



NURTURING OF CHILDREN

*Part 11 -
The Basic Principle of Nurturing*



*Dealing with: Beliefs; Spiritual, Intellectual & Social
Connections and issues relating to Exercise*

*SPIRITUAL LIGHT
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THE BASIC PRINCIPLES OF NURTURING

Before mentioning the laws which the mentors will have to adopt in making the child a proper human being, we feel it appropriate to mention briefly the qualities which should be found in the mentor himself so that his training can have a full effect on the child.

FUNDAMENTAL QUALITIES OF A MENTOR

(1) **Ikhlaas (Sincerity)**

The first quality found in the mentor should be sincerity i.e. He should correct his intention and nurture and bring up the child only for the pleasure of Allaah Ta'ala. Sincerity in speech and practice is a basic of *imaan* and the demand of Islam. This is because Allaah Ta'ala does not accept any action without sincerity.

(2) **Taqwaa**

The most outstanding feature of a mentor should be *taqwaa*. The definition of *taqwaa* according to the '*ulamaa'-e-rabbaaniyyin* (saintly '*ulemaa'*') is that Allaah Ta'ala should not see you in such a place where He has prohibited you, and He should not find you absent from that place where He has commanded you to be.

Some have defined *taqwaa* as saving oneself from the punishment of Allaah Ta'ala by means of good actions and to fear Allaah Ta'ala inwardly and outwardly. 'Umar (radiyallaahu anhu) asked Ubayy bin Ka'b (radiyallaahu anhu) about *taqwaa*. He asked, "Do you ever pass a road full of thorns?" 'Umar (radiyallaahu anhu) replied, "Yes, definitely." Ubayy (radiyallaahu anhu) then asked, "How did you pass by?" 'Umar (radiyallaahu anhu) answered, "I go carefully with great effort." He replied, "This is *taqwaa*."

Many verses of the Noble Qur'aan have given encouragement towards adopting *taqwaa*. Similarly, Nabi (sallallaahu alayhi wa sallam) has commanded us to adopt *taqwaa* in many ahaadith. If the mentor does not have the quality of *taqwaa* and he is not firm on the path of Islam in his dealings and actions, then definitely the child will slip into the pit of irreligiousness and will fall into the valley of misguidance, since the child will see the person in charge of him drowning in the filth of his desires and evils. May Allaah Ta'ala save us. *Aameen*

(3) **Knowledge**

The mentor should have knowledge of the principles of nurturing which have been laid out by Islam, so that he can nurture the child according to these sound principles.

If the mentor is ignorant himself and is unaware of the basic principles of nurturing, then the child will psychologically be confused. How can a pond satiate others when it has no water in it? How can a lamp give light to others when it has no oil? Therefore, Islam has encouraged seeking and attaining knowledge. Allaah Ta'ala states,

'Say: 'Are they the same – those who know and those who do not know? It is only people of intelligence who pay heed.' [Surah az-Zumar (the Companies) 39:9]

Nabi (sallallaahu alayhi wa sallam) said,

مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ لَهُ طَرِيقًا إِلَى الْجَنَّةِ (مسلم)

"He who travels seeking knowledge, Allaah will ease for him a path to jannah." [Sahih Muslim]

مَنْ خَرَجَ فِي طَلَبِ الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ (ترمذي)

"He who comes out seeking knowledge, then he is in the path of Allaah." [Jaami' at-Tirmidhi]

Nabi (sallallaahu alayhi wa sallam) also stated,

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (ابن ماجه)

"Seeking knowledge (of din) is compulsory on every Muslim male and female." [Sunan Ibn Maajah]

After reading these Qur'aanic verses and ahaadith the mentor should ensure that he attains beneficial knowledge, learns the Islamic principles of nurturing and should imbibe them so that he can be a means of creating an Islamic society.

(4) Tolerance and patience

Amongst the fundamental qualities that should be found in a mentor is tolerance and patience. By having this quality, the child will incline towards the mentor and thereafter obey whatever commands he is given. Therefore, Islam has encouraged us to adopt tolerance and patience. Many verses of the Noble Qur'aan and the ahaadith encourage these qualities. Those nurturing and inviting others to *din* should understand that tolerance is amongst the greatest psychological and

character traits that can make man reach the pinnacle of *adab* (etiquette) and perfection. Ponder over the following Qur'aanic verses,

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

'Those who give in times of both ease and hardship, those who control their rage and pardon other people – Allaah loves good-doers.' [Surah Aal 'Imraan 3:134]

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

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

وَلَمَن صَبَرَ وَعَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

'But if someone is steadfast and forgives, that is the most resolute course to follow.' [Surah ash- Shuraa (Counsel) 42:43]

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ
حَمِيمٌ

'A good action and a bad action are not the same. Repel the bad with something better and, if there is enmity between you and someone else, he will be like a bosom friend.' [Surah Fussilat (Made Plain) 41:34]

Nabi (sallallaahu alayhi wa sallam) said to Ashaj of the 'Abdul Qays tribe

إِنَّ فِيكَ خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمَ وَالْإِنَانَةَ (مسلم)

"Verily in you are two qualities which Allaah Ta'ala loves, (1) Tolerance (2) Dignity." [Sahih Muslim]

This however does not mean that the mentor should always choose softness and tolerance in nurturing children. What is meant is that a person should have full control over himself in correcting children i.e. whatever is applicable should be chosen.

(5) Sense of responsibility

It is imperative for the mentor to understand his responsibility so that he can keep an eye and supervise the children correctly. If the mentor shows

a slight lack of negligence in his responsibility, then the child will become inclined towards evil children and the mentor will then be sorrowful over his negligence. At this time, sorrow will be of no avail. The mentor will then shed buckets of tears that will be of no benefit,

أَتَبْكِي عَلَي لُبْنَى وَأَنْتَ قَتَلْتَهَا وَقَدْ ذَهَبَتْ لُبْنَى فَمَا أَنْتَ صَانِعٌ

Are you crying over Lubna, whereas you killed her?

Lubnaa has now gone, what are you going to do?"

Honorable mentors! Here we present a small portion of what Islam has mentioned regarding the fulfillment of responsibilities on one hand and being negligent of them, on the other.

Nabi (sallallaahu alayhi wa sallam) said,

إِنَّ اللَّهَ سَائِلٌ كُلَّ رَاعٍ عَمَّا اسْتَزَعَاهُ حَفِظَ أَمْ ضَيَّعَ حَتَّى يُسْأَلَ الرَّجُلُ عَنْ أَهْلِ بَيْتِهِ
(صحيح ابن حبان)

"Verily Allaah will ask every leader as to whether he protected or destroyed those under him. A man will even be asked regarding his family." [Ibn Hibbaan]

Whilst discussing the sense of responsibility. I desire to briefly mention those schemes and plots which have been prepared to destroy Muslim individuals, Muslim families and the Muslim society; so that the mentor can fully understand them and so that he can make full effort in correcting his children and family.

The people of falsehood and the agents of *shaytaan* have in every era attempted to increase falsehood and destroy truth and the people of truth. They have made every effort to do so. In every era, they have schemed against divine teachings and those who followed it, and they remained firm on destroying and removing the truth. If only Muslims would understand! Nevertheless, can a flock of bats and their incursion cause any harm to the sun? Truth will be dominant. The proponents of falsehood and slander cannot affect its truthfulness since Allaah Ta'ala mentions,

وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

'Allaah will perfect His Light, though the unbelievers hate it.' [Surah as-Saff (the Ranks) 61:8]

Hereunder are a few examples of these schemes. Be informed of these plots and keep your children also informed.

(a) **Communist schemes**

In Muharram 1387 (April 1967), a magazine called '*Kalimatul-Haq*' published an article entitled "Dangerous plots against Islam". The communists had prepared this document in Moscow in which they had laid bare their plans. In it, the following was found:

"To destroy Islam, we should use Islam itself as a weapon. To achieve this aim we have decided:

- (1) We should make a truce with Islam so that we can overpower it.
- (2) We should stain the fame of the pious leaders and the guides of the religion and we should brand them as being agents of Zionists.
- (3) The teachings of communism should be made common in all the branches of teaching in schools, universities and colleges. Islam should be opposed and blocked so that it does not become a force, thus proving to be a danger to communism.
- (4) Religious groups, no matter how weak, should be prevented from being established in the country.
- (5) Such schemes should be used to create an aversion to an Islamic way of life that none will even know that we are enemies of Islam.
- (6) We should encourage irreligious writers and give them clear and open permission to attack and oppose the religious leaders.
- (7) We should establish a socialist link since the Islamic link and bond is the greatest danger to communism.
- (8) The general people should be kept busy in shouting slogans of communism and they should not be given the opportunity to think.
- (9) The spiritual and religious leaders should be smeared that such and such weakness and faults are found within them so that they are overturned and removed.
- (10.) Day and night, the slogan should be sounded that the first and last solution for the general masses is to revolt against their backward leaders.

