



NURTURING OF CHILDREN

*Part 10 -
Effective ways of raising children*



*SPIRITUAL LIGHT
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Effective ways of raising children

In my opinion, effective and beneficial ways of raising children are based on five principles:

- (1) Training by setting a good example
- (2) Teaching by inculcating good habits
- (3) Disciplining by advice and counseling
- (4) Supervising diligently
- (5) Punishing when necessary



(1) Training by setting a good example

The mentor has a great influence in the moral and social moulding of a child's personality.

The reason for this is that in the eyes of the child the mentor is an ideal leader. The child imitates his mentor. Consciously or unconsciously the child follows him. If the mentor is truthful, trustworthy, brave and chaste, then the child will inculcate these qualities. On the other hand, if the mentor is a liar, untrustworthy, cowardly and evil natured, then the child will adopt these traits too. An Arab poet has beautifully mentioned with regards to the teacher whose actions are contrary to his words,

هَلَّا لِنَفْسِكَ كَانَ ذَا التَّعْلِيمِ يَا أَيُّهَا الرَّجُلُ الْمُعَلِّمُ غَيْرُهُ

O man who is teaching others, why are you not benefiting yourself with these teachings?

كَيْمَا يَصِحُّ بِهِ وَأَنْتَ سَقِيمٌ تَصِفُ الدَّوَاءَ لِنَافِ السَّقَامِ وَذِي الضَّرِي

You prescribe medication for sick and weak people so that they can attain cure whereas you yourself are sick

فَإِذَا انْتَهَتْ عَنْهُ فَأَنْتَ حَكِيمٌ إِبْدَأْ بِنَفْسِكَ فَانْهَها عَنْ غِيها

Commence with your own nafs and prevent it from its evil. If your nafs abstains from it, then you are wise

بِالْعِلْمِ مِنْكَ وَيَنْفَعُ التَّعْلِيمُ فَهَذَا يُقْبَلُ مَا وَعْظْتَ وَيُقْتَدَى

Then your advice will be accepted, your knowledge will be followed and your teaching will be beneficial

RASULULLAAH (SALLALLAAHU ALAYHI WA SALLAM) IS THE ONLY EXEMPLAR AND LEADER

Allaah Ta'ala sent Rasulullaah (sallallaahu alayhi wa sallam) with the best moral and intellectual perfections, so that he could be an exemplar for all humanity perpetually.

Allaah Ta'ala states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
(الاحزاب)

‘You have an excellent model in the Messenger of Allaah, for all who put their hope in Allaah and the Last Day and remember Allaah much.’ [Surah al-Ahzaab (the Confederates) 33:21]

In another place, Allaah Ta'ala states :

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٥٤﴾ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا
(الاحزاب)

‘O Messenger! We have sent you as a witness, and a bringer of good news and a warner, and a caller to Allaah by His permission and a light-giving lamp.’ [Surah al-Ahzaab (the Confederates) 33: 45 & 46]

Allaah Ta'ala has placed a perfect picture of the Islamic mode and way of life in the personality of Muhammad (sallallaahu alayhi wa sallam) so that he could remain a living example by his perfect morals and great works for coming generations.

This is sufficient for Nabi (sallallaahu alayhi wa sallam)’s honor and greatness that he ((sallallaahu alayhi wa sallam)) has said,

أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي

“My Rabb (Allaah Ta'ala) has trained me, He has trained me beautifully.”

It is certainly known that Nabi (sallallaahu alayhi wa sallam) did not commit any sin even during the days of ignorance. In fact, he was famous and well known for his purity and chastity. Regarding Nabi (sallallaahu

alayhi wa sallam)'s truthfulness and trustworthiness, people would address him with titles of *Saadiq* (the truthful) and *Amin* (the trustworthy). One incident is sufficient to establish the intelligence and sagacity of Nabi (sallallaahu alayhi wa sallam). Using great wisdom and tact, Nabi (sallallaahu alayhi wa sallam) laid forth a suitable strategy to position the *Hajr-e-Aswad*. This saved his people from such a war whose result only Allaah Ta'ala knows.

With regards to *da'wah* and *tabligh* (propagation), Nabi (sallallaahu alayhi wa sallam)'s condition was such that he did not take complete sleep, nor did he find any pleasure or rest in life. This was due to his desire that his *ummah* should answer his call and should enter the *din* of Allaah Ta'ala.

Allaah Ta'ala states,

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ السَّمَاوَاتِ وَالْأَرْضِ لَن نَّدْعُو مِنْ دُونِهِ إِلَهًا لَقَدْ قُلْنَا إِذَا شَطَطًا (الكهف)

'We fortified their hearts when they stood up and said, 'Our Rabb is the Rabb of the heavens and the earth and We will not call on any diety apart from Him. We would in that case have uttered an abomination.' [Surah al-Kahf (the Cave) 18:14]

He (sallallaahu alayhi wa sallam) set a perfect example in the worship of Allaah Ta'ala. It has been narrated that he (sallallaahu alayhi wa sallam) would stand so long in *salaah* at night that his blessed feet would become swollen. When asked why he exerted himself so much whereas Allaah Ta'ala had forgiven his past and future shortcomings, he replied, "Should I not be a grateful servant?" [Sahih al-Bukhaari, Sahih Muslim]

With regards to being an example in excellent character, then I feel it sufficient that I mention only one example of his generosity, *zuhd* (abstinence from this world), *tawaadu'* (humility), forbearance, strength and political acumen.

His generosity was such that he (sallallaahu alayhi wa sallam) would give people so much as though he did not fear poverty. He (sallallaahu alayhi wa sallam) was more generous than the fast-moving wind. In *Ramadaan*, his generosity knew no bounds. Anas (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) never said no when asked for something i.e. whatever he (sallallaahu alayhi wa sallam) was asked for, he gave.

