



NURTURING OF CHILDREN

*Part 14- -
A Few Important Proposals*



*SPIRITUAL LIGHT
TRANSLATION OF TARBIYATUL AULAAD FIL ISLAM*

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IMPORTANT PROPOSALS

Finally, I would like to mention a few proposals to those involved in upbringing which are of extreme importance. In these proposals, I have tried to encompass every aspect of upbringing. Together with this, I will mention a few extra points for building up the moral, social and physical personality of the child, so that he becomes a pious person and a beneficial component of his society and family.

These proposals are confined to the following points:

1. Encourage the child to seek a suitable mode of living
2. Keep in mind the natural abilities of the child
3. Provide the child an opportunity to play and exercise
4. Coordinate the child's activities at home, *masjid* and *madrasah*
5. Strengthen the bond between the child and mentor
6. Regulate the child's life at every step
7. Let the child have cultural opportunities
8. Inculcate the love of reading in the child
9. Make the child understand his Islamic duties
10. Inspire the desire for *jihad* in the child

Inshaa-Allaah, we will now discuss each one of these proposals at length. Allaah Ta'ala guides to the straight path. We seek assistance and help only from Him.

Encourage the child to seek a suitable mode of living

An important responsibility of the mentor is to encourage the child to seek a means of living, whether it relates to a profession, agriculture or business. The *ambiyaa'* would live an independent life and worked in fields of their choice. In this way, these illustrious personalities have left for us a beautiful example of earning *halaal* and developing skills. Nuh (alayhis salaam) learnt the art of boat-making and Allaah Ta'ala ordered him to construct one as is mentioned in the verse of Surah Hud,

وَاصْنَعِ الْفُلَّكَ بِأَعْيُنِنَا

‘Build the Ark under Our supervision.’[Surah Hud 11:37]

Daawud (alayhis salaam) was an expert in manufacturing armour and he was an adept blacksmith as is mentioned in *surah ambiyaa'* and *surah saaba*.

Musaa (alayhis salaam) tended to the sheep of Shuayb (alayhis salaam) for eight years as dowry for marriage to his daughter.

Our Nabi (sallallaahu alayhi wa sallam) tended to sheep and engaged in business before *nubuwwah*.

This proves that to learn a skill or occupation and to labour in business is the best means of earning one's living and is one of the greatest *halaal* works, since this was the occupation and way of the *ambiyaa'* as well.

Nabi (sallallaahu alayhi wa sallam) said,

إِنَّ أَفْضَلَ الْكَسْبِ كَسْبُ الرَّجُلِ مِنْ يَدِهِ (أحمد)

“The best earning of a man is that which he earns with his own hands.” [Musnad Ahmad]

إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ الْمُحْتَزِفَ (ترمذي)

“Verily Allaah loves that servant who adopts a profession.” [Jaami' at-Tirmidhi]

In another hadith, Nabi (sallallaahu alayhi wa sallam) stated, "It is better for you to cut wood, tie it on your back with a rope and bring it, than to beg from people, whether they give you or not." [Sahih al-Bukhaari]

Nabi (sallallaahu alayhi wa sallam) has also mentioned,

طلب كسب الحلال فريضةً بعد الفريضة

"The seeking of halaal is a compulsory duty after the other compulsory duties." [Tabaraani, Bayhaqi]

STATEMENTS OF THE PIOUS

Ibn al-Jawzi (rahimahullaah) narrates that 'Umar al-Khattaab (radiyallaahu anhu) came across some people who were not employed. He asked them, "Who are you?" They answered, "We are *mutawakkilin* (those who have trust in Allaah Ta'ala). 'Umar (radiyallaahu anhu) said, "You lie. Those who have trust are those who plant a seed in the ground and place their trust in Allaah." He also remarked, "None of you should abstain from earning a living, and then sit down making *du'aa'*, "O Allaah, grant me sustenance whereas he knows that gold and silver will not rain down from the sky."

'Umar (radiyallaahu anhu) is that personality who had prevented the poor and destitute from leaving their occupations and relying on the charity of others. He once said, "O poor and destitute! Exceed one another in good and do not be a burden on the Muslims."

Work and occupation can only begin during one's youth. Therefore, the mentor should ensure that at a young age the child should be taught a certain skill or occupation so that he can earn his own bread by means of his perspiration.