(More points were added to this document. For the sake of brevity, we have not mentioned all. All thanks are due to Allaah Ta'ala that He destroyed the plans of these atheists and broke their intentions like the web of a spider. We make du'aa' to Allaah Ta'ala that He destroys them

and all other enemies of Islam like them and may He make Islam alive and overpowering in the whole world. *Aameen*.-Translator, 9 Dhul Hijja 1413)

At the end of this discourse, the author has aptly penned this verse

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

‘They desire to extinguish Allaah’s Light with their mouths but Allaah will perfect His Light, though the unbelievers hate it.’ [Surah as-Saff (the Ranks) 61:8]

(b) Christian schemes

After being unsuccessful in the Crusades that continued for centuries trying to destroy Islam, the Christians pondered deeply and planned the following schemes with great cunningness:

(1) Destroy the Islamic *khilaafah* which was present in the form of the ‘*Uthmaani* (Ottoman) empire. They ordered the greatest traitor, Kamal Atarturk that he should not leave Turkey until he had fulfilled the following objectives:

- (a.) Destroy the Islamic *khilaafah* and banish the *khalifah* from Turkey.
- (b.) Turkey should break its relationship with Islam.
- (c.) Turkey should prepare a new constitution, leaving aside the Islamic one.

One of the conditions was that instead of *Jumu’ah* (Friday), Sunday should be the holiday. All of this was completed in 1928.

The treacherous Atarturk accomplished these tasks. The English and their confederates accepted the freedom and independence of Turkey and congratulated them for ending the Islamic *khilaafah* and making an effort to make the country an irreligious one.

(2) To destroy the Noble Qur’aan. The Christians realize that the Qur’aan is the foundation for the Muslims to return to strength and glory.

(3) To destroy Islamic thinking from the Muslims and to break off their relationship with Allaah Ta’ala.

(4.) To destroy the unity of the Muslims so that the Muslims become weak, disgraced and helpless.

(5.) To destroy Muslim women – The way to achieve this is to lend support to every such group which calls for the liberty of women, who regard women as equal to men, and those opposed to the Islamic system of having more than one wife and the permission to divorce. The purpose

of all this is to create doubts and to show that the Islamic *shari'ah* is not compatible with this era and cannot be practiced upon. Thus, they create all types of doubts and confusion in these matters.]

(c) **Jewish schemes**

The curse of Allaah Ta'ala is on the Jews. They also choose and perpetrate such plots and schemes by which they can attain supremacy and leadership in the world according to their desires and aims and so that they can plant the flag of their rulership in the whole world. To achieve and be successful in their plans, they have two basic objectives:

(1) To break up nations, make them go against each other, start wars between them, and create trouble and mischief in these nations.

(2) To destroy the beliefs of people, to spoil their character, system and religious feelings and to distance them from the path of Allaah Ta'ala.

Thereafter the author (of the original Arabic book) has mentioned their plots and schemes in great detail which we will not mention here. However, we will note down the last few lines by which you can judge the filthy and sinister intentions and schemes of the Jews.

In their protocols it is mentioned, "We should make effort to take out the biers of good character everywhere so that the road of our supremacy becomes clear. Freud is our man. He will continue presenting sexual relations openly so that nothing will remain honorable in the eyes of the youth. Then their greatest objective will be to satisfy their sexual desires. When this happens, the biers of character will have come out.

In the Masonic conference of Balghrad that took place in 1922, the following statement was recorded:

"We must never forget that we Masons are the enemies of religion and we should not show any deficiencies in making an effort to destroy all the signs and effects of religion."

In the Masonic resolution of the great Eastern conference in 1913, it is mentioned, "Soon man will become the object. God will be left."

In the resolution of the international Masonic conference 1900 it has been mentioned. "We will not suffice only on attaining victory over the religious people and attaining supremacy over the places of worship. Our actual purpose is to destroy these people." In the Masonic magazine '*Akaasiya 1903*', the following has been stated, "The effort against religion will reach its peak when religion is separated from the state. Masonism must take the place of religion and their gatherings should take the place of centers of worship."

Honorable mentors! Have you understood what the Jews and Masons desire by their evil and deceptive plans? Definitely their purpose is to re-establish the honor of the *Bani Israail* and to establish a great rule from the Euphrates to the Nile. They then want to rule the whole world. To attain this objective, they are using all their means to destroy all other heavenly religions as well as moral, social and monetary paths, and to raise the flag of Judaism only.

The establishment of *Israa'ili* government in Palestine is the result of their deceptive schemes which the Masons have worked on in their gatherings.

Respected mentors! Once you have understood this you will have to double your efforts, and you have to be determined to increase the *imaani* and moral training of your child as well as strengthen his foundation, so that the Jewish plots do not affect their beliefs and corrupt their character.

(4) Colonial schemes and plots

By this is meant those plots which are established to prevent Islam and Muslims from fighting and making *jihad* in the path of Allaah Ta'ala and to drown the Islamic society in freedom and the following of lusts and passions. There is a strong relationship between the Christians and orientalist. Their main aim is to involve Muslims in evil and bestial actions, to make Muslims devoid of their Islamic beliefs and to convert them into such animals that besides fulfilling their lustful desires and falling into the pits of disgrace and filth, they should be of no other benefit. They should neither have the desire to reach ranks of honor and respect, nor should they be able to fulfil any great work in the world. One high-ranking colonizer writes, "Alcohol and singing women have a greater effect in destroying the *ummah* of Muhammad ((sallallahu alayhi wa sallam)) than a thousand guns. Therefore, drown them in materialism and fulfilling their desires."

NOTE: Even though this is the statement of an enemy, we should ponder if this is reality or not. Even if only 10 percent are involved in these actions, this is a source of regret because we are a nation whose foundation is *ikhlaas* (sincerity) and purifying our nafs from evil. By doing such actions that point to following our lusts and worshipping our desires, and our enemies seeing us and making such a statement, is a source of great embarrassment. (May Allaah Ta'ala protect us!) May Allaah Ta'ala correct all of us, take us out of the gutters of following our desires, grant us the ability to choose the truth and grant us His pleasure. *Aameen*. O Master of the Universe!-Translator

In short, the Jews, Christians and Orientalists are all working to destroy the fundamental and basic principles of Islam and are using all means at their disposal to implement their schemes.

Honorable mentors! When you have learnt of these schemes and plots, then it is your duty to make a full effort and to stand determined so that you can fulfill this Islamic duty that has been entrusted onto you regarding your children's upbringing. Therefore, fulfill its rights before you will be reckoned and questioned about it, so that you can attain the pleasure of Allaah Ta'ala.

THE FUNDAMENTAL PRINCIPLES OF UPBRINGING ARE TWO:

- (1) The principles of connection and bonds
- (2) The principles of cautioning and circumspection



The principles of connection and bonds

The principles of connection and bonds are of five types:

(1) I'tiqaadi (beliefs) connection

It is necessary for the mentor to embed the following in the heart of the child: belief in Allaah Ta'ala and in all unseen matters like the angles, heavenly books, messengers, questioning by the angels, the conditions of the hereafter, resurrection, reckoning, *jannah*, *jahannum* etc. If so much realisation of *imaan* is found in the child, then this will save him from social evils, moral weaknesses and whispering of the *nafs*, and will make him perfect spiritually and morally that eventually he will be of those people who are honored and respected.

(2) Spiritual connection

What I mean by spiritual connection is that the soul of the child should be pure, untainted and illuminated; and from his heart the streams of *imaan* and *ikhlaas* (sincerity) should flow. His *nafs* should reach the pinnacle and highest levels of purity and spirituality. Islam has stipulated a special system by which Muslims can remain connected and attached to different forms of spiritual bonds so that their purity, light, innocence and sincerity can always be protected.

(2.1) The child should have a bond with 'ibaadah

Together with *salaah*, the child should be encouraged to fast, on condition that he has the ability. If the father is a person of means, then he should make his child aware of Hajj, and if he possesses the *nisaab* amount, then the child should be made aware of discharging the obligation of *zakaah*.