Nabi (sallallaahu alayhi wa sallam)'s piety and *zuhd* (abstinence from this world) was such that Abdullah bin Mas'ud (radiyallaahu anhu) narrates

that once I came to Nabi (sallallaahu alayhi wa sallam) while he was resting on a straw mat. The impressions of the straw mat were visible on his body. I said “O Rasulullaah, why don’t we make a soft mattress for you on which you can recline, protecting yourself from the hardness of the straw mat?” Nabi (sallallaahu alayhi wa sallam) said, “What is my connection with this world? My example in this world is that of a rider who rests under the shade of a tree for a while and then continues on his journey.” Nabi (sallallaahu alayhi wa sallam) made this *du‘aa’*, “O Allaah, make the sustenance of the family of Nabi (sallallaahu alayhi wa sallam) just sufficient.” ‘Aa’ishah (radiyallaahu anha) mentions that since Nabi (sallallaahu alayhi wa sallam) arrived in Madinah Munawwarah, he did not eat wheat bread to his satisfaction for three consecutive days. [Ibn-e-Jarir]]

This should be remembered that Nabi (sallallaahu alayhi wa sallam)’s poverty was volitional. If he desired the treasures of this world, it would have fallen at his feet. However, there were many wisdoms and benefits in his opting for poverty.

Nabi (sallallaahu alayhi wa sallam)’s humility was such that he would commence greeting. He paid full attention to the person with whom he conversed, whether big or small. When shaking hands, he would not withdraw his hands as long as the other person did not remove his hands. He would carry his own goods and would say, “I have a greater right to carry it.” He performed simple routine work himself. Nabi (sallallaahu alayhi wa sallam) would accept the invitation of free people as well as that of slaves. If anyone presented an excuse, then Nabi (sallallaahu alayhi wa sallam) would accept it. He would patch his clothing and mend his shoes. He (sallallaahu alayhi wa sallam) would help with household work. Nabi (sallallaahu alayhi wa sallam) himself would tie his camel. He would sit and eat with his servants. He would fulfill the needs of the needy, weak, and poor. He would not hesitate to sit on the floor. Why would Nabi (sallallaahu alayhi wa sallam)’s humility not be of such a level when Allaah Ta’ala revealed this verse to him:

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

‘and take the believers who follow you under your wing.’ [Surah ash-Shu‘araa’ (the Poets) 26:215]

In forbearance and tolerance, Nabi (sallallaahu alayhi wa sallam) is seen responding with gentleness when Bedouins treated him with harshness and ill-manners. Nabi (sallallaahu alayhi wa sallam) responded to the pride and arrogance of his enemies with forbearance and tolerance when victories came his way.

Anas (radiyallaahu anhu) narrates that he was walking with Nabi (sallallaahu alayhi wa sallam). Nabi (sallallaahu alayhi wa sallam) was wearing a course, striped *Najraani* sheet. A bedouin came to him and tugging violently at this sheet, pulled Nabi (sallallaahu alayhi wa sallam). I saw the impressions of the corners of the sheet on the shoulders of Nabi (sallallaahu alayhi wa sallam) due to the bedouin's tugging. After this, the bedouin said, "O Muhammad, command someone to grant me some of the wealth which Allaah has granted you." Nabi (sallallaahu alayhi wa sallam) turned to him, smiled and told someone to give him something.

See the forbearance of Nabi (sallallaahu alayhi wa sallam) during the success and conquest of Makkah Mukarramah. Nabi (sallallaahu alayhi wa sallam) forgave his severest enemies. And why not, when Allaah Ta'ala had mentioned,

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ (الاعراف)

'Make allowances for people, command what is right, and turn away from the ignorant.' [Surah al-A'raaf (the Ramparts) 7:199]

Regarding bodily strength, one example is when Nabi (sallallaahu alayhi wa sallam) wrestled and brought down the leader of wrestlers 'Rukaanah'. After being brought down the third time, Rukaanah said, "I testify that you are the Messenger of Allaah."

During the battle of Hunayn, Nabi (sallallaahu alayhi wa sallam) stood on his donkey. People began running back and forth. Nabi (sallallaahu alayhi wa sallam) said,

أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ أَنَا النَّبِيُّ لَا كَذِبَ

"I am the Nabi, this is no lie. I am the son of Abdul-Muttalib."

On this day there was none more steadfast and none who penetrated the lines of the enemies more than Nabi (sallallaahu alayhi wa sallam).

Nabi (sallallaahu alayhi wa sallam) was an excellent example when it came to politics and good organization. He (sallallaahu alayhi wa sallam) was granted proficiency in politics, good organization and placing things in perspective.

From the many fascinating examples found in the pages of history, here is just one.

After the Battle of Hunayn, Nabi (sallallaahu alayhi wa sallam) gave the Quraysh and other Arab tribes all the booty, whereas the *ansaar* were not given anything. The *Ansaar* were upset, so much so that some of

them said, "By Allaah, Rasulullaah (sallallaahu alayhi wa sallam) has joined with his people!" At this, Nabi (sallallaahu alayhi wa sallam) gathered them and said, "O *ansaar*, what is this that I hear? What is this which has come in your hearts? Were you not astray? Then Allaah granted you guidance. Were you not poor? Then Allaah made you wealthy. Were you not enemies of each other? Then Allaah created love in your hearts." On hearing this, the *ansaar* replied, "Definitely, Allaah and His Messenger have bestowed upon us countless favours."

Thereafter, Nabi (sallallaahu alayhi wa sallam) said, "O *ansaar*, why don't you say anything? They said, "What can we say? The mercy and graces of Allaah and His Messenger are upon us."

Nabi (sallallaahu alayhi wa sallam) said, "By Allaah, if you willed, you could have said, and this would have been true and I would have verified it. You could have said to me, "At the time you come to us, all others belied you. Only we believed in you. People left you alone, we assisted you. People ostracized you, we granted you refuge. You were poor, we comforted you. O group of *ansaar*! Are you upset with this small portion of this world which I have granted others so that their hearts can be softened and they can become Muslims. I have full trust and confidence in your Islam. Are you not happy that others will take camels, sheep and goats; whereas you will take Allaah's Messenger home? I take an oath by Him in whose control lies my life, if it was not for *hijrah* (migration), I would have been an individual amongst the *ansaar*. If all other people go in one valley, and the *ansaar* in another, then I will go with the *ansaar*. O Allaah! Have mercy on the *ansaar* and their progeny." On hearing this, the *ansaar* cried so much that their beards became wet with tears.

They said, "We are happy with the distribution of Nabi (sallallaahu alayhi wa sallam) and with our portion."