Analyse the statement of Ibn Sina in which he mentioned regarding the teaching children matters related to skill and occupation. He said, "Once the child has completed reciting the Noble Qur'aan and he knows the basics of his language, then check his capabilities and guide him accordingly. If for example, he has a desire for calligraphy then, together with teaching him linguistics, teach him to read books, lectures, the speech of people etc. Let him practice his mathematics. Take him to court. Keep an eye on his writing skills. If he has a passion in some other art, then let him practise accordingly."

Learning the Noble Quraan and reading and writing is amongst the basic subject-matter of an Islamic system of education. Once the child has

completed this, probe his capabilities and look towards that which he is more inclined. Assist him in this field so that perfection and excellence may be achieved.

We will narrate the following incident to make the efforts of the Muslims of earlier times apparent. The efforts expended in learning, reading, and calligraphy.

When the demise of Imaam Ghazaali (rahimahullaah)'s father was near, he advised a confidant of his regarding his two sons, "I have great regret that I could not learn calligraphy. I desire that my children, Ahmad and Muhammad accomplish that which I could not. Therefore, teach them calligraphy. If in teaching them, you spend all the money which I leave behind, then too there will be no blame on you."

When he passed away, this person sent them to learn until eventually all the money left behind by their father was exhausted. It became difficult for him to provide for them. He said to them, "You know that whatever money has been left for you I have spent it on you. I am a poor person engaged in *'ibaadah* all the time. I do not have anything by which I could serve you. I think it is appropriate that you two become students of *din* and take enrolment in a *madrasah* so that you could attain your necessary sustenance."

These two youngsters complied. This led to their good fortune and progress. Imaam Ghazaali (rahimahullaah) stated after mentioning this incident, "We learnt knowledge for those besides Allaah Ta'ala (i.e. without sincerity) but knowledge refused to be for anyone but Allaah Ta'ala."

It is appropriate that we differentiate between attaining knowledge and acquiring a skill.

- (1) If the child who excels in his studies (i.e. he is intelligent and hardworking) wishes to reach higher levels, then allow him to do so, on condition that he is taught some skill or profession of his choice during his holidays, since he does not know what the future holds for him.
- (2) That child who lags behind in the field of knowledge should be removed after attaining the necessary worldly and religious knowledge. The parents and teacher of the student should turn his attention to some skill or occupation. In such cases it is incorrect to allow him to continue studying especially if he is weak-minded and cannot continue with his studies.

There are so many youngsters who reach a good age but have not attained any education or learnt any skill. The fault lies in the short-sightedness of the parent or mentor.

When a girl reaches adolescence, she should be taught such skills which are appropriate for her in future life e.g. she will become a mother, a house-wife etc. Therefore, she should be taught to rear children, household duties, sewing, etc.

Islam has exempted females from other strenuous responsibilities. There are a few reasons for this. Amongst them are:

Many of these works are contrary to feminine dignity and not conducive to their build e.g. preparing for warfare, working with steel, construction and other heavy industries.

Many of these occupations lead to corruption of social behaviour e.g. where men and women work together.

People of understanding realize that Islam has exempted women from these occupations keeping in mind the honour of them, for protection of their femininity and respect, and for elevation of their status.

Keep the natural abilities of the child in mind

It is necessary for a mentor to observe the inclinations of the child. Gauge which work is suitable for him, and understand the desires and purposes coveted by him. There is no doubt that all children are different from each other. Their levels of intelligence and strength also differ.

An intelligent mentor is he who places the child in a place which is appropriate to his temperament. A child will attain perfection in that field and path which is suited to his temperament and towards which his nature inclines.

Give the child an opportunity to play and exercise

Islam is a realistic and living religion. It treats people on the basis that they are human. They have heartfelt desires, and sentiments. For this reason, it does not command its followers to remain constantly in the remembrance of Allaah Ta'ala, to be constant in meditation and silence and to expend all one's time in worship. Islam accepts the innate desires of man and his needs. These opportunities should be given on condition that he abides by the limits set down by Allaah Ta'ala.

Islam has permitted many means by which one's body can be kept fit and in which there is preparation for warfare etc. Every intelligent person can easily understand that Islam is such a religion and way of life that it has allowed permissible forms of play and amusement for its followers on condition that the benefit of Islam is found therein and it falls within the scope and bounds of amusement.

An example of this is the narration of *Tabaraani* (with a sound chain of narrators) that Nabi (sallallaahu alayhi wa sallam) said, "Every such act in which the remembrance of Allaah Ta'ala is not found is futility and play, save four things (1) Practising archery (2) Horse-riding (3) Amusing oneself with one's wife and children (4) Learning to swim."

