not betray your trusts (you are entrusted with) knowingly. And know that your wealth and children are but a trial and that with Allah (swt) there is a big reward (for one who passed the trial).”** (Surah Al-Anfal)

Now children are also the property of Allah that parents are entrusted with. This is a big treasury of good if one will try to make it, as Allah (swt) said, **“Wealth and children are the adornments of this world. The lasting righteous things (deeds) are better near your Lord for reward and in hope for.”** (Surah Al-Kahf)

So one can also make these two the lasting good as the Prophet (sas) said when somebody dies he cannot have any ongoing good deeds, but only a “Sadaqa Jariyah” (some work of welfare people are getting benefit of) or knowledge he has left in this world or a noble some making dua for him.

Allah (swt) said, **“O you who believed! Some of your spouses and children are enemies for you, so be careful of them and if you pardon, overlook and forgive (their faults) then indeed, Allah is oft forgiving, all merciful. Your wealth and children are but a trial and with Allah is a big reward. So, fear Allah (by keeping your duties to Him fulfilling your obligations and performing your duties) as much as you can. Listen and obey and spend (for any sacred cause). That is better for you, and whosoever is saved from his own covetousness then they are the successful ones. If you lend to Allah a noble loan,**

**He will double it for you, and will forgive you, for Allah (swt) is most ready to appreciate and to reward, most forbearing.”** (At-Taghabun)

These verses mentioned that, **“Some of your spouses and children are enemies for you.”**

But it did not mention that, **“Some of your spouses and children are your enemies,”**

because they are not doing what they are doing due to enmity, but their doing is bringing the same result. And the verses mention to be aware of them, which actually means be careful of them. And you may also not take their doings like that of an enemy, but pardon and forgive them, and try your best to spend for this and never be miser to spend on their training and education, etc. This is like a noble loan to Allah, as making a human is much more than anything else. Sometimes stumbling will happen but never lose your courage, as this is a test.

Imam Tirmizi narrated a Hadith. The Prophet (sas) said, **“Nor forbearing but one who stumbles, and no wise but one who experienced.”**

Satan, who showed his pride and did not make sajdah to Adam and was driven out of the garden and caused the same to Adam and Eve, and also made it clear that he will use any means to cause the children of Adam and Eve astray, so as a test Allah granted him not only the time but the power as well.

Allah (swt) said to Satan, **“And befool (or incite) those whom you can amongst them with your voice (music or with your call) and make assaults on them with your cavalry and your infantry and share with them wealth and children and make promises to them, but Satan promises them nothing except deceit.”** (Surah Al-Isra)

Satan is doing that very well causing us troubles in wealth earning and spending and troubles in children as we do not give them proper “Tarbiyat” and they get lost which is a trouble not for us only but also for the society as well, and we will pay the price on the Day of Judgment, and

when someone is taken to hellfire, Allah will ask, **“What is his case that he was doing a lot of good?”** They will say, **“His children ate his good deeds.”** The Prophet (sas) said, “Child is a cause of miserliness, cowardice and grief.” Also, the Prophet (sas) said, **“A time is coming when one will be wishing to have lesser children, as now they wish to have many.”**

The last but not least responsibility of parents is to arrange their children’s marriage, as the parents approach is a matter of experience and humanitarian, because if left up to the children their approach is based on their desires. This is why arranged marriages are durable while the other one is not that much, and the marriage carries the lineage as well. This is not a mere relationship between two people but between two families as well. So, if the family is not happy with the marriage then it will break the family and that is not reasonable. In brief, we can say that a good humanitarian society consists of good humans and good comes from “Tarbiyat” which comes from parents.

In a hadith it is said that a Bedouin came and said to the Prophet, **“I have daughters and I curse them.”** The Prophet (sas) said, **“Do not curse them as daughters have Barakah (blessings) in themselves. They are the decorators of happy occasions, they are the helpers in times of hardship, and they are the nurses in times of sickness.”**

These things have been experienced there in all these situations. Also the Prophet said that a daughter is a blessing; he even said that a good omen in a woman is that she delivered a daughter as her first child. These are the divine teachings in a time when woman were considered a burden and were getting buried alive.



Sometimes we handle our children for their good, but in such a way that it is counter-productive. As we mentioned before that Allah has given each individual his own nature. These differences are the beauty of this world and are very important for the smooth running or for the productivity of this world and worldly life.

Imam Waliullah says that nature of each and every individual is a combination of two things, 1) the genes which comes from the fathers and mothers side to the extent that the nature of brothers and sisters is almost alike 2) the environment where a person is raised in. Now to the extent of this one they are different from each other. So first of all we are bound to provide them a good environment. This can work in polishing genes even if something disliked is there, though it cannot change it. This is what the Prophet (sas) said, **“People are mines like the mines of gold and silver, the best in the time of ignorance is the best in his Islam, when they get into knowledge in depth.”**

So all gold and silver of the same mine are all alike in its origin, but when someone purified and worked on that, and molded it, and then it differs from each other.