These are the words that came out of the blessed heart of Nabi (sallallaahu alayhi wa sallam). They were brimming with sincerity. Nabi (sallallaahu alayhi wa sallam)'s words explained the feelings of his heart. These words penetrated the hearts of the *ansaar*. It lead them to stand in the same line as the angels, it destroyed all evil and created an awakening in the *ansaar* to understanding the truth and wisdom. These words show us how Nabi (sallallaahu alayhi wa sallam) would gather the people for assistance and how he would win the hearts so that the Muslims would stand united under the flag of Islam and *tawhid*.

It was an outstanding quality of Nabi (sallallaahu alayhi wa sallam) to be firm on his viewpoint. To prove this, it is sufficient that we study the standpoint of Nabi (sallallaahu alayhi wa sallam) that he took with his uncle, Abu Taalib, even though he was convinced that his uncle would hand him over to his enemies and would stop assisting him. Nabi

(sallallaahu alayhi wa sallam) said, “O my uncle, by Allaah! If these people place the sun in my right hand and the moon in my left hand so that I leave calling to this *din*, then too I will never leave it until Allaah either grants me success or I sacrifice my life for it.”

Thereafter Nabi (sallallaahu alayhi wa sallam) stood up from there and began crying. When his uncle saw his determination and understood that he would remain steadfast on his *din*, and that he will be firm on the path of invitation, not caring for any person. He called out and said to him “O my nephew, go. Say what you wish. I will never hand you over to anyone.”

The portion of Nabi (sallallaahu alayhi wa sallam)’s high character and qualities which we have mentioned is in reality a mere fraction from the treasures of Nabi (sallallaahu alayhi wa sallam)’s greatness and grandeur. Where can any person ever enumerate the virtues of Nabi (sallallaahu alayhi wa sallam) when Allaah Ta’ala has mentioned regarding Nabi (sallallaahu alayhi wa sallam),

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ

‘Indeed you are truly vast in character.’ [Surah al-Qalam (the Pen) 68:4]

It is natural that the hearts of people will be inclined to him and will follow him when Allaah Ta’ala has Himself granted Nabi (sallallaahu alayhi wa sallam) these great qualities. Therefore the sahaabah (radiyallahu anhum)(radiyallahu anhum) had so much love for Rasulullaah (sallallaahu alayhi wa sallam) and were such die-hards that they would not get any peace without looking at his blessed face. The love of Nabi (sallallaahu alayhi wa sallam) was found in them to such a degree that it exceeded the love they possessed for even their own lives, which is borne out by so many incidents. By means of these personalities, it became easy to bring such a beautiful social structure into reality that was only the dream of thinkers and the desire of philosophers for a long time. Therefore, Muslims in every era, regarded the sahaabah (radiyallahu anhum) as the best example in worship, character, bravery, steadfastness, resolve, valour, love and preference, *jihaad* and the love of martyrdom; and followed their way in teaching and training.

Nabi (sallallaahu alayhi wa sallam) had so beautifully stated,

اصحابي كالنجوم فبايهم اقتديتم اهتديتم (بيهقي، ديلمي)

“My Sahaabah are like stars. Whichever one you follow; you will be rightly guided.” [Bayhaqi, Daylami]

Islam reached many countries by means of Muslim businessmen and the true inviters to Islam, who had presented the true picture of Islam by their character and actions. On seeing this, people entered Islam in groups and groups. Today, every Muslim should understand this reality and should present themselves as sterling examples of Islamic qualities, so that they can be moons of guidance, suns of reformation, callers towards the truth and a means of spreading and propagating the message of Islam in the whole world.]

A FEW EXAMPLES OF NABI (SALLALLAAHU ALAYHI WA SALLAM)'S LOVE AND MERCY FOR CHILDREN

(1) Once Nabi (sallallaahu alayhi wa sallam) was leading the people in *salaah* when his grandson Hasan (radiyallaahu anhu) came to him. He sat on Nabi (sallallaahu alayhi wa sallam)'s neck whilst Nabi (sallallaahu alayhi wa sallam) was in *sajdah*. Nabi (sallallaahu alayhi wa sallam) lengthened his *sajdah* so much that people began to think that something had occurred. After the completion of *salaah*, the sahaabah (radiyallahu anhum) said, "O Messenger of Allaah, you lengthened the *sajdah* so much that we thought that something must have occurred." Nabi (sallallaahu alayhi wa sallam) said, "My son climbed onto me. Therefore, I did not like to get up quickly, thus saddening his heart." [*Nasaa'i, Mustadrak Haakim*]

(2) In *Isaabah* it is written that Nabi (sallallaahu alayhi wa sallam) used to jest and amuse Hasan (radiyallaahu anhu) and Husayn (radiyallaahu anhu). Nabi (sallallaahu alayhi wa sallam) would crawl on his hands and feet and these two would cling onto him on both sides. Then Nabi (sallallaahu alayhi wa sallam) would walk lifting them and would say, "The best camel is your camel and the best riders are you."

(3) Nabi (sallallaahu alayhi wa sallam) said, "I begin my *salaah* and my intention is to lengthen the *salaah*. However, I hear the crying of some child and I shorten my *salaah*, because I know what effect the child's crying has on its mother." [*Sahih al-Bukhaari, Sahih Muslim*]

(4) Anas (radiyallaahu anhu) narrates that he passed by some youngsters. He made *salaam* to them and said, "Nabi (sallallaahu alayhi wa sallam) used to do so." [*Sahih al-Bukhaari, Sahih Muslim*]

(5) It is also narrated that when people used to see the first fruit of the season, they would bring it to Nabi (sallallaahu alayhi wa sallam). Upon taking it, he would recite this *du'aa'*,

اَللّٰهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا، وَبَارِكْ لَنَا فِي مَدِيْنَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدَّنَا (مسلم)

“O Allaah! Place blessings for us in our fruit, place blessing for us in our city, place blessing for us in our saa‘, and place blessings for us in our mud.” (saa‘ and mud are scales of measurement for grain etc.) [Sahih Muslim]

Then he (sallallaahu alayhi wa sallam) would call the youngest child from those present and hand this fruit to him.

Do these actions of Nabi (sallallaahu alayhi wa sallam) not point out that Nabi (sallallaahu alayhi wa sallam) displayed an example of softness and kindness to children so that the Muslims could follow their Nabi (sallallaahu alayhi wa sallam) and practice according to his way?