Honourable mentor! You should implant this in the mind of the child that Islam is not confined to these four forms only. 'Ibaadah includes every good action which a Muslim does according to the pattern laid out by Allaah Ta'ala and whose purpose is the pleasure of Allaah Ta'ala. It is necessary that from childhood the child should be taught basic matters of good and evil, *halaal* and *haraam* (permissible and forbidden) as well as the signs and characteristics of truth and falsehood; so that the child can follow the permissible and abstain from the impermissible. Nabi (sallallaahu alayhi wa sallam) said:

اعملوا بطاعة الله واتقوا معاصي الله ومروا اولادكم بامثال الاوامر واجتناب النواهي
فذلك وقاية لهم ولكم من النار (ابن ماجه وابن المنذر)

"Remain in the obedience of Allaah and refrain from disobeying Allaah. Command your children to follow the commands and abstain from the prohibitions. This will be a means of protection for you and for them from the fire (of jahannum)." [Sunan Ibn Maajah, Ibn Mundhir]

This hadith is a beautiful *tafsir* (explanation) of the verse

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ (التحریم)

'You who believe! Safeguard yourselves and your families from a Fire whose fuel is people and stones. Harsh, terrible angels are in charge of it who do not disobey Allaah in respect of any order He gives them and carry out what they are ordered to do.' [Surah at-Tahrim (the Prohibition) 66:6]

After all, whose *tafsir* can be better than that of Nabi (sallallaahu alayhi wa sallam)?

(2.2) Create a bond with the Noble Qur'aan in the child

‘Ali (radiyallaahu anhu) has narrated that Nabi (sallallaahu alayhi wa sallam) said, “Imbibe in your child three qualities:

- (1) The love of your Nabi (sallallaahu alayhi wa sallam)
- (2) The love of the ahl al-bayt (family of Nabi (sallallaahu alayhi wa sallam))
- (3) *Tilaawah* of the Noble Qur’aan

This is because the carriers of the Noble Qur’aan will be with the *ambiyaa’* and close servants under the shade of the Throne on that day when there will be no other shade besides His Ta’ala shade.”

Imaam Ghazaali (rahimahullaah) has advised in *Ihya ul-‘ulum* that a child be taught the Noble Qur’aan, ahaadith, narratives of pious people and religious (*dini*) laws.

(2.3) The child should be connected to the *masjid*

Nabi (sallallaahu alayhi wa sallam) said, “When you see someone frequenting the *masjid*, then testify that he is a believer.” [*Jaami’ at-Tirmidhi*]

Allaah Ta’ala states,

اَتَمَّا يَعْمُرُ مَسَاجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ
فَعَسَىٰ أُولَٰئِكَ أَنْ يَكُونُوا مِنَ الْمُهْتَدِينَ

‘The Masaajid of Allaah should only be frequented by those who believe in Allaah and the Last Day and establish the prayer and pay zakaah, and fear no one but Allaah. They are the ones most likely to be guided.’ [Surah at-Tawbah (Repentance) 9:18]

Respected mentor! Remember that in Islam, the masjid is one important pillar upon which the Islamic society was based. Thus, without a *masjid*, neither can your child’s spiritual and *imaani* training be perfected, nor can a social and moral structure be built. Without a *masjid*, a Muslim is deprived of hearing advices, admonitions and words of truth which affects the soul and heart, by which his feelings and senses are aroused and awakened. Without a *masjid*, the general Muslim will not be aware of the conditions, difficulties and needs of other Muslims in the East and West. Without a *masjid*, it is not possible for one Muslim to show affection and kindness to his Muslim brother. For a Muslim there is no

place other than a *masjid* where he can find solace and contentment during difficulty.

Therefore, the mentor should make an effort to create in the child a link with the houses of Allaah Ta'ala, so that he can attain training of the soul, purity of the mind and cleanliness of the *nafs*. The result of this is that he will be able to join and establish unity with all other individuals of the Islamic society.

(2.4) Create a connection with the *dhikr* of Allaah Ta'ala

Allaah Ta'ala says:

فَاذْكُرُونِي أَذْكُرْكُمْ

Remember me, I shall remember you. [Surah al Baqarah (the Cow) 2:152]

Rasulullaah (sallallaahu alayhi wa sallam) said,

مثل الذي يذكر ربه والذي لا يذكر ربه مثل الحي والميت (بخاري)

“The similitude of one who remembers Allaah and one who does not is that of a living and dead person.” [Sahih al-Bukhaari]

Besides these, there are countless other ahaadith on the virtues of *dhikr* that are famous and well known. The author has mentioned the forms and types of *dhikr* in great detail. This is something which should be studied.

(2.5) Create a connection with *nawaafil* in the child

Allaah Ta'ala states,

وَمَنْ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

‘And stay awake for prayer during part of the night as a supererogatory action for yourself. It may well be that your Rabb will raise you to a Praiseworthy Station.’ [Surah al-Israa’ (the Night Journey) 17:79]

Nabi (sallallaahu alayhi wa sallam) said,

وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أَهْرُولُ (بخاري/مسلم)

“(Allaah Ta’ala states,) ‘Whosoever comes close to Me one handspan, I come close to him one arms-length. Whoever comes close to Me one arm’s length, I come close to Him two arm’s length. When he comes to Me walking, I come to him running.’ [Sahih al-Bukhaari, Sahih Muslim]

Nabi (sallallaahu alayhi wa sallam) also said,

ما من عبد يصلي لله تعالى في كل يوم اثنتي عشرة ركعة تطوعًا غير الفريضة إلا بني الله له بيتًا في الجنة (مسلم)

“Whichever Muslim servant reads 12 rak’aats of nafl daily, excluding his fard, Allaah will build a palace for him in jannah.” [Sahih Muslim]

Nafl refers to all those modes of worship (*‘ibaadah*) which are over and above the *faraa’id* (compulsory duties). There are many opportunities for *nafl*. If I mention here to our mentoring brothers the important forms of *nafl salaah* and fasts, then they will be no harm in this since they can practise on it themselves and habituate their family members to do the same.

a. Nafl salaah

(1) Nafl salaah before ‘Asr and ‘Ishaa’

‘Abdullaah bin ‘Umar (radiyallaahu anhu) narrated that Nabi (sallallaahu alayhi wa sallam) said, “May Allaah send down His mercy on the one who performs four *rak’aats* before ‘Asr.” [Jaami’ at-Tirmidhi]

It is narrated from ‘Aa’ishah (radiyallaahu anha) that Nabi (sallallaahu alayhi wa sallam) would perform four *rak’aats* before ‘ishaa’. [Maraaqi al-falaah]

(2) Two rak’aats after witr

Umme Salamah (radiyallaahu anha) narrates that Nabi (sallallaahu alayhi wa sallam) would perform an additional two *rak’aats* after witr. [Jaami’ at-Tirmidhi]

(3) Ishraq (early Morning)

Virtue has been mentioned in the ahaadith for *ishraaq salaah*. The mode of performing it is that after Fajr, one should sit in one's place making *tilaawah* of the Noble Qur'aan, reciting *tasbihaat* or *durud*. After the sun has risen considerably (about 10-15 minutes after sunrise), then perform 2 or 4 *rakaa'ts* with the intention of *ishraaq*. According to the ahaadith, you will be awarded the virtue of one hajj or one 'umrah. If due to any reason, one cannot sit on one's place until the time of *ishraaq*, then ensure that you still remain engaged in *tilaawah* or *dhikr* etc. When the sun rises considerably then perform *ishraaq*. Inshaa-Allaah, you will still receive this reward. [*Maraaqi al-falaah*]

(4) Chaast (late Morning)

Imaam Muslim (rahimahullaah) narrates that hadith of Abu Dharr (radiyallaahu anhu) that Rasulullaah (sallallaahu alayhi wa sallam) said, "*Sadaqaah* is compulsory on every one of you for every joint in your body. Two *rak'aats* performed at the time of *Chaast* will suffice you for it."

Imaam Muslim (rahimahullaah) narrates a hadith of 'Aa'ishah (radiyallaahu anha) wherein she said, "Nabi (sallallaahu alayhi wa sallam) used to perform four *rak'aats* at the time of *chaast*. As he wished, he ((sallallaahu alayhi wa sallam)) would increase the number of *rak'aats*."

Imaam Muslim (rahimahullaah) also mentions the narration of Umme Haani (radiyallaahu anha) that Nabi (sallallaahu alayhi wa sallam) would perform 8 *rak'aats*. From these three narrations, we learn that the minimum of *chaast* is two *rak'aats*, the average amount is four *rak'aats* and the most virtuous is 8 *rak'aats*. The time for this salaah commences about half an hour after sunrise and ends about an hour before *zuhr*.