Co-ordinate the child's activities at home, *masjid* and *madrasah*

This is an influencing factor on the practical, spiritual and physical personality of the child.

The first responsibility at home is focused on the physical well-being of all. The person who destroys the rights of his child and overlooks sustaining them is a grave sinner.

Nabi (sallallaahu alayhi wa sallam) said,

كفي بالمرء إثماً أن يضيع من يقوت

“It is sufficient to brand a man as a sinner who destroys the right of those he is responsible for.” [Sunan Abu Daawud]

It is an accepted fact that in Islam, the message of the *masjid* is firstly directed to spiritual upbringing. Therefore, offering *salaah* with *jamaa'ah* and *tilaawah* of the Noble Qur'aan brings about unending mercies of Allaah Ta'ala and immense spiritual benefit.

Nabi (sallallaahu alayhi wa sallam) said,

مَا اجْتَمَعَ قَوْمٌ مِّنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَتَدَارَسُونَهُ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ
وَعَشِيَّتُهُمُ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدِهِ (مسلم)

“No group gathers in any house of Allaah reciting the book of Allaah and teaching it to one another except that tranquillity descends upon them, mercy develops them, the angles surround them and Allaah mentions them in the gathering of those who are by Him.”

The foremost responsibility of the *madrasah* is to impart scholarly training. Knowledge plays an important role in building the personality and nobility of a person. For this reason, Islam lays great virtue and importance to knowledge. The virtues of knowledge mentioned in the ahaadith are well known.

However, the band between the life of a student at home, *masjid* and *madrasah* is not complete until two conditions are met:

- (1) The priorities and guidance of *madrasah* and home should not clash.
- (2) Co-operation must be there to create a balanced and perfect Muslim personality.

If mutual co-operation is realized under these two conditions, then the child will attain perfection spiritually and physically. He will become a well-co-ordinated and balanced human being.

Some facts that should be understood with regards to co-operation in Muslim schools:

- (1) Many teachers in our schools and colleges teach and nurture Muslim children according to the irreligious system and deceptive manners of the west. This is because they are drowned in the love of the irreligious and shameless communists and Europeans and are attracted by the outward glitter of the life of those people.
- (2) Books prescribed in the schools and colleges are full of deception, aspersions on religion, calling towards irreligiousness and disbelief.
- (3) In schools, the amount of religious education taught is very little in comparison to other subjects. If this is the condition, then it is impossible for a Muslim child to attain perfection in the recital of the Noble Qur'aan, in understanding the laws of the *shari'ah* and in encompassing the realities of history and the biography of Nabi (sallallaahu alayhi wa sallam), since every school does not convey all of this knowledge.

If the mentor does not fulfil his responsibility of proper upbringing at home, then in many instances the child's beliefs are corrupted and his character is destroyed. Thereafter no form of reformation will be able to remove this crookedness.

In short, if a child is attaining spiritual training at the *masjid*, a belief system, and intellectual and cultural training at school; then, at home, the first responsibility will be the physical and moral training of the child. If one feels that the child is not being grounded in the basic principles of Islamic beliefs, then it is the responsibility of the parent to fulfil this and to ensure his child is trained in such beliefs, forms of worship and character which are connected to Islam.

Strengthen the bond between the mentor and the child

A unanimous principle according to sociologists is that there must be a strong and firm bond between the mentor and the child. By this, not only will the child be scholarly, but will also be psychologically and morally sound. It is therefore the duty of the parents and mentors to find such means by which the child will begin loving them, their mutual bond will increase and an atmosphere of mutual co-operation will be formed.

Amongst these means are:

Parents should meet their children happily and with a smile. If the child does any good work or excel in his studies (i.e. he gets good marks in the examinations), then he should be given a gift or prize to encourage him even further.

By this, love will be created in the child for his mentor which is the basis of taking benefit.

Regulate the child's life at every step

It is necessary for a mentor to regulate the child's life twenty-four hours a day, according to a set programme. When the child adheres to it, he will enforce it in future too.

(a) System to be implemented for the morning

How wonderful would it be that when you and your child awaken in the morning, you commence with the name of Allaah Ta'ala and the *sunnah du'aa'*

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

"All praise is to Allaah who has granted life after death, and to Him is our return".