And as we know that the mother is the utmost important factor in this regard. She is the first teacher of the child, and her laps are the first school and training center for them. So everyone should try to have a good mother for his children. An Arabic poet said while addressing his children, “That my first goodness or kindness towards you is that I had selected for you a mother having genes of chastity and bashfulness.”

Also a poet said, “Mother is a school when you have prepared it well, then you have prepared a tree which will be having pure branches.”

A well known fact, it is known that each and every human gets obliged to the kindness of another, so Islam has put the duty of livelihood and protection on men, so when a husband will do that the wife will be obliged to listen to him and comply. But on the other hand when she will earn money, then the trouble starts, as this is human nature. Allah (swt) said, **“It is true, human transgresses when he saw himself, self-sufficient.”** (Surah Al-Alaq)

Also when she works and gets tired, then this is unjust to ask her for furthermore work at home as her stature by nature is not that hard and strong; because her softness in stature and nature is required. Now her duty was to take care of domestic issues and children, but how can she do that when she is also working. She will also be tired when she gets home. Even though to work is permissible, but it is not recommended because of certain other important things.

Ahmad Shauqi said, “When the women are grown illiterate they will suckle the men ignorance and obscurity.”

An orphan is not that one whose parents died and left him in humility, but the actual orphan is one whose father is busy in work and whose mother is on the streets all day (does give time to the kids) Meaning neither the father nor the mother can give time other children, no compassion and love is getting developed between parents and children, or any cultural things are getting transferred to them from the parents.

In the west mostly the children are in daycare with strange women and they cannot give them the natural compassion a mother can give. Not only that but for Muslim kids this practice is a double edged sword as mostly these centers are run by people who do not have any faith or they are from another religion, even though they are not allowed to teach religion, but religious words and sometimes practices happen unintentionally. As we know that in the childhood things are getting printed in their mind and later on to take it out or to erase it is very difficult.

And we can see that everyone learns language from their mother; a mother in whose laps the toddler is getting developed. The reason is that the lap is the toddler's first school, if the toddler is in the lap of one who does not speak their language, then the toddler cannot learn his or her own language. As a known fact, culture is going hand and hand with language, so due to this the young child will lose his language and culture. Now the parents have to change their culture to that of the child, which they cannot, and not will the child accept his or her parent's culture because the child has already taken a different culture and that has become dominant within him. That is why Imam Abu Hanifa said that even though marriage to a Jew or Christian woman is allowed, it is not a liked practice. As children get influenced greatly by their mother, so the children even though they might live in an Islamic State where the Islamic culture is dominant, but still they get a great deal of influence from their mother. This will cause a big problem to the parents and maybe it will cause them to separate, which is also not good and ultimately the children will be negatively affected. And we say that when this case happens in a non-Muslim country where the non-Muslim culture is dominant, so then what? Only productions from a Muslim to a non-Muslim as the children in the west are given to the mother. May Allah forgive and forbid, Ameen.

The reality is that we do things first without thinking of the consequences and later on we suffer for it, which is too late. Our actions must be sensible and not emotional. We as Muslims should not be so optimistic or pessimistic as Iman is between both of these.

To us the best base and start for a Muslim is to know himself as a slave and servant of Allah and to know that Allah is his Lord. This will bring him out of evil desires, whims, lusts, ego, and pride. As in the western world it is a big problem of everything being about I, me, my, etc. In order to fulfill these desires one has to work like crazy, not caring of lawful and unlawful, and to give priority to dollars and property rather than anything else. Due to this they lose their children, and sometimes they even lose themselves. Their lives become aimless and without aim one cannot live. He then moves like a picture on the screen, like a dead moving entity. So the basic thing is to put things in priority and sequence, otherwise we will suffer here and we will suffer more in the hereafter, as the Prophet (sas) said, **“That on that day the Angels will be taking a person towards the fire, Allah will order them to stop and will ask them that this one had a lot of good deeds, so why are you taking him to the fire? They will answer that his children have eaten (destroyed) all his good deeds.”** This means that he could not and did not make them to become proper Muslims and human beings. So that persons debit is more than his credit and he became a defaulter and bankrupt person in this regard.

We do provide our children with nourishment, physical and materials things, giving them gifts on different occasions. The Prophet (sas) said, **“The best gift of a father to his child is a**

**good education.**” Meaning to treat him properly, teach, train, and coach him to be a good human, because a good human could be a good Muslim because Islam teaches humanity, humanitarian rules, norms, and values. That’s why Allah said regarding the people of Makkah that they are like animals, but even worse than animals. And they are heedless people for humans and human norms and etiquettes.

The Prophet of Allah is the only role model; he is the source and fountainhead of this. May Allah make all of us proper humans beings and proper Muslims. May Allah empower us to treat our children well and to think of their good and ours as well, here in this life and in the hereafter, and to strive hard regarding their Tarbiyat. Ameen.