(5) Awwaabin

These are 6 *rak'aats* performed after Maghrib. In *Sunan Ibn Maajah* is the narration of Abu Hurayrah (radiyallaahu anhu) that Nabi (sallallaahu alayhi wa sallam) said, "Whoever performs six *rak'aats* after Maghrib in this way that he did not do any evil in between, these 6 *rak'aats* will be equal to 12 years of *'ibaadah*."

NOTE: What great virtue has been shown here for *awwaabin*.

(6) Tahiyatul-Masjid

Imaam Muslim (rahimahullaah) narrates the hadith of Abu Qataadah (radiyallaahu anhu) that Nabi (sallallaahu alayhi wa sallam) said, "When any of you enters the *masjid*, then he should not sit as long as he does not perform 2 *rak'aats*."

(7) Two rak'aats after wudu'

Imaam Bukhaari (rahimahullaah) has mentioned the narration of Abu Hurayrah (radiyallaahu anhu) that Rasulullaah (sallallaahu alayhi wa sallam) asked Bilaal (radiyallaahu anhu), "Inform me of that action which you have most hope in after accepting Islam? This is because I heard the sound of your footsteps in front of me in *jannah*."

Bilaal (radiyallaahu anhu) said, "I have not done any action in which I have more hope in than this action that whenever during the day or night I make *wudu'*, then I read *salaah* after it, according to the *tawfiq* (ability) which Allaah grants me."

(8) Tahajjud

In *Jaami' at-Tirmidhi*, Abu Hurayrah (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, "After the *fard salaah*, the most virtuous *salaah* is that of *tahajjud*."

In *Sahih Muslim*, Jaabir (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "During one portion of the night, if a Muslim asks for any goodness of the matters of this world or the hereafter, then Allaah will definitely grant it to him. This takes place every night."

Abu Hurayrah (radiyallaahu anhu), in *Jaami' at-Tirmidhi*, narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "Hold firm onto standing at night (i.e. reading *tahajjud salaah*) because it is the habit of the pious people before you, it is a means of drawing closer to your Sustainer, it is an expiation for your evils and a prevention from sins."

Tahajjud salaah comprises of a minimum of 2 *rak'aats* and a maximum of 12 *rak'aats*. *Nafil* has no limit. As much as one wants, one may perform. The most virtuous of *nafl salaahs* is *tahajjud*.

(9) Taraawih

This *salaah* is made up of 20 *rak'aats* with 10 *salaams* every night in *Ramadaan*. *Taraawih* is performed in *jamaa'ah* after the *fard* of '*Ishaa' salaah*. In *Bayhaqi*, Saa'ib bin Zayd (radiyallaahu anhu) narrates that the sahaabah (radiyallahu anhum) used to perform 20 *rak'aats* in *Ramadaan* during the era of 'Umar (radiyallaahu anhu) and they would recite 100 verses in them. During the era of 'Uthmaan (radiyallaahu anhu), he would lean on his '*asaa'* (staff) due to standing for long periods.

(10) Istikhaarah salaah

When confronted with a situation in which a decision has to be made, perform two *rak'aats* optional *salaah*. Then recite this *du'aa'* which Jaabir (radiyallaahu anhu) narrates in *Sahih al-Bukhaari*. This *du'aa'* is:

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاسْتَقْدِرُكَ بِقُدْرَتِكَ وَاسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَانَّكَ تَقْدِرُ وَلَا
اَقْدِرُ وَتَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ اَللّٰهُمَّ اِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ
وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاقْدِرْهُ لِيْ وَيَسِّرْهُ لِيْ ثُمَّ بَارِكْ لِيْ فِيْهِ وَاِنْ كُنْتَ تَعْلَمُ اَنَّ هَذَا الْاَمْرَ شَرٌّ
لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدِرْ لِيْ الْخَيْرَ حَيْثُ كَانَ ثُمَّ
ارْضِنِيْ بِهٖ (بخاري)

‘O Allaah, verily I seek goodness from You by means of Your knowledge and ask for ability through Your power. I seek Your infinite bounty, because You have full power and I do not. You know while I do not. You are the knower of the unseen. O Allaah, if in your knowledge this matter is beneficial for me with regards to religion, livelihood and my final result, then ordain it for me, make it easy for me and bless me therein. And if in Your knowledge this matter is harmful to me with regards to my religion, livelihood and my final result, then turn it away from me and turn me away from it. Ordain for me goodness wherever it may be, and let me be content with it.’

When you reach the underlined words ‘*Haadhal ‘Amr*’ then in your heart ponder over the matter for which guidance and goodness is being sought. Thereafter, whatever your heart feels satisfied with, practise, whether you are inclined to it or not.

(11) *Haajah salaah*

When you have any particular need then perform two *rak'aats*. Thereafter read this *masnun du'aa* and make *du'aa* for fulfilment of your needs.

لَا اِلٰهَ اِلَّا اللهُ الْحَلِيْمُ الْكَرِيْمُ سُبْحَانَ اللهِ رَبِّ الْعَرْشِ الْعَظِيْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ اَسْأَلُكَ
مُوجِبَاتِ رَحْمَتِكَ وَعَزَائِمَ مَغْفِرَتِكَ وَالْغَنِيْمَةَ مِنْ كُلِّ بَرٍّ وَالسَّلَامَةَ مِنْ كُلِّ اِثْمٍ لَّا تَدْعُ لِيْ ذَنْبًا
اِلَّا غَفَرْتَهُ وَلَا هَمًّا اِلَّا فَرَجْتَهُ وَلَا حَاجَةً هِيَ لَكَ رِضًى اِلَّا قَضَيْتَهَا يَا اَرْحَمَ الرَّاحِمِيْنَ (ترمذي)

There is no deity besides Allaah, the Forebearant, The Noble. Purity belongs to Allaah the Owner of the great throne. All praises are only for Allaah, the Sustainer of the universe. I seek from You those things which will entitle me to Your mercy and ensure Your pardon. I seek from You for a share in every piety and preservation from every sin. Do not let any of my sins go unpardoned. Leave none of my worries unremoved. Let none of my desires that meet Your

approval go unrealized, O most Merciful of those who show mercy.
[Jaami' at-Tirmidhi]

(12) Salaat ut-tasbih

Perform 4 *rak'aats* of *salaah* and in each *rak'aat* recite the following *tasbih* 75 times

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ

In the first *rak'aat*, after reciting *thanaa*, *surah faatiha* and a *surah*, recite this *tasbih* 15 times before *ruku'*. Recite it 10 times in *ruku'* after

سُبْحَانَ رَبِّيَ الْعَظِيمِ

then 10 times when arising from the *ruku'*, 10 times in each of the *sajdahs* after

سُبْحَانَ رَبِّيَ الْأَعْلَى

10 times in the *jalsah* position (i.e. between the two *sajdahs*), and 10 times after the second *sajdah* whilst sitting. Then without saying

اللَّهُ أَكْبَرُ

stand up. Perform every *rak'aat* in the same manner. However, in the second and fourth *rak'aat*, after the second *sajdah* when sitting, recite the *tasbih* ten times before the *tashahhud*. In this way, complete four *rak'aats*. Many virtues have been narrated in the *ahaadith* regarding this *salaah*.

(13) Kusuf salaah

At the time of solar eclipse, it is *sunnah* to perform 2 *rak'aats* in the *masjid* with congregation. Every *imaam* can read this *salaah* in their *masjid* without *adhaan* and *iqaamah*. In this *salaah*, it is *sunnah* to recite long *surahs* and to lengthen the *rukus* and *sajdahs*.

The *qiraa'ah* should be silent. After the *salaah*, the *imaam* should become engaged in *du'aa'*. All the *muqtadis* should say *Aameen*. As long as the eclipse continues, the people should remain engaged in *du'aa'*.

(14) Khusuf salaah

At the time of a lunar eclipse, it is *sunnah* to recite 2 *rak'aats*. However, it is not *sunnah* to perform it in congregation. It is more virtuous to perform it individually at home. Similarly, when any problem or fearful

incident occurs, then *salaah* should be performed individually in people's houses, and not in congregation.

Whenever any important matter occurred, then Nabi (sallallaahu alayhi wa sallam) would hasten towards the performance of *salaah*.