- Teach the child the *du'aa's* and etiquettes of entering and leaving the toilet.
- Teach the child how to make *wudu'* as well as the *du'aa's* recited therein. After *wudu'*, he should be taught to perform 2 *rak'aats nafil salaah*.
- Recommend the habit of offering as many *rak'aats* of *nafl salaah* as is possible at night (i.e. *tahajjud*). The *du'aa'* before *tahajjud* should be taught.
- Urge the male child to offer *fajr salaah* in the masjid. Teach the *du'aa'* recited after *adhaan*.
- Teach the child to say the *tasbihaat* and to make *du'aa'* after *salaah*.

NOTE: From this we can see that children should be accustomed to *tasbih* and *du'aa'* from their childhood, so that it becomes easy to practise later on.-Translator

- Acquaint the child with the times of *salaah*. Make known that it is *makruh* (reprehensible) to perform *nafl salaah* after *Fajr* and after *'Asr*. It is also not permissible to perform *salaah* at the times of sunrise, sunset and midday.

- Exhort the child to diligently recite the Noble Qur'aan. Be punctual yourself and make sure your child is punctual, even if it be a few verses daily. The best action is that which is done continually.
- Accustom the child to devote some time to physical exercise. This includes all forms e.g. running, jumping, wrestling and weight-lifting, etc.
- Encourage the child to study books according to the fields they are inclined.
- Habituate a youngster to offer the *salaah* of *ishraaq* and *chaasht*.
- Make the child aware of the etiquette of having breakfast.
- Teach the etiquettes of going out of the house; and when dressing and putting on footwear, to begin with the right, and when removing, to begin with the left.
- Teach the child the etiquettes of walking on the road. They should walk in a dignified manner and should lower their gaze in front of strange women. Show the etiquettes of *salaam* and emphasize that he should greet first. A habit should be formed of *musaafahah* (shaking hands) after *salaam*.
- Show the youngster the correct way of walking and how to walk carefully at places where there is fear of accidents. He should not throw anything on the road lest he inconveniences others. If something is found lying on the road, it should be removed.
- Teach the general etiquettes of the road shown to us by Nabi (sallallaahu alayhi wa sallam) i.e. lower the gaze, do not inconvenience others, reply to the *salaam*, command righteousness and prevent evil.
- Advise the child to fulfil the rights of his companions in *madrasah* or at work. He should greet them with *salaam* when he meets them. If they are sick, he should visit them. If they sneeze, he should reply by saying '*Yarhamukallaah*' (May Allaah have mercy on you). He should assist them in times of difficulty and ease. If they invite him, he should accept their invitation.
- Command the child to respect all teachers, whether it be religious or secular teachers.

(b) System to be implemented in the evening

- Instruct the child to offer the *maghrib* and '*ishaa*' *salaah* with *jamaa'ah* (congregation). "A *salaah* performed with *jamaa'ah* is 27 times more rewarding than a *salaah* performed individually." [Sahih al-Bukhaari, Sahih Muslim]
- Clean clothes should be worn when going to the *masjid*.
- Before going to the *masjid*, he should not eat raw onions or garlic so that people are not inconvenienced. (The same command applies to smoking cigarettes. This does not only cause difficulty to man, but to angels as well.-Translator
- The *masjid* must be entered in a dignified manner.
- When leaving for the *masjid*, recite this *du'aa'*,

اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَفِي لِسَانِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَفِي بَصَرِي نُورًا وَاجْعَلْ مِنْ خَلْفِي نُورًا وَمِنْ أَمَامِي نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَمِنْ تَحْتِي نُورًا اللَّهُمَّ أَعْطِنِي نُورًا (مسلم)

"O Allaah! Let light brighten my heart, my tongue, my hearing and my eyesight. Let it brighten me from my back, from my front, from above me and from below me! O Allaah, grant me light!" [Sahih Muslim]

- When entering the *masjid*, enter with the right foot and read this *du'aa'*,

أَعُوذُ بِاللَّهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

"I seek refuge in Allaah, the Sublime, in His grand self and in His established sovereignty from the accursed shaytaan."

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ

'O Allaah, shower blessings, peace and favours on Our Master Muhammad.'

رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

'O My Master, forgive me of my sins and open for me the doors of Your mercy.' [Sunan Abu Daawud]

- Before sitting perform two *rak'aats tahiyyatul-masjid*.

- When leaving the *masjid*, step out with the left foot first and recite the following *du'aa'*,

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ رَبِّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ فَضْلِكَ

'O Allaah, shower blessings, peace and favours on Our Master, Muhammad. O My Master, forgive me of my sins and open for me the doors of Your grace.'