(2) Teaching by inculcating good habits

It is an accepted reality in Islam that a child naturally has been created on pure *tawhid*, the straight religion and on belief in Allaah Ta'ala as has been mentioned in a hadith,

كل مولود يولد على الفطرة فابواه يهودانه او ينصرانه او يمجسانه

“Every child has been created on nature. Then his parents make him a Jew, a Christian or Fire-worshipper.” [Sahih al-Bukhaari]

From here we learn that we should imbibe pure *tawhid*, noble character, psychological virtues and the beautiful etiquettes of the *shari'ah* in our children by means of teaching and training. We also learn that if a child has pious parents and they teach him the basics of *imaan* and Islam, then this child will be nurtured in the beliefs of *imaan* and Islam.

Based on these fundamental matters, our pious predecessors would choose pious mentors for their children and they would prepare a good environment for them to learn virtuous actions, to beautify themselves with noble character and to imbibe the best of qualities.

Imaam Raaghib Asfahaani (rahimahullaah) writes that the Khalifah Mansur asked the prisoners who were in jail during the era of the *Banu Umayyah* what was the most difficult thing that they had to endure while they were locked up. They replied, “The most difficult thing was that we were deprived of nurturing our children.”

Regarding the upbringing of children, Ibn Sina has advised that in the *maktab* (primary madrasah) it is necessary that children should be with those children who are praiseworthy and laudable, since children look at other children learning etiquettes from them; and become attached to them.

Teaching etiquettes to children is such a policy that will lead to beautiful results and will reap splendid fruits. On the other hand, trying to teach them etiquettes, training them and making them reach perfection when they have reached an older age is a very difficult and arduous task.

May Allaah Ta'ala have mercy on the poet who has so aptly stated,

وليس ينفعهم من بعده أدبٌ قد ينفع الأدبُ الاولادَ في صغيرٍ

Etiquettes taught in childhood benefits children

Teaching them etiquette later does not benefit them

ولا تلين ولولينته الخشب إن الغصون إذا عَدَلَتْهَا اعتدلت

If you straighten a fresh twig, it will straighten

and if you want to soften a dry piece of wood, you will never be able to.

(3) Disciplining by advice and counseling

Advice and lectures hold a foundational status in the beliefs as well as social and moral upbringing of children. The reason for this is that advice and lectures have a huge part to play in making children understand things. In bringing them onto good actions; in creating noble character in them and in making them understand the basics of Islam. It is for this reason that the Noble Qur'aan has chosen this manner of advice and admonition, has addressed man by means of it, has repeated it in many verses and has guided man in different places by means of its council.

THE TEACHING OF NABI (SALLALLAAHU ALAYHI WA SALLAM) CONCERNING ADVICE AND ADMONITION

Nabi (sallallaahu alayhi wa sallam) had stated, “*Din* is fulfillment of rights with sincerity.” We asked, “For whom?” He (sallallaahu alayhi wa sallam) said, “For Allaah, His book, His messenger, the leaders of the believers and the general people.” [*Sahih Muslim*]

Jarir bin ‘Abdullaah (radiyallaahu anhu) states, “I took *bay’ah* (pledged allegiance) to Rasulullaah to perform *salaah*, give *zakaah* and to do good to every Muslim.”

Abu Mas‘ud Ansaari (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, “Whoever guides another person to goodness will get the same reward as the one who has responded to it.” [*Sahih al-Bukhaari, Sahih Muslim*]

NABI (SALLALLAAHU ALAYHI WA SALLAM)’S MANNER OF ADVICE AND ADMONITION

(1) The anecdote approach

The author has mentioned the anecdote of the blind, bold and the leper as an example. This incident is quite famous. He has also mentioned the famous incident of Hajirah (radiyallaahu anha) and Ismaa’il (alayhis salaam) to substantiate this. Therefore, it is the duty of the guide at the time of narrating an incident to keep the emotions of the listeners in mind and the effects occurring due to it, and should thus take benefit from it.

When their mind opens, then he should let the fountains of admonition and rivers of advice flow.

(2) The question and answer approach

The manner of this is that a person questions his companions so that their attention is drawn, their attention becomes resplendent, and the advices become embedded.

Here a few examples will be presented:

(1) Nabi (sallallaahu alayhi wa sallam) asked, “Tell me, if there is a river flowing at the door of any person, and this person baths therein five times a day, then will any dirt remain on him?” The sahaabah (radiyallahu anhum) replied, “No.” Nabi (sallallaahu alayhi wa sallam) then said, “This is the example of the five times *salaah*. By it, Allaah forgives sins.” *[Sahih Muslim]*

(2) Rasulullaah (sallallaahu alayhi wa sallam) asked, ‘Do you know who is bankrupt?’ The sahaabah (radiyallahu anhum) said, “According to us, a bankrupt person is he who has no money and goods.”

Nabi (sallallaahu alayhi wa sallam) said, “In my *ummah*, a bankrupt person is he who will come on the Day of *Qiyaamah* with *salaah*, fasting, and *zakaah*. However, together with this, he had sworn somebody, accused somebody, taken somebody’s money, killed somebody, and hit somebody. Therefore, good actions will be taken from him and granted to these people. If his good actions come to an end, and the rights of people still remain, then these people’s sins will be placed on him and he will be entered into the fire.”

NOTE: Who can be more bankrupt than this person? May Allaah Ta’ala protect us from this bankruptcy. *Aameen*.

(3) Taking an oath in Allaah Ta’ala’s name

This is done so that the listener could understand the importance of the action on which an oath is taken so that he could practice on the advice or stay away from it, as is mentioned in the advices of Rasulullaah (sallallaahu alayhi wa sallam).

(4) Being of a cheerful disposition during the lecture and advice

The purpose of this is so that the mind remains in motion, boredom is removed and enthusiasm is created.

(5) Being moderate in advice and lecturing

Jaabir bin Samurah (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) would not lengthen his lecture on the Day of *Jumu'ah*. It would only be a few concise sentences. [*Sunan Abu Daawud*]

It has also been narrated that when Nabi (sallallaahu alayhi wa sallam) would lecture, then neither would it be so concise that the purpose could not be attained, nor would it be so lengthy that hearts would become constricted and dejected. It is also narrated that Rasulullaah (sallallaahu alayhi wa sallam) would keep us in mind while lecturing so that we did not become exhausted.