(15) Istisqaa salaah

When there is a severe need of water, then all Muslims should gather together with their children and old people and they should go towards the jungle walking with humility and submissiveness wearing simple clothing. They should renew their *tawbah* (repentance) and should ensure that they fulfil the rights of others. No disbeliever should be taken along. Then 2 *rak'aats* should be performed in congregation without *adhaan* and *iqamah*. The *qiraa'ah* will be recited audibly. Then a *khutba* will be given like *'id salaah*. The *imaam* will stand, face the *qiblah*, and raising both hands he will make *du'aa'* to Allaah Ta'ala for rain. This should be done for three days. If fasts are kept also on these three days, it will be better.

NOTE: Induce your children to get in the habit of performing these prayers also. Many students and learned people feel that they are excluded from performing these prayers, whereas this is not the case.

(b) Nafl fasts

(1) The fast of 'Arafah (9th Dhul-hijjah)

In *Sahih Muslim*, Abu Qataadah (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, "I have hope in Allaah that by fasting on the day of *'Arafah*, the previous and coming year's sins will be forgiven."

(2) The fast of Ashura (the 9th and 10th Muharram)

In *Sahih Muslim* Qataadah (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "I have hope in Allaah Ta'ala that by fasting on the day of *Ashura*, one year's previous sins will be forgiven."

Ibn 'Abbaas (radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, "If I remain alive till the following year, then I will fast on the ninth of *Muharram* also." If one fasts on the 11th together with the fast of *Ashura*, then this will also be correct as has been mentioned in the narration of *Musnad Ahmad*. This wisdom of adding this fast is to oppose the Jews, so that the Muslim *ummah* is distinct from others in their acts of worship. Imaam Ahmad (rahimahullaah) narrates that Nabi (sallallaahu alayhi wa sallam) said, "Fast on the day of *Ashura* and oppose the Jews. Fast one day before or one day after."

(3) The six fasts of *Shawwaal*

In *Sahih Muslim*, Abu Ayyub Ansaari (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, “Whoever fasts during the month of *Ramadaan*, then follows it with six fasts in *Shawwaal*, then it will be as though he has fasted the whole year.”

(4) The fasts of *Ayyaam-e-Bid*

(This refers to the 13th, 14th and 15th of every lunar month. They are called *bid* (white) because during these days, the skies light up due to the brightness of the moon).

In *Jaami' at-Tirmidhi*, Abu Dharr (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, “If you fast for 3 days in the month, then fast on the 13th, 14th and 15th.”

(5) The fast of Monday and Thursday

In *Jaami' at-Tirmidhi* is the narration that Nabi (sallallaahu alayhi wa sallam) used to fast on these two days. When Nabi (sallallaahu alayhi wa sallam) was asked about it, he said, “Actions are presented on Mondays and Thursdays. I desire that my actions be presented in such a condition that I am fasting.”

(6) Fasting alternate days

In *Sahih al-Bukhaari*, ‘Abdullaah bin ‘Umar (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said to him, “Fast one day and do not fast the next. This was the fast of Daawud (alayhis salaam) and this is most virtuous fast.”

There are other days and months proven in the ahaadith for fasting.

Mas’alah: If a person keeps a *nafl* (optional) fast, then it is permissible to break it due to some reason. However, it is *waajib* (compulsory) to make *qadaa’* of it.

These are those important *nawaafil* which have been mentioned in the ahaadith. They are from those great virtuous actions which will take a servant close to Allaah Ta’ala, create the sentiments of *taqwa* in the heart and strengthen the sweetness of *imaan* and the firmness of conviction.

(2.6) Creating a bond with Allaah Ta’ala in the child by *muraaaqabah*

Allaah Ta’ala states,

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ

‘He is with you wherever you are.’ [Surah al-Hadid (Iron) 57:4]

Nabi (sallallaahu alayhi wa sallam) said,

اتق الله حيثما كنت وأتبع السيئة الحسنة تمحها وخالق الناس بخلق حسن (ترمذي)

“Fear Allaah wherever you may be. Follow an evil action with a good action, the good action will obliterate it, and treat the people with good character.”

From the verses of the Noble Qur’aan and the ahaadith we learn that Islam has highlighted training of a Muslim individual on the foundation that a condition of the awareness of Allaah Ta’ala must be created internally and externally. He should keep a check on his *nafs* in every action and should have the fear of Allaah Ta’ala at home and on journey.

(3) Intellectual connection

The following points should be kept in mind. The mentor should continue reminding the child of the following:

- (1) Islam is everlasting and is suitable for every time and place.
- (2) Our predecessors reached the pinnacles of honor because they established the system of Islam and the Noble Qur’aan in every sphere of their lives.
- (3) We should destroy and expose the plots of the enemies of Islam which are being executed against Islam. The only purpose of these plots is the extermination of Islam and the creation of debauchery and misguidance common in Muslim families.
- (4) Muslims can never attain their lost status without the Islamic system. ‘Umar (radiyallaahu anhu) has stated, “We are a nation whom Allaah Ta’ala has granted honor due to Islam.”
- (5) Our downfall is because we have drifted from Islam and we do not base our dealings on the Islamic system.
- (6) No matter how many plots the enemies make, the best result will eventually be for the Muslims.
- (7) ‘We must counter the despondency that we are weak and impotent, thus by sacrificing and *jihad* there will be no benefit.’ Understand well that this belief is completely incorrect. The Christians for a long time held control over many Muslim countries

and Masjid al-Aqsaa. Who at that time could never think that these Muslim countries would be freed, that Muslims would regain control of Masjid al-Aqsaa by means of the decisive battles of Salaahuddin Ayyubi, and that they would regain honor and strength. Similarly, after the destruction and killing of the Tartars, who could ever have expected that Muslims would regain such leadership and respect which would be a source of pride for oncoming generations?

My brothers! If you have given your child an Islamic mindset, then realise that your child will have a connection with Islam intellectually. He will not accept any other system besides the system of the *shari'ah* as his way of life, and he will make none besides Nabi (sallallaahu alayhi wa sallam) as his guide and leader. He will also not become affected by irreligious propaganda and false beliefs.

Respected mentors! For this it is vital that you arrange an Islamic and religious library for your child. When you want to buy any book, then consult with sincere '*ulemaa*' and true propagators who have a relationship with Islamic teachings. It should never happen that such a book comes into your home which has an Islamic name but its author is some orientalist who has no relationship with Islam. Make sure that *jumu'aah salaah* is performed at such a place where the *imaam* and *khaatib* is sincere, pious and is fully aware of Islamic laws. Choose appropriate places for listening to lectures in which there is speech regarding Islam and wherein there are no evils.

If your children's upbringing is done according to these principles then such firmness of *imaan* should come into the child which will create in him the ability to oppose misguided thoughts.

NOTE: How regrettable it is that in these matters, parents and mentors are showing great laxity. Due to this, children are being distanced from knowledge of *din*. Evil is becoming more common, since the children neither have the desire to study books of the '*ulemaa*' nor the desire to sit in their company. May Allaah Ta'ala save us.-Translator

(4) Social connection

The meaning of this is that the mentor should make an effort that when the child becomes of understanding, he should let him associate with such people under whom the child can attain purity of the *nafs* and heart, strength of *imaan*, beneficial knowledge for the mind, noble character,

strength for the body, Islamic understanding for the mind, true desire for *jihad*, divine illumination for the soul and *imaani* desire and fervor for his *din*.

Now the question arises: What pure company is there in which the child can imbue these beautiful qualities? According to me, if three types of relationships are created, then this purpose can be attained:

- (a.) Connection with a spiritual guide
- (b.) Connection with good company
- (c.) Connection with the effort of *daa'wah* and *tabligh*



(a) Connection with a Spiritual Guide

If a relationship is established by the child with a pious sincere spiritual guide who is aware of the reality of Islam, who has fervor and honor for it, who is prepared to make sacrifice for it, who implements and acts according to it, who abstains from its prohibitions and who fears the reproach of none in proclaiming the truth, then such a child will become perfect with regard to his *imaan* and character and he will become firmly grounded in knowledge.

THE SIGNS OF A PERFECT GUIDE

Shaykh 'Abdul Qaadir Jilaani (rahimahullaah) in his book '*Alfathur-rabbaani*' on page 29 writes, "Every such thing which the *shari'ah* does not allow, is apostasy. You can only reach Allaah Ta'ala by flying with the wings of the Qur'aan and *sunnah*. Enter the court of Allaah Ta'ala in this condition that your hands are in the blessed hands of Rasulullaah (sallallaahu alayhi wa sallam)."