A concise *du'aa'* when entering the *masjid*:

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ

A concise *du'aa'* when leaving the *masjid*:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

WORDS OF ENCOURAGEMENT TO THE CHILD

An example of this is to show the child the virtue of knowledge by saying that a man's status increases by knowledge. Knowledge makes a person honourable and respected in society. Ignorance diminishes respect and honour and an ignorant person is without merit.

When sitting together at night, relate to the child an aspect of the virtue of good character, an incident of a great Islamic value; a miracle of Nabi (sallallaahu alayhi wa sallam), a historic event or some academic subject. By this, your child will gain benefit from you and will become affected by your advice.

On those days when a great and important Muslim event has taken place e.g. *mi'raaj*, then gather all the household members and relate to them this incident. (Similarly, in the month of *Rabi' al-Awwal*, mentioning the birth of Nabi (sallallaahu alayhi wa sallam) and other aspects is appropriate. Maulana Ashraf 'Ali Thaanwi (rahimahullaah) has written a book entitled '*Nashrut-tib*' regarding this.

ENDEAVOR TO CREATE A PLEASANT AND CHEERFUL ATMOSPHERE IN THE HOME

This is achieved by arranging literary competitions for children which will sharpen their intellect and courage. This will spread the atmosphere of happiness.

Habituate the child to go to bed early. Sleeping late at night is detrimental to one's health and causes one to miss *Fajr salaah*. However, after '*ishaa'* *salaah*', beneficial speech is permissible.

These are important facts which every mentor must know. The body should be given an appropriate rest and sleep so that it can fulfil the responsibilities and duties of life.

Therefore, after *chaasht salaah*, Nabi (sallallaahu alayhi wa sallam) would lie down to rest so that it could expiate for that portion of the night which he did not rest. This is beautiful guidance for the *ummah* so that they remain healthy, fit, energetic and courageous.

Thereafter the author has mentioned the *du'aa's* and etiquettes of sleeping. Refer to the original book or study '*Guldistaa-e-adhkaar*' written by Maulana Qamruz-zamaan Sahib or '*Mahbube-khuda ke maqbul du'aae*' of Qaari Waliullah Saahib (or refer to "The beautiful sunnats of the beloved Nabi (sallallaahu alayhi wa sallam) by Moulana Hakim Muhammad Akhtar Saahib (rahimahullaah)).-Translator

Let the child have cultural opportunities

It is the responsibility of the mentor to provide the means of higher education to his progeny so that the child can be the possessor of a strong mind and of a perfect personality with regards to thought and knowledge.

In my opinion, these are based on the following means:

Every individual in the house should possess:

(1) The Noble Qur'aan

(2) *Tafsir* (commentary) of small *surahs* which are suitable to the mind of the child

(3) books of ahaadith which are suitable to the age and level of the child

(4) books of *fiqh* (jurisprudence), especially on *'ibaadah*

(5) books on beliefs which are in the form of a narrative or in a question-answer format

(6) books of history and *sirah* (biography of Nabi (sallallaahu alayhi wa sallam))

(7) such thought-provoking books in which it is made apparent that Islam is a comprehensive and all-encompassing religion

(8) historical, medical and intellectual books which are within the reach of the age and status of the child.

Thereafter the author has written a list of Arabic books which he encourages the reader to buy and study. For Urdu-speaking (or English speaking) people, there is no real benefit in mentioning it. Those who wish to find out about these books, should refer to the original book. Of great happiness is that my mentor Maulana Sayyid Abul-Hasan Nadwi (rahimahullaah)'s book '*Qasasun-Nabiyyin*' is included in the list. Also, '*Al-Ba'thul Islami*' which is published by Daarul-'Ulum Nadwatul-'Ulemaa' Lucknow.

Consult with the '*ulemaa*' and other sincere reformers to select books suitable for the child.

(NOTE: A list of beneficial books have been listed at the end of this translation.)

I now call upon and invite Muslim authors to sharpen their pens and increase their courage in filling Islamic libraries with books full of knowledge, wisdom, concern and guidance, which will portray to the youngsters a complete viewpoint regarding the Islamic system and human life.

Inculcate the habit of reading in the child

It is the responsibility of the parents or mentors to inform their child that Islam is such a religion that relates to one's worldly and religious life. The Noble Qur'aan portrays a perfect system, its culture is perfect and all-encompassing. To explain this is not possible unless the following books are not studied:

- (1) Thought-provoking books which shows the eternity of Islam.
- (2) History books which mention the achievements of our predecessors and the honour of Islam in past eras.
- (3) Such books which expose the intrigues of enemies being perpetrated against Islam.