(6) The effective speech approach

‘Irbaad bin Saariyah (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) gave us such a powerful and eloquent lecture by which our hearts trembled and our eyes watered. We said, “O Rasulullaah, it seems like the advice of one who is leaving us, thus advise us (more).”

Nabi (sallallaahu alayhi wa sallam) said, “Fear Allaah, follow my path and the path of my rightly guided caliphs. Hold firmly onto it. Beware of innovating, for verily every innovation is astray, and every astray thing will be in the fire.” [*Jaami‘ at-Tirmidhi*]

The inviter and lecturer cannot be imbibed with the quality of affecting others as long as there is no sincerity of intention and as long as there is no softness and fear in the heart, cleanliness of the interior and purity of the soul. Therefore, the lecturers should try to inculcate these qualities so that their speech affects the hearts of the listeners.

NOTE: The lecturers should take care of this. It is very effective if the one giving advice on a certain matter is practicing upon it.

‘Umar bin Dharr (radiyallaahu anhu) said to his father, “O my beloved father! What is the reason that when you address the people, then you make them cry, but when others address them, then this does not occur?”

He replied, “O my son! The fact of the matter is that when a woman mourns due to some calamity which was afflicted her, then this mourning can never be the same as that of a woman hired to cry.”

NOTE: Therefore, there is a famous proverb ‘*What is the relationship between a woman who has lost her child and another woman who has been hired to cry?*’ This means that in their crying, there is a world of difference.

(7) Advice by means of examples and adages

It was the noble habit and practice of Nabi (sallallaahu alayhi wa sallam) to place forth such examples and parables to explain and make clear his advices, so that it was as if though the people were witnessing it. This was so that the point could become embedded in the heart and have a profound effect on the listeners.

Abu Musa Ash'ari (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "The example of that person who recites the Qur'aan is like that of citron, whose taste is sweet and whose smell is fragrant. The example of he who does not recite the Qur'aan is of a date whose taste is sweet, but which has no fragrance. The example of that hypocrite who recites the Qur'aan is like *rayhaan* (sweet smelling flower) which has a beautiful smell; but its taste is very bitter. And the example of the hypocrite who does not recite the Qur'aan is like the cactus whose taste is bitter and which does not emit any fragrance." *[Tilaawat-Qur'aan by Maulana Shaah Waliyullaah Saahib]*

Nabi (sallallaahu alayhi wa sallam) also said, "The example of a good and bad companion is like a person sitting by a seller of perfume and a blacksmith. The seller of perfume will either give you perfume, sell it to you or at least you will perceive its fragrance. The blacksmith will either burn your clothes or at least you will acquire a bad smell from him." *[Sahih al-Bukhaari, Sahih Muslim]*

(8) Advice by indication and gesturing

When Nabi (sallallaahu alayhi wa sallam) wanted to emphasize any important point then he would indicate with both his hands.

Abu Musaa Ash'ari (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, "One believer is like a strong fortress for another believer. One portion gives strength and power to the other." On saying this, Rasulullaah (sallallaahu alayhi wa sallam) entered the fingers of one hand into the other. *[Sahih al-Bukhaari, Sahih Muslim]*

Sahl bin Saa'd Saa'idi (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "The one who takes responsibility for an orphan and I will be in *jannah* like this." Then Nabi (sallallaahu alayhi wa sallam) pointed to the index and middle finger. *[Sahih al-Bukhaari]*

(9) Advise and clarify by means of drawings and lines

Nabi (sallallaahu alayhi wa sallam) would draw and make lines to show important points.

‘Abdullaah bin Mas‘ud (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) drew a square in front of us. Then he drew a line coming out of it and many small lines towards this middle line.

Then he said, “This is a man and this (square) is his specified time which is surrounding him on all four sides. The line emerging from this square are the hopes and desires of man. These small lines are those calamities, which come suddenly. If man is saved from one calamity, then another one afflicts him. If he is saved from the second, then the third one gets him. If he gets saved from all, then old age will catch up with him.” [Sahih al-Bukhaari]

Jaabir (radiyallaahu anhu) narrates that they were sitting with Nabi (sallallaahu alayhi wa sallam). With his blessed hand, he drew a line on the earth and said, “This is the path of Allaah.” Then he drew two lines on the right side of this line, two on the left side, and then said, “These (right and left lines) are the roads of *shaytaan*.” Thereafter Nabi (sallallaahu alayhi wa sallam) placed his blessed hand on the middle line and recited the following verse

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ
وَصَّاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ (اعراف)

‘This is my Path and it is straight, so follow it. Do not follow other ways or you will become cut off from His Way. That is what He instructs you to do, so that hopefully you will be Allaah-fearing.’ [Surah al-An‘aam (Livestock) 6:153]

(10) Advise practically

Nabi (sallallaahu alayhi wa sallam) was a living example for teaching, training and establishing a society. A few examples are mentioned hereunder:

‘Abdullaah bin ‘Amr bin al-‘Aas (radiyallaahu anhu) narrates that a person came to Nabi (sallallaahu alayhi wa sallam) and said, “O Messenger of Allaah, what is the manner of making *wudu*’?” Nabi (sallallaahu alayhi wa sallam) asked for some water. He washed both his hands thrice and completed the *wudu*’. Thereafter he said, “Whoever increases or decreases from this, then he has done wrong.” [Sunan Abu Daawud]

In another hadith, it is mentioned that Nabi (sallallaahu alayhi wa sallam) made *wudu*’ in a gathering of people and said, “Whoever makes *wudu*’ as I have done and then performs two *rak‘aats* of *salaah* in this manner that

he does not think of anything of this world, all his past sins will be forgiven.” [Sahih al-Bukhaari]

(11) Exploit the occasion

Jaabir (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) entered the market place from the *Awaali* side (name of a certain area). People were around him. Nabi (sallallaahu alayhi wa sallam) passed a dead kid (young of a goat) which had small ears. He (sallallaahu alayhi wa sallam) caught its ears and said, “Which one of you would like to have this carcass for one silver coin?” The sahaabah (radiyallahu anhum) said, “We are not prepared to purchase it in exchange for any money,” or they said, “What will we do with it?”