He also states, "Leaving out acts of worship (*'ibaadah*) is apostasy and misguidance. To perpetrate forbidden things is a sin. The *faraa'id* (compulsory actions) do not fall off a person in any condition."

THE PRINCIPLES OF *TARIQAH* (THE PATH TO ALLAAH)

Sahl Tastari (rahimahullaah) states, "Our path is based on 7 principles:

- (1) To hold firm onto the book of Allaah Ta'ala
- (2) To follow the *sunnah* of Nabi (sallallaahu alayhi wa sallam)
- (3) To eat *halaal*

- (4) To abstain from causing harm to others
- (5) To stay far away from sins
- (6) To continuously make *tawbah* (repent)
- (7) To fulfil rights

NOTE: *Subhaanallaah!* What beautiful *shar'i* principles of *tariqah* these are. They are definitely worthy of being practised upon.-Translator

Imaam Abul-Hasan Shazli (rahimahullaah) states, "When your *kashf* (inspiration) contradicts the book of Allaah Ta'ala and the *sunnah* of Nabi (sallallaahu alayhi wa sallam), then hold firm onto the book of Allaah Ta'ala and the *sunnah* of Nabi (sallallaahu alayhi wa sallam) and leave your *kashf*. Tell yourself that Allaah Ta'ala has kept my protection and safety in the Qur'aan and *sunnah*, and not in *kashf* and *ilhaam* (inspirations). [*Kitaabut-tasawwuf-islami wal-Imaamush-sha'raani* by 'Abdul-Qaadir Surur p. 70-75]

Imaam Abu Sa'id Khazzaar (rahimahullaah) states, "Every *baatin* (internal) which is contrary to the *zaahir* (external) is void. Therefore amongst the '*ulemaa'-e-rabbaaniyyin*', we find those who inform and warn us of these claimants to internal treasures who try to remove the *faraa'id* and *waajibaat* (compulsory acts of *ibaadah*) from themselves, who regard the laws of *shari'ah* as obsolete, who make incorrect explanations of the clear texts of Qur'aan and hadith, and who leave the way of Islam by their actions and deeds. In fact, we have seen those '*ulemaa'-e-rabbaaniyyin* who prevent others from sitting and staying in the company of such types of conjurers. They make their acquittal from these people's misguided talks and deviation apparent and they also publicize their false opinions and thoughts."

Abu Yaazid Bustaami (rahimahullaah) mentioned to some of his companions, "Let us go and see that person who is making himself famous as a *wali*." We then went with him. When this person emerged from his house and entered the *masjid*, he spat in the direction of the *Qiblah*. On seeing this, Abu Yaazid (rahimahullaah) immediately returned, not even making salaam to that person. He then stated, "When this person is not proven to be trustworthy in one *adab* (etiquette) from the *aadaab* shown to us by Nabi (sallallaahu alayhi wa sallam), then how can he be trusted in his claim (of *wilaayah*)?"

Abu Yaazid (rahimahullaah) has also stated, "If you see a man who has been bestowed with many miracles, so-much-so that he flies in the air, then too, do not fall into deception, until you see how he acts on the commands and prohibitions, does he protect the bounds of the divine laws or not, and how much does he practise on the *shari'ah*?"

Junaid (rahimahullaah) stated, "Our path is established and founded by the book of Allaah Ta'ala and the *sunnah* of Rasulullaah (sallallaahu alayhi wa sallam). All roads are closed for the creation except for those who follow the footsteps of Rasulullaah (sallallaahu alayhi wa sallam).

Imam Sha'raani (rahimahullaah) writes in his book '*Al-Yawaaqit-wal-Jawaahir*', "That person who lets go of the scales of *shari'ah* for even one moment will be destroyed."

We now touch on the subjects that call upon us to raise our voice for truth, to fight falsehood, to participate in *jihad*, to propagate Islam, and to reform and educate.

Shaykh Abu Zuhri (rahimahullaah) states, "According to our teacher Fudah, in these final times, *tasawwuf* is the bearer of many specialities whose effects are very apparent. Thus, the strong *imaan* of west, south and central African Muslims is in reality the result and fruit of *tasawwuf*."

Imaam Sanusi Kabir (rahimahullaah) wanted to reform the Muslims. He thus pursued the path of *tasawwuf* to achieve this objective. His system in itself was very strange and amazing because first he made people *murids* (disciples) and then prepared men to do work. For this purpose, he established *khaanqas*. The first *khaanqah* was established in a mountain close to Makkah Mukarramah. Then he moved with his *khaanqah* to the desert of Libya. These *khaanqahs* were in a rocky area in the desert. Due to the effort and striving of his *murids* (disciples), water was unearthed. Gardens and fruit bearing trees grew there. He guided them and trained them in combat.

Thereafter for a long period of twenty years, they made the sleep of the Italians *haram*. This was the time when even the '*Uthmaani* (Ottoman) empire was unable to assist the people of Libya. By these *khanqahs*, the *Sanusi* defence continued until eventually Allaah Ta'ala vanquished the Italians and *Sanusiyah* was revived. Therefore, we wish that it remains alive just as its foundations were, on the path of dynamic Sufism.

The great *muballigh* (preacher) Maulana Abul-Hasan Nadwi (rahimahullaah) in 'Saviors of Islamic Spirit' writes regarding Shaykh 'Abdul Qaadir Jilaani (rahimahullaah), "In his gathering, approximately 70 000 individuals would be present. More than 5000 Jews and Christians accepted Islam at his hands, and more than 100 000 sinning Muslims pledged allegiance (took *bay'ah*) to him and repented to Allaah Ta'ala for their past sins. Only Allaah Ta'ala knows the true number of these. They corrected themselves and their religious condition improved.

Shaykh Abdul Qaadir (rahimahullaah) continued keeping an eye on their nurturing and made them traverse the stages of progress.

These spiritual sons, after repentance, *bay'ah* and renewal of *imaan*, began to gain a sense of responsibility. The shaykh would grant permission to take *bay'ah* to those in whom he saw firmness and the ability to reform and nurture others. These *khulafaa'* (vicegerents) spread throughout the world calling to Allaah Ta'ala, joining the creation of Allaah Ta'ala to Allaah Ta'ala, nurturing the souls and fighting *shirk* (polytheism), innovations, ignorance and hypocrisy. Due to this, religious *da'wah* (calls) spread, and the gatherings of brotherhood and brotherly love, *imaani maraakiz* (headquarters) and the *maraakiz* of *tasawwuf*, *jihaad* and *madaaris* were established.

His *khulafaa'* and students continued on this way after his demise. They had a huge part to play in creating the fervor of *jihaad* and controlling the evils of following base desires and the *nafs*. If these people were not there, then materialism which was due to the effects of the government and society would have destroyed this *ummah* and the flame of life and love in the hearts of the individuals of the *ummah* would have been extinguished.

Similarly, these personalities had a huge part to play in spreading Islam to those far-off places where the Muslim armies could not reach or the Islamic government could not manage to bring under its control. Due to them, Islam spread in Africa, Indonesia, islands of the Indian Ocean, China and Hindustaan.

Our honorable teacher, Shaykh Muhammad Raaghib at Tabbaakh (rahimahullaah) writes in his book '*Ath thaqaafatul-Islamiyyah*', "Amongst the great actions and remarkable achievements of the *sufis* in the Islamic *ummah* is that whenever the kings and rulers intended to make *jihaad*, then a majority of these *sufis* encouraged their followers to come out for *jihaad*. Since the *murids* (followers) are extremely obedient to their guides, they would hasten to participate in the ranks of the warriors. Sometimes the *sufis* would themselves come out and fight. They would also encourage their disciples to do so. This resulted in victory and conquest." [Translation vol. 2 p. 211]

The crux of what we have mentioned is that these personalities of whom mention has been made, are those '*ulemaa'-e-rabbaaniyyin*, pure *sufis* and sincere followers of the path (to Allaah Ta'ala), who in the past eras and centuries undertook the responsibility of calling to Allaah Ta'ala and conveying the message of the truth of Islam, they are those people who combined '*ibaadah* (worship) and *jihaad*, emphasised the rights of Allaah Ta'ala and the rights of creation and fulfilled the rights of both. These are those personalities who raised the banner of truth in the face of oppressors and who stayed steadfast with great bravery in front of the cunning colonizers. These are the people who combined truth with the religion of Islam, and not with their finite beings. They raised the laws of

the *shari'ah* aloft, whether it was in their favour or not. If they erred, then they would accept criticism directed to them. If any shortcoming was found in them, then they were prepared to listen. They realised that they are human beings and are prone to error. *'ismah* (protection from sins) is a specialty of the *ambiyaa'*.