The child will not read and study until reading becomes beloved to him and he has enthusiasm for it. The way of doing this is to show them the difference between knowledge and ignorance. Explain to them the distinction between the '*ulemaa*' and ignorant. When the honour of the '*ulemaa*' and the deprivation of the ignorant is understood by the child, then he will definitely be motivated to study.

THE VIRTUE OF KNOWLEDGE

Mu'aadh bin Jabal (radiyallaahu anhu) states, "Knowledge removes ignorance from the heart and gives it life. It is a lamp for the eyes in darkness. It gives strength for the body. This knowledge makes a person reach the rank of pious people and it is a means of attaining high ranks in this world and the hereafter. Pondering in matters of knowledge is equivalent to standing up in *salaah*; by means of this knowledge, family ties are joined, and *halaal* and *haraam* are recognised. Knowledge is an *imaam* (leader) and practise is its follower. Knowledge is granted to the fortunate and unfortunate are deprived of it.

ORGANIZE COMPETITIONS FOR THE CHILDREN

The child should be tested. He should be encouraged no matter what position he achieves. To increase his enthusiasm, he should be granted prizes and gifts which will please him.

- The child should be made understand that if he learns with the correct intention, then he will be given the reward equal to one who performs long *rak'aats* of *salaah* and is always in *'ibaadah*. Nabi (sallallaahu alayhi wa sallam) said,

إنما الاعمال بالنيات وإنما لكل امرئ ما نوي (بخاري، مسلم)

“All actions are based on intention. Verily, for every person, is that which he intended.” [Sahih al-Bukhaari, Sahih Muslim]

From this hadith, the jurists have extracted the principle that due to good intention, even a habit becomes *'ibaadah*. When the child knows that he is being rewarded for reading, he will become even more inclined to reading.

- Create a clean, peaceful and comfortable atmosphere. The child must be allowed peace and comfort in a well-lit, clean and ventilated place that protects him from heat and cold. All of these things create more concentration and enthusiasm for reading.
- The child should have at hand different types of books whether they are in his *madrasah*, *masjid* or in the public library. There is no doubt that when enjoyable books are placed before the child, he will read with enthusiasm and he will go happily to the library.
- Keep this in mind that time is like a sword. Duties and responsibilities are many. That which man does not know is much more than which he knows. Islam commands us to use our free time beneficially. Nabi (sallallaahu alayhi wa sallam) said, “Be desirable for those things which will benefit you, seek the help of Allaah Ta’ala, and do not be frustrated.” [Sahih Muslim]

ATTAINING MAXIMUM BENEFIT WHEN READING

1. Before reading, keep this intention in mind that I want to perfect myself in knowledge and culture. I want to fulfil the duty of *da'wah*

and give the message of Islam, thus benefiting my people and country.

2. Concentrate while studying so that you can remember what is being read and so that you can understand it correctly.
3. Underline the main points that one comes across so that it can be easily seen during a second reading.
4. Jot down the basic particulars that are found on that page in the margins.
5. In a separate diary, compile an index of the topics of interest and important discussions, together with the book name and page number, so that easily one can refer to it at the time of need.
6. One special note-book should be kept in which all those things which the reader finds of interest can be written down e.g. ahaadith, literary points, poems of wisdom, historical narrations, religious *masaa'il* and *fataawaa* etc.

This book will become a summary of many books, proving to be an assistant in one's academic and practical life. Therefore, O honourable mentor, channel your child in this direction so that he can become a practising individual, an element of society filled and imbibed with Islamic culture and a person respected in the society for his understanding. This is not at all difficult for Allaah Ta'ala.

MAKE THE CHILD REALIZE HIS ISLAMIC DUTY

Continue explaining these facts:

- (a.) It was a group of a few young believers trained at Daar al-Arqam that were responsible for the victories of Islam.
- (b.) It was this group of youngsters who had taken the task of propagating Islam upon themselves. They suffered great oppression at the hands of those to whom they gave the message of Allaah Ta'ala. They coupled their nights to their days. Due to their efforts, Islam began flourishing and spreading. They granted success and victory to Islam.
- (c.) The first group to reach the pinnacle of responsibility and greatness was the sahaabah (radiyallahu anhum), followed by the taabi'in who imitated and followed in their footsteps. This was due to two factors:

(1) They held firm to every belief, statement and action of Islam. Due to this, they attained help, assistance and victory over the enemies of Allaah Ta'ala. Without this, neither is success and victory possible.