Rasulullaah (sallallaahu alayhi wa sallam) said, “Do you like to have it for free?” The sahaabah (radiyallahu anhum) said, “By Allaah, even if it was alive, then too its small ears causes it to be defective. Now, when it is dead, it is even more defective.”

Nabi (sallallaahu alayhi wa sallam) said, “By Allaah, this world is more despicable in the sight of Allaah than this corpse is in your sight.”

(12) Advise by referring to important things

Nabi (sallallaahu alayhi wa sallam) would direct some questions to more important matters. For example, a villager asked Rasulullaah (sallallaahu alayhi wa sallam), “O Rasul of Allaah, when will *Qiyaamah* take place?” Nabi (sallallaahu alayhi wa sallam) asked, “What preparation have you made for it?” He said, “The love of Allaah and His Messenger (sallallaahu alayhi wa sallam).” Nabi (sallallaahu alayhi wa sallam) said, ‘You will be with those whom you love.” [Sahih al- Bukhaari, Sahih Muslim]

At this juncture, Nabi (sallallaahu alayhi wa sallam) turned the question of the time of the occurrence of *Qiyaamah* (which is known only by Allaah Ta’ala) towards that which was more necessary i.e. preparation of good actions for that day.

(13) Advise by practically showing the forbidden thing

At times, it so happened that Nabi (sallallaahu alayhi wa sallam) would take the forbidden things in his blessed hand that he wanted to prevent people from. This was so that there would be clear guidance on its prohibition. An example is:

‘Ali bin Abi Taalib (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) held silk in his right hand and gold in his left. He lifted them and said, “These two things are prohibited for the men of my *ummah* and permissible for the women.” [Sunan Abu Daawud]

These are the important ways and manners chosen by the first teacher, Nabi (sallallaahu alayhi wa sallam), for teaching the young and old, and for guiding the elite and the masses.

Therefore, the mentor should adopt the ways and manners of Rasulullaah (sallallaahu alayhi wa sallam) in advising and lecturing since this is the best and most beautiful way. Nabi (sallallaahu alayhi wa sallam) did not say anything of his accord. Allaah Ta'ala trained and guided him, as has been narrated

أدبني ربي فاحسن تأديبي

“My Master has nurtured and trained me, and how wonderfully He has trained me.”

Therefore, this path and way will be the means and fountain-head of guidance and reformation until the day of *Qiyaamah*.

(14) Supervising diligently

This means that children should be monitored and supervision should be maintained in building their beliefs and character, their physical training and acquiring of knowledge.

Islam has encouraged parents and mentors not to leave any stone unturned in the supervision of those under them in any category of life. Allaah Ta'ala states,

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التحریم)

‘You who believe! Safeguard yourselves and your families from a Fire.’ [Surah at-Tahrim (the Prohibition) 66:6]

‘Ali (radiyallaahu anhu) states, “Train and teach your family members.” ‘Umar (radiyallaahu anhu) said, “Prevent them from those things which Allaah Ta'ala has prohibited you. Command them with that which Allaah Ta'ala has commanded you. This will become a barrier and shield between them and the fire of *jahannum*.”

Allaah Ta'ala states,

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلْكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى (طه)

‘Instruct your family to do the prayer, and be constant in it. We do not ask you for provision. We provide for you. And the best end result is gained by taqwaa.’ [Surah Taa Haa 20:132]

The ahaadith referring to supervision of children are many. Some have already been mentioned. Here, we will suffice on one.

Abu Sulaymaan Maalik bin Huwayrith (radiyallaahu anhu) narrates that they came to Nabi (sallallaahu alayhi wa sallam) and stayed with him for twenty days. Thereafter, Nabi (sallallaahu alayhi wa sallam) perceived that we must be desiring to go back to our family members. He therefore asked us whom we had left behind at home. We informed him. Nabi (sallallaahu alayhi wa sallam) was very soft and kind-hearted. He said, "Go to your families. Perform *salaah* as you have seen me perform *salaah*. When the time of *salaah* arrives, then one of you should give *adhaan*, and the eldest of you should be the *imaam*."

THE DIFFERENT SPHERES OF CHILDRENS TRAINING AND SUPERVISION

❖ Supervising the *imaani* sphere and beliefs of children

The mentor must fulfill his important responsibility of imbuing the basic principles of *tawhid* in children so that they can be saved from heretical teachings and dangerous irreligious thoughts and ideas. The mentor should also supervise the books the children study. If they are studying such books in which the evils of heresy, Christianity, crookedness etc. are hidden, then keep the children away from such material and warn them of its harms.

The mentor should also be aware of which friends the children accompany and with which groups they foster relationships. If they accompany those who suffer from the sickness of irreligiousness, heresy, and evil, then they should make an effort to distance the children from them with great wisdom.

❖ Supervising the moral sphere and manners of children

Children must be monitored in order to cultivate the habit of speaking the truth. If the mentor discerns that the child is breaking his promises or speaking lies, then immediately he should correct him. Similarly, the mentor should keep an eye on the quality of trustworthiness. If a child steals even a small amount, then it is the responsibility of the mentor to immediately turn his attention towards it and make an effort to cure this illness.

If the child swears and uses foul language, then with wisdom and prudence, the mentor should attempt to cure this habit. The qualities of children with good character should be narrated so that he becomes inclined towards good character and qualities.

❖ Supervision of the physical growth of children

Care should be taken to observe the principles of health that Islam has given regarding eating, drinking, and sleeping. Regarding food, the mentor should ensure that the child is saved from indigestion, over eating and drinking. The mentor should not allow the child to eat before digestion of his food. He should be taught to drink by taking a few sips and should be prevented from breathing into the utensil, standing and drinking and drinking with the left hand. Regarding sleeping, the child should be commanded to sleep on his right side and should be prevented from sleeping immediately after eating. In short, the mentor should lookout for all those things that destroy the body and harm the health

e.g. usage of intoxicants, and depressants, smoking, masturbation, fornication, homosexuality etc. When the mentor discerns any sign or effect of sickness in the child, then he should turn to a professional doctor for treatment. Nabi (sallallaahu alayhi wa sallam) said,

يا عبد الله تَدَاوُوا فان الله عز وجل لم يضع داء الا وضع له شفاء (أحمد)

“O servants of Allaah! Seek medication because verily Allaah has not placed any sickness except that He has kept a cure for it.”
[Musnad Ahmad]

If treatment is done according to the Islamic method, then children will be saved from many sicknesses and will be freed from many harms and diseases.