May Allaah Ta'ala have mercy on Imaam Maalik (rahimahullaah). Once he was standing at the blessed grave of Nabi (sallallaahu alayhi wa sallam) and said, "There is none of us who have not refuted others or have been refuted, except the personality of this blessed grave." He then pointed to the pure grave of Nabi (sallallaahu alayhi wa sallam).

The historical viewpoint which the true *'ulemaa'* and the sincere followers of the *shari'ah* have presented is the same viewpoint of Shaykh Sa'id Nursi Turki (rahimahullaah) who has been given the title of *Badiuz-zamaan*. The crux of this viewpoint is, "When he felt that some of this students and disciples were exceeding the bounds in respect and honor, and were aligning the truth to his finite self, he proffered the following advice for their guidance. He said, "Remember, beware of this action that you join the truth towards which I am calling you, to my being. You should infact proceed and bind yourselves to the noble fountain-head of *din*, the book of Allaah Ta'ala as well as the *sunnah* of Nabi (sallallaahu alayhi wa sallam). Understand well that my status is no more than that broker who is pointing towards the wares and merchandise of Allaah Ta'ala. Know that I am not *ma'sum* (sinless). I also sin sometimes and I can be misguided due to which this fear remains that to expose the truth will become difficult."

NOTE: These were the people on the truth. They were not content on their condition. For this reason, they prevented their disciples from following them in matters contrary to *din*. In a hadith, Nabi (sallallaahu alayhi wa sallam) has said, "There is no obedience to creation in disobedience to the Creator". The teacher and spiritual guide are also included in creation.-Translator

Amongst the memorable narrations of the pious predecessors and the *'ulemaa-e-rabbaaniyyin* is that of 'Abdullaah bin Mubaarak (rahimahullaah) and Fudayl bin 'Iyaad (rahimahullaah). When 'Abdullaah bin Mubaarak (rahimahullaah) came to know that Fudayl (rahimahullaah) had chosen solitude in the Haram of Makkah for *'ibaadah* (worship) and he had given preference to safety over fighting in the path of Allaah Ta'ala, he wrote a poem and sent it to him. Here we will only suffice on a few lines.

يا عابد الحرمين لو أبصرتنا لوجدت أنك بالعبادة تلعبُ

O worshipper of the Haramayn, if you had seen us, then you would have found that you are playing in your worship.

مَنْ كَانَ يَتَعَبُ خَيْلاً فِي الْبَاطِلِ فَخُيُولَا يَوْمَ الْكَرْيَةِ تَتَعَبُ

That person who tires his horse in futility (then he should know) that our horses get tired on the day of fighting

أَوْ كَانَ يَخْضِبُ خَدَّهُ بِدُمُوعِهِ فَنُحُورُنَا بِدُمَائِنَا تَتَخَضَّبُ

The one who wets his cheeks with tears, then our necks are being dyed with our blood

رِيحُ الْعَيْرِ لَكُمْ وَنَحْنُ عَيْبِرُنَا رَهْجُ السَّنَابِكِ وَالْغُبَارُ الْأَطْيَبُ

The perfume of 'Abir is for you and our perfume is the dust of the hooves of the horses and the pure sand

When Fudayl (rahimahullaah) recited these verses, he began crying and said, "My brother has spoken the truth and he favoured me with good counsel."

'Abdullaah bin Mubaarak (rahimahullaah) had written these lines while being engaged in preparation for *jihad* in *Shaam*.

May Allaah Ta'ala be pleased with him and have mercy on him.

Therefore, honorable mentor, seek for your child such an '*aalim* or spiritual guide in whom all these qualities are combined and in whose personality all of these points are present.

Therefore, never establish for your child a relationship with a claimant of being a spiritual guide but who is completely unaware of true *tasawwuf* and who has affinity with the group of hypocrites. These people are found in great number today. Whichever guide regards himself to be sinless and claims that he is without sin and protected, then he is ignorant and irreligious. The guide who overlooks his disciples when they sin, and does not reprimand them, he too is an ignorant and irreligious person. The guide who places greed and avarice in his disciples and stays away from the guidance and effects of the Noble Qur'aan as well as the *sunnah* of Nabi (sallallaahu alayhi wa sallam) is a foolish person and ignoramus. Similarly, ignorant and foolish is that guide who:

- Conceals such knowledge which will benefit in matters relating to the command of Allaah Ta'ala or he keeps quiet and does not speak the truth in matters relating to basic points of *din*.

- Confines Islam to the reformation of a few customs and habits and he completely leaves out those fundamental laws relating to the system of government and one's worldly life.
- Praises in great abundance the rulers and leaders and is continuously seen in their company.

When the child attains a connection with a sincere and pious guide, then in such a condition, the child will be nurtured with piety and the obedience of Allaah Ta'ala. In the worship of Allaah Ta'ala, on the battlefield against the enemy and in taking responsibility, he will progress.

علي قدر اهل العزم تأتي العزائم وتأتي علي قدر الكرام المكارم

According to the amount of man's courage, will courage come, and according to one's honor and status will favour come

وتعظم في عين الصغير ضغارها وتصغر في عين العظيم العظام

Small things are big in the eyes of the small. In the eyes of the great, great things are small

(b) Keeping one's child in good company and with pious people

An important factor in the child's *imaani* and moral perfection is that he should be kept in the company of pious people from the beginning so that the child can attain the vibrant spirituality, beneficial knowledge and noble character by which his personality will become manifest.

Thus, the guide should seek such friends for the child whose nurturing and upbringing have been done under the guidance of a perfect guide. In such instances, the highest levels of perfection will be created in the child.

Amongst the things that the mentor should monitor is the child's relationship with four groups of people:

- (1) Companionship in the house
- (2) Companionship in the locality
- (3) Companionship in the *masjid*
- (4) Companionship in the *madrasah* or place of work

The author has explained those 4 relationships keeping in mind brevity. We will just mention a few points regarding each one. May Allaah Ta'ala

make this subject matter clear and may He remove any difficulty in understanding.

(1) Companionship in the house – It is the duty of the mentor that he be fully aware of those people with whom the child intermingles, even though it be his brother and sister or any other family member. The eldest brother or sister is a model or role for the other brothers and sisters. Therefore, if the parents leave their children completely unrestrained, then such a brother or sister can have a bad effect on the character of the remaining children. Thereafter it will be very difficult for the father or mentor to bring the child on the straight path.

(2) Companionship in the locality – The mentor should create a relationship between his child and the pious and noble children of his locality. Together with this, he should strictly supervise him.

(3) Companionship in the *masjid* – The mentor should keep an eye over the company which his child mingles with in the *masjid*. Keep encouraging them to frequent the *masjid* so that he turns to the *masjid* at the time of *salaah* and he participates in the gatherings of religious teachings and lessons. The mentor should make an effort that the child associates with pious children who have a strong connection to the *masjid*.

(4) Companionship in the *madrasah* – An eye should also be kept over the child's companions in the *madrasah*, school, or work place, since these places have become areas of misguidance. Deviation is spread in some of these places. Therefore, it is the mentor's responsibility to make full effort to save his children from these environments. This is only possible when the child befriends and associates with the understanding and pious students.

CONCERN FOR DAUGHTERS

Honorable mentors! Remember this that women have an emotional temperament. They become quickly affected by things that stir them up, are easily affected by the evils of the modern society and the beauties of the worldly life, resulting in them being distanced from the truth, becoming coloured in the dye of the environment, flowing in the stream of desires, and moving with the environment.

There is now no barrier from the side of *din* or in one's consciousness. There is no firm understanding and the end results are not considered.

Therefore, it is your duty to concern yourself more with your daughters than sons, so that their *imaan* is not shaken, their character does not become spoilt, and they do not fall into the abysses of immorality and immodesty, by which they will become void of the greatest gift of Islam and honor.

O mentors! Islam demands from you that you create a good environment for your daughter in the house and *madrasah* so that you can protect her from wrong and from being misguided.

If the father does not have the ability and power to create such means to protect her chastity and purity, and he cannot create for her a beautiful environment, then it is completely forbidden in the *shari'ah* to enter his daughter into these dens of evil and places of misguidance resulting in her losing her religion, honor, and chastity.