In the books of history, it has been mentioned that when 'Umar (radiyallaahu anhu) felt a delay in the conquest of Egypt, he wrote the following letter to the leader of this army, 'Amr bin al-'Aas (radiyallaahu anhu).

"After praising Allaah Ta'ala, I have to say that I am surprised at the delay in conquering Egypt. You are fighting with them for two years. There is no other reason except that you have created some new things and have attained the love of this world just as your enemies have. Remember that Allaah does not assist any nation unless their intention is sincere. May Allaah have mercy on the just ruler."

He used to say, "We are that nation who Allaah has granted honour due to the blessings of Islam. If we leave that by which Allaah has honoured us and seek honour in another path, then Allaah will disgrace us."
[*Mustadrak Haakim*]

(2) They put in a lot of determined work, bravery and patience to acquaint their fellow beings with Islam and its message.

Their efforts were such that their conquests reached the shores of Morocco. ‘Uqbah Naafi’ (radiyallaahu anhu), standing at the edge of the Atlantic Ocean, entered the water and said, “O Allaah, O *Rabb* of Muhammad (sallallaahu alayhi wa sallam) if this ocean was not here, then we would have conquered the whole world so that we could raise Your words. O Allaah, be witness!”

(d.) If Muslims today emulate their forefathers and choose that path and system which was held firmly onto by them, then Inshaa-Allaah, Islam will achieve respect and superiority once again as well as the assistance of Allaah Ta’ala.

(e.) Today, the whole world is lost in the darkness of materialism. Libertine behaviour is witnessed everywhere. Oppression and tyranny are rampant. People are falling in the darkness of self-opinions and thoughts. Big nations continue to intimidate the smaller and weaker nations. By their barbarity, animalism and oppression, they are destroying the value of man, human achievements and the message of the *ambiyaa’*. They attack countries to enslave men, expel people from their land, steal the natural resources, and emaciate the women, children, elderly and young. Who can save the Islamic world from these calamities and problems? Who can save mankind from their moral bankruptcy and their forlorn ideals? Who can salvage peace-loving people from such destructive and rebellious enemies? How can peace be achieved?

My opinion as well as that of many other philosophers and thinkers is that only the spiritual, social and political system which Islam has presented is capable of fulfilling the duty of reformation, correction of thoughts and unity, so that humanity can be saved from the destruction of misguidance and deviation.

The author has mentioned some statements of the English regarding the beauty of Islam. He then states, “This is sufficient honour and pride for the Muslims that Allaah Ta’ala has stated regarding them,

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ

‘You are the best nation ever to be produced before mankind. You enjoin the right, forbid the wrong and believe in Allaah.’ [Surah Aal ‘Imraan (the Family of ‘Imraan) 3:110]

Therefore, the *ummah* should get ready to fulfil their responsibilities according to this command of Allaah Ta’ala thus re-enacting the splendid achievements of their ancestors. They should come in the field keeping

in front of them the conquests of *Badr*, *Qaadisiyah*, *Yarmuk*, *Hunayn*, the message of Islam and the basic principles of the Noble Qur'aan.

The mentor should attempt to make his child and student understand these realities. These should be continuously explained to them so that they fully understand their responsibilities and fulfil them in the desired manner.

Inspire the desire for striving for the Din of Allaah Ta'ala within the child

An important duty of the mentor is to strengthen and consolidate the meaning of patience and firmness in his child's heart and mind and to deepen the essence of striving for the Din of Allaah Ta'ala in him. This is more so in this era when the law of Islam has terminated even in Islamic countries and Islamic honour is being trampled upon. The rule of Islamic countries has come into the hands of such people whose purpose is nothing else but to make the schemes of the enemies of Allaah Ta'ala successful.

The result of this is that the Islamic *khilaafah* has been terminated, the waves of materialism and the hurricanes of liberalism and misguidance have thrown misguided beliefs and atheistic thoughts into the social system of Islam, and the Islamic countries have become an easy target and morsel for every person. The mentor must encourage his child to imbibe and use the qualities of patience and courage. Strengthen the soul of striving for the Din of Allaah Ta'ala in their minds so that by their efforts, they can reclaim the honour of Islam and the Muslims.

What should the mentor's attitude be to his child so that this fervour could be created in the crevices of his body?