❖ Supervision of the psychological behavior of children

This means that the mentor should gauge the shame of the child. If he sees that the child is used to being alone and far from people, then he should create some courage in him and advise him to mix with people. He should increase the child's understanding and his social and reflective strength. The mentor should also keep an eye on the child's fear of things. If he sees that the child is accustomed to cowardliness, fear, running away from problems and remaining defeated in the face of adversities, then the mentor should try to create self-confidence within him and should try to awaken the instinct of bravery in him. The child will then be able to confront the difficulties and problems of this worldly life with a smiling countenance.

This compulsion falls more so upon the mother that she should not frighten the child with darkness, *jinn*s, ghosts and fearful creatures. The child should not become filled with fear.

In a similar manner, the mentor should see that the child does not suffer from an inferiority complex. If there are any signs of it in the child, then he should try to find out the cause and attempt to cure it.

The mentor should gauge the quality of anger. If he feels that the child becomes angry over insignificant things, then he should find out the cause, remove it, and make an effort to eradicate this habit. [Translation vol. 2 p.116]

❖ Supervision of the social life of children

This means that the mentor should carefully judge whether the child is fulfilling the rights of others or not. If he sees that the child is negligent in fulfilling the rights of any of his parents, his brothers, sisters, family members, teachers, or elders, then he should explain to the child the

harmful consequences of this action so that he can understand and then practice accordingly. If all of these are watched, then the child will become an intelligent, understanding, respectful, and well-mannered person who will fulfill the rights of every person in this worldly life without any deficiency.

Similarly, the mentor should implant the principles of *imaan*, *taqwaa* (piety) and *muraaaqabah* (introspection) in the child and create love in his heart, preference, concern and the feeling and sentiments of a pure inner-self so that when the child comes of age, he will fulfil the rights of Allaah Ta'ala as well as that of the creation.

❖ Supervision of the spiritual level of children

This means that the mentor should imbibe the awareness of Allaah Ta'ala in the child and should always inform him that Allaah Ta'ala is watching him, hearing him, knowing his inward and outward and is aware of the deception of his eyes as well as the secrets of his heart.

The mentor should make effort to imbibe the fear of Allaah Ta'ala, humility and servitude in the child. The manner of this is to make the child understand the greatness and might of Allaah Ta'ala that is found in every small and big thing, in living and non-living beings, in trees and flowers and in the countless amazing forms of the creation.

Also, from the time the child reaches an understanding age, he should be habituated to concentration and devotion in *salaah* and recital of the Noble Qur'aan.

The mentor should keep an eye on punctuality of *salaah* and fasting from the beginning. If one has the ability, then he should take the child for Hajj so that he could learn the rites of Hajj.

The mentor should also attune the child to spend in the path of Allaah Ta'ala.

The mentor should see that the child becomes accustomed to *du'aa'*. The method for this is that he should teach him the important *du'aa's* for morning and evening, for sleeping and awakening, for eating and drinking and for entering and leaving the house. Similarly, the child should be taught the *du'aa's* of journey, *istikhaarah*, rain, seeing the moon, insomnia, sorrow and sickness.

Without doubt, if the mentor teaches these *du'aa's* and encourages the child to read them punctually, then the fear of Allaah Ta'ala will increase in his heart, piety will sink in, and the habit of contemplation and reckoning will be formed. In this way, the condition of the child will become correct and his speech and actions will be sound. Then in purity

and chastity, this child will be an angel walking on the surface of the earth.

(4) Punishing when necessary

The just and beautiful laws of the *shari'ah* and its great fundamental principles have been established for this purpose of the protection of man's necessities. Necessities that no person is independent of and none can remain alive without. The *a'immah-e-mujtahidin* (great jurists) and the '*ulemaa*' of the principles of *fiqh* have condensed them into five:

1. Protection of religion
2. Protection of life
3. Protection of honor and respect
4. Protection of intelligence
5. Protection of money

These '*ulemaa*' have mentioned that the purpose of all the laws in the Islamic system is the protection, supervision and control of these five things.

To protect these five, the *shari'ah* has stipulated punishments for every such person who violates these injunctions, who break these commands and who exceeds the bounds. In the *shari'ah*, these punishments are referred to *hudud* and *ta'zir*.

The definition of *hudud*: *Hudud* are those punishments which the *shari'ah* has stipulated to protect the rights of Allaah Ta'ala.

These *hudud* are mentioned hereunder:

(1) The punishment for becoming *murtad* (apostate)

If any person becomes a *murtad*, clings firmly onto disbelief, and is not prepared to repent, then such a person will be killed. He will not be given *ghusl* and *kafn* (burial shroud), he will not be buried in the Muslim graveyard and *janaazah salaah* will not be performed for him. Nabi (sallallaahu alayhi wa sallam) stated,

من بَدَّل دينه فاقتلوه (احمد)

“Whoever changes his din (religion i.e. Islam) then kill him.”
[Musnad Ahmad]

(2) The punishment for murder

If any person kills another, then he will be killed in recompense. Allaah Ta'ala says,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعْ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (البقرة)

‘You who believe! Retaliation is prescribed for you in the case of people killed: free man for free man, slave for slave, female for female. But if someone is absolved by his brother, blood-money should be claimed with correctness and paid with good will. That is an easement and a mercy from your Rabb. Anyone who goes beyond the limits after this will receive a painful punishment.’ [Surah al-Baqarah (the Cow) 2:178]

(3) The punishment for stealing

The punishment for stealing is the amputation of the hand from the wrist. This amputation is subject to certain conditions.

Allaah Ta'ala states,

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ (المائدة)

‘As for thieves, both male and female, cut off their hands in reprisal for what they have done: an object lesson from Allaah. Allaah is Almighty, All-Wise.’ [Surah al-Maa'idah (the Table) 5:38]

(4) The punishment for slander

The punishment for accusing an innocent and chaste woman of fornication is 80 lashes. Such a person's testimony will never be accepted thereafter. Allaah Ta'ala states,

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (النور)

‘But those who make accusations against chaste women and then do not produce four witnesses: flog them with eighty lashes and never again accept them as witnesses. Such people are deviators.’ [Surah an-Nur (Light) 24:4]

(5) The punishment for *zinaa* (adultery and fornication)

If an unmarried person fornicates, then the punishment is 100 lashes. If a married person commits adultery, then the punishment is stoning to death. The proof for the 100 lashes is the command of Allaah Ta'ala

الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ (النور)

'A woman and a man who commit fornication: flog both of them with one hundred lashes.' [Surah an-Nur (Light) 24:2]

The proof of stoning is that Nabi (sallallaahu alayhi wa sallam) commanded that Maaiz bin Maalik (radiyallaahu anhu) and the woman of the Ghaamid tribe be stoned to death since they had committed adultery whilst being married.