Remember that whatever effects fall onto a person by his companions in school and *madrasah*, the same effect falls onto one by his companions in the workplace. Many are such that the only purpose in these places is to fulfil their sexual passions and give vent to their lowly desires. Their gaze is on nothing else but falling into the evils of alcohol, gambling and evil, listening to immodest songs, participating in gatherings and dramas that destroy one's character, and they sacrifice their manlihood and honor at the feet of immodest, singing and dancing women.

The author has stated a point which is worthy of being remembered and should be practically implemented. This is that when supervision is found in the house coupled with good company in the *madrasah*, workplace, *masjid*, and locality, then there is no doubt that the child's condition will become correct, his dealings will be proper and his Islamic personality will become complete.

Ibn Sina has given the following advice that in the *madrasah* the child should have such companions whose character and etiquettes are good. This is because a child learns and picks up a great deal from other children. [vol.2 p. 223]

(c) Create a connection for the child with those who invite towards *din*.

For the perfection of the child, it is necessary to establish a contact with those calling towards *din*, so that the action of calling towards Allaah Ta'ala, courage to speak the truth, and the spirit and patience can be created in him.

THE PRINCIPLES OF DA'WAH (PROPAGATION AND INVITING TOWARDS GOOD)

(1) Whatever one is calling towards or preventing others from, he should be completely aware of its ruling.

(2) His action should be in accordance with his speech, so that people believe what he says and they accept his *da'wah* (call).

(3) The evil of whatever he is reprimanding or preventing should be accepted by all so that people do not become confused.

(4) One should work gradually to remove evil. Firstly, one should advise and warn one of Allaah Ta'ala's punishment. Thereafter, one can use harshness in speech. If this too fails, then physically one can stop this evil. This is the correct manner and the demand of wisdom

The *daa'i* (inviter) should portray noble character and should be soft in temperament. With his soft temperament and noble character, he will be able to capture hearts and people will then readily and happily accept his advice.

(5) Whatever difficulties are faced by the *daa'i* due to his message and *da'wah*, he should bear it with patience, so that his heart does not become straitened with the severity and harshness of the proud people, the ignorance of the foolish ones and the mockery of those who mock.

Honorable mentor! These are the Islamic principles of *da'wah*. Teach them to your child and make him understand them so that he becomes such a *daa'i* that people will look up to him due to his wisdom, beautiful management and good arrangement. [*Translation vol.2 p. 232*]

(5) Exercise

Amongst the important and beneficial means that Islam has stipulated for keeping the health and physical well-being of the individuals intact is that one should spend his free time in exercise, preparation for *jihad* and army training.

The reason for this is that Islam with its amazing fundamental principles and lofty teachings, has taken into full consideration at one time the well-being of the body as well as reformation of the soul.

When a child reaches the age of understanding, then care should be taken of both his body as well as health. It is appropriate that his free time should be spent in such activities by which he will attain bodily strength, power will be created in his limbs, and his whole body will remain active and alert.

This is necessary for three reasons:

- (1) He will engage most of his free time in these actions
- (2) He will be saved from many illnesses and diseases
- (3) From childhood, he will become used to exercising and preparing for *jihad*

Honorable mentors! Islam is the only eternal religion of Allaah Ta'ala which invites to honor, strength and the preparation of *jihad*.

Allaah Ta'ala states,

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ

‘Arm yourselves against them with all the firepower and cavalry you can muster, to terrify the enemies of Allaah and your enemies.’[Surah al-Anfaal (Booty) 8:60]

Nabi (sallallaahu alayhi wa sallam) said,

المؤمن القوي خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ (مسلم)

“A strong believer is better and more beloved to Allaah Ta’ala than a weak believer.” [Sahih Muslim]

‘Umar bin al-Khattaab (radiyallaahu anhu) wrote to his governors, “After the praises of Allaah, (I wish to write that) teach your children archery, swimming and horse riding.”

‘Aa’ishah (radiyallaahu anha) said, “Nabi (sallallaahu alayhi wa sallam) raced with me. I beat him. After a while when my body become weightier, he had another race with me wherein he beat me. He said to me, ‘This is in recompense for that day.’” [Musnad Ahmad, Sunan Abu Daawud]

Muhammad bin ‘Ali bin Rukaanah (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) wrestled him and he ((sallallaahu alayhi wa sallam)) overpowered him. [Sunan Abu Daawud]

Anas (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) had a camel by the name of *Adbaa* which could not be surpassed. A villager came with his young camel and this camel beat *Adbaa*. The Muslims felt very hurt and said, “*Adbaa* has been left behind.”

Nabi (sallallaahu alayhi wa sallam) said,

إِنْ حَقَّ عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِّنَ الدُّنْيَا إِلَّا وَضَعَهُ (احمد و بخاري)

“It is the system of Allaah that whatever He raises in the world, He also lowers it.” [Musnad Ahmad, Sahih al-Bukhaari]

From these ahaadith, it becomes clear that Islam has permitted exercise-based games and such practises that will assist one in *jihad* e.g. wrestling, running, archery, horseriding etc. by which Muslims will be using the means to attain leadership and the means of honor and assistance. On the whole, they will be nurturing themselves individually and collectively by means of *jihad*.

No two persons can differ over this point that when the enemies of Islam come to know that the Muslim ummah is militarily ready, bodily fit and psychologically and mentally perfect, and that they are determined to make *jihad*, then the enemies will already be defeated before even coming on the fields of *jihad*. This is due to their cowardliness, uneasiness and evil souls.

This is what is known by as armed peace today and this is what is meant by the blessed statement of Nabi (sallallaahu alayhi wa sallam),

نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ

“I have been assisted by means of awe the distance of one month.”

Bear in mind the following reality that children will not get benefit from exercise unless they do not follow that system which Islam has stipulated.

Important points are:

(1) Create a balance

The child should adopt a moderate path when exercising and training. It should not happen that he displays shortcomings in respect of other *faraa'id* and *waajibaat* (compulsory actions).

Nabi (sallallaahu alayhi wa sallam) said,

إِنَّ لِلَّهِ عَلَيْكَ حَقًّا وَإِنَّ لِبَدَنِكَ عَلَيْكَ حَقًّا وَإِنَّ لَأَهْلِكَ عَلَيْكَ حَقًّا فَاعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ

“Verily Allaah has a right over you, your body has a right over you, and your family has a right over you. Thus, grant every-one deserving of rights their rights.”

(2) The boundaries which have been laid by Allaah Ta’ala should not be trespassed.

(a) The clothing worn during exercise and training should cover the area between the navel and knee. Nabi (sallallaahu alayhi wa sallam) has stated, “The area above the knee is *satr* and the portion below the navel is *satr* (private part which has to be concealed).”

Nabi (sallallaahu alayhi wa sallam) also stated, “The portion between the navel and knee is *satr*.”

Once Nabi (sallallaahu alayhi wa sallam) passed by Ma’mar (radiyallaahu anhu) whose thighs were exposed. Nabi (sallallaahu alayhi wa sallam) called out to him, “O Ma’mar, cover your thighs, because they are part of the *satr*.”

Therefore, those supervising the exercise should take special care and caution in this matter, otherwise they will be sinful. Allaah Ta’ala will take them to task for this excess and due to breaking His command.

(b) The exercise should be done in such an environment in which there is no fear of *fitnah* (evil) or accusation. ‘Aa’ishah (radiyallaahu anha) has mentioned, “That person who believes in Allaah and the last day should not stand in such a place where he could be accused.”

What can be more worthy of blame and reproach than one’s child doing exercise in an environment of immodesty and freedom e.g. swimming in such a place where men and women are swimming together or learning

to wrestle in such a place where evils are taking place and alcohol is being served openly.

O honorable mentors! Keep your child far from such places of accusation so that his personality does not become stained and blemished and so that his character does not become spoilt.

(c) Encourage children to excel by competing without stipulating impermissible conditions

Nabi (sallallaahu alayhi wa sallam) has stated, "Racing and competing is not permissible except in horses, camels and archery."

From this hadith, we learn that competition is permissible subject to 2 conditions:

- The competing should be done as a means for preparation of *jihad* e.g. camels, horses etc. or usage of modern forms of military means.
- The gift given to the winner should be from a third party.

If the competitors decide that whoever wins will take a specified amount from the other, then this will be regarded as gambling which is *haram*.

(3) Have a good intention and sincerity

The mentor should imbibe and create in the mind of the child this fact, that the purpose of bodily and army preparations are so that he can become strong, have good health and become perfect in military training.

Honorable mentors! If you do so, then you will find your beloved child becoming an illuminated moon, a shining sun, a fragrant flower, a beautiful mole on the cheeks of time and an angel walking on the surface of earth.