In my opinion, the following points will be beneficial:

(1) Always explain to the child that the supremacy of Islam can be restored only when a concerted effort of striving is made coupled with the effort of raising the word of Allaah Ta'ala.

(2) Acquaint the child with the different forms of striving:

(a.) Monetary striving – This is by spending for the raising of the *din* and word of Allaah Ta'ala.

Allaah Ta'ala states,

إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ

'Allaah has bought from the believers their selves and their wealth in return for the Garden.' [Surah at-Tawbah (Repentance) 9:111]

Nabi (sallallaahu alayhi wa sallam) said,

مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَتْ لَهُ بِسَبْعِ مِائَةِ ضَعْفٍ (ترمذي)

“Whoever spends any money in the path of Allaah, seven hundred rewards are written for him.” [Jaami‘ at-Tirmidhi]

- (b.) Propagational striving – This is to spread the message of Islam orally. Valid and forceful arguments should be presented to the unbelievers, the hypocrites, the atheists and misguided people that Islam is the religion of truth. Allaah Ta’ala states,

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

‘The men and women of the believers are friends of one another. They command what is right and forbid what is wrong.’ [Surah at-Tawbah (Repentance) 9:71]

Nabi (sallallaahu alayhi wa sallam) said,

نَضَرَ اللَّهُ امْرَأًا سَمِعَ مِنِّي شَيْئًا فَبَلَّغَهُ كَمَا سَمِعَهُ قَرُبَ مُبَلِّغٍ أَوْ عَيٍّ مِنْ سَامِعٍ (ترمذي)

“May Allaah keep vibrant and fresh who hears from me something then he conveys it as he heard it. There are many a person to whom the message is conveyed who can remember more than the one who hears the message.” [Jaami‘ at-Tirmidhi]

- (c.) Educational striving – This is achieved by providing opportunities and means to acquire knowledge. The correct viewpoint of Islam regarding the world, life and human beings should be presented. Allaah Ta’ala states,

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَآفَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ

‘It is not necessary for the believers to go out all-together. If a party from each group of them were to go out so they could increase their knowledge of the din they would be able to notify their people when they returned to them so that hopefully they would take warning!’ [Surah at-Tawbah (Repentance) 9:122]

‘Abdullaah bin Abbaas (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said,

تَنَاصَحُوا فِي الْعِلْمِ فَإِنَّ خِيَانَةَ أَحَدِكُمْ فِي عِلْمِهِ أَشَدُّ مِنْ خِيَانَتِهِ فِي مَالِهِ وَأَنَّ اللَّهَ مُسَاءِلُكُمْ
(طبراني)

“Continue advising in matters of knowledge because treachery in knowledge is worse than treachery in wealth and Allaah will question you regarding it.” [Tabaraani]

Rib’i bin ‘Aamir (radiyallaahu anhu) said to the leader Rustam when the Muslims were preparing to fight the Persians, “Allaah Ta’ala has sent us so that we can take man out from the servitude of man to servitude of the *Rabb* of man, from the narrowness of this world to its vastness and from the oppression of all religions to the justice of Islam.”

(3) Let children draw inspiration from the valiant deeds of the children of the noble sahaabah (radiyallahu anhum), so that they can emulate them.

Some examples are presented here:

(a.) When the Muslims came out for the battle of *Uhud*, Nabi (sallallaahu alayhi wa sallam) sent those who he felt were too young back. Amongst those sent back were Rafi’ bin Khadij (radiyallaahu anhu) and Samurah bin Jundub (radiyallaahu anhu). Thereafter, Nabi (sallallaahu alayhi wa sallam) permitted Rafi’ (radiyallaahu anhu) to go since he was a skilled archer. On seeing this, Samurah (radiyallaahu anhu) began weeping, and complained to his step father that Nabi (sallallaahu alayhi wa sallam) has allowed Rafi’ ((radiyallaahu anhu)) and has not allowed me whereas I can overpower him in wrestling. This news reached Nabi (sallallaahu alayhi wa sallam). He ((sallallaahu alayhi wa sallam)) asked them to wrestle. Samurah (radiyallaahu anhu) overpowered him and was thus granted permission.

(b.) When Nabi (sallallaahu alayhi wa sallam) and his companion Abu Bakr (radiyallaahu anhu) intended to migrate to Madinah Munawwarah, they stayed in the cave of Thawr for 3 days. The daughters of Abu Bakr (radiyallaahu anhu), ‘Aa’ishah (radiyallaahu anha) and Asmaa