(6) The punishment for spreading mischief in the earth

The punishment for this is (1) killing, (2) hanging, (3) cutting off hand and opposite leg, (4) exile.

In this regard, Allaah Ta'ala states,

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِّنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ (المائدة)

'The reprisal against those who wage war on Allaah and His Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land. That will be their degradation in this world and in the Next World they will have a terrible punishment.' [Surah al-Maa'idah (the Table) 5:33]

The majority of '*ulemaa*', including Imaam Shaafi'i (rahimahullaah) and Imaam Ahmad (rahimahullaah) state that if the dacoits have killed and stolen money, then they should be killed but not hanged. If they have only stolen and not killed, then their one hand and the opposite leg should be cut off. If they have created fear and terror and have not stolen, then they should be banished.

(The views and *madh-hab* of Imaam Abu Hanifah (rahimahullaah) are:

- (1) If they have killed and stolen, then they will be killed.

- (2) If they have only stolen and not killed, then the right hand and left leg will be cut off.
- (3) If they have not stolen or killed, but were arrested after making an intention to do so, then their freedom will be taken away by sending them to jail. [*Ma'aa'rif ul Qur'aan vol.3 p.121*]

(7) The punishment for drinking

The punishment for drinking alcohol is flogging of forty to eighty lashes. During the era of Nabi (sallallahu alayhi wa sallam), it is narrated that the sahaabah (radiyallahu anhum) regarded the punishment as forty lashes. 'Umar (radiyallahu anhu) stipulated the punishment of eighty lashes after consulting with the sahaabah (radiyallahu anhum). If the *imaam* feels that the person will not abstain from taking alcohol with forty lashes, then he can be flog this person more. This extra should not exceed eighty lashes.

THE DEFINITION OF TA'ZIR

Ta'zir are those punishments which are not specified. They can be applied to every such sin in which no *hadd* or *kaffarah* (expiation) has been stipulated. It should be borne in mind that these *ta'zir* should not equal the punishment of any *hadd*, but should be of a lesser degree.

The reason for the establishment of *hadd* and *ta'zir* is so that people can lead a life of peace, safety, and security; no oppressor can exceed the bounds on anybody, no strong person can oppress the weak and no rich person can cause harm to the poor. All people in the court of Allaah Ta'ala and the field of truth are equal. No Arabian has any virtue over any non-Arab, and no white person has virtue over a black person except by piety.

In *ta'zir*, there will be a difference with regards to the ages of people, their status, rank and culture. Some people are such that a bit of advice is sufficient whereas for some, a severe reprimanding is needed. Some people are such that without hiding, they cannot take lesson and some are such that as long as they are not jailed, they cannot be controlled. Someone stated,

والحرُّ تكفيه الإشارة العبدُ يُقرَعُ بالعَصَا

A slave is punished with a stick and a gesture is sufficient for a free (honorable) person.

Remember that the punishment meted out by the mentor at home or in the madrasah is different in manner, severity, and quantity to that given

to the people mentioned above. Therefore, a person should apply punishment with great understanding.

THE MANNER OF METING OUT PUNISHMENT

(1) The first thing is that children should be dealt with softness and love. Imaam Bukhaari (rahimahullaah) in his book *'Al adab Al mufrad'* narrates, "Be soft and abstain from harshness and vulgar language." Aajurri (rahimahullaah) narrates, "Teach, but do not be harsh."

(2) The nature of wrong-doing children must be considered. Children are completely different from each other in terms of intelligence and understanding. Therefore, for the reformation of some children, a sharp gaze towards them should be sufficient. For others, severity and censuring is needed. Sometimes, the mentor is forced to use a stick if he is unsuccessful after using the above methods. In short, the mentor should use a lot of wisdom when punishing and he should give such a punishment that is according to the intelligence and nature of the child.

(3) Punishing should be done gradually.

First, the mentor should punish lightly. Severe punishment should only be used as a last resort. This means that there are different stages in punishment that should be resorted to by the mentor before hitting as has been mentioned before.

THE CONDITIONS FOR PUNISHING CHILDREN

- (1) The mentor should not resort to hitting until all means of explanation and censuring have been exhausted.
- (2) The mentor should never hit when in a rage. There is fear of physical harm being inflicted on the child.
- (3) The mentor should not hit the child on those parts of the body wherein there is a fear of harm e.g. head, chest, stomach, etc. Nabi (sallallaahu alayhi wa sallam) has also said, "Do not hit the face."
[Sunan Abu Daawud]
- (4) In the initial stages of punishment, the hitting should not be severe and painful. One should hit the hands, feet etc. with a fine thin

cane. If the child is small, then not more than two or three shots should be given.

- (5) As long as the child has not reached the age of 10, they should not be beaten. This is based on the hadith which has been mentioned before “Command your children to perform *salaah* when they are seven years old and hit them if they do not perform when they are ten years old.”
- (6) If an error occurs the first time, then the child should be given an opportunity to repent, and the excuse should be accepted for his action.
- (7) The mentor himself should hit. He should not hand the responsibility to any brother or friend since this can lead to mutual fighting and can light the flame of jealousy and hatred.
- (8) Once the child reaches maturity and the mentor feels that for chiding and threatening ten shots are not enough, then he can hit even more. He can hit much more severely and can even hit repeatedly until he feels that the child has come on the right path and has now corrected himself.

If you want your children to be reformed and to prove to be a source of goodness for your society, then choose the above-mentioned means and bring these basic principles into action.

‘Say: ‘Act, for Allaah will see your actions, and so will His Messenger and the believers. You will be returned to the Knower of the Unseen and the Visible and He will inform you regarding what you did.’[Surah at-Tawbah (Repentance) 9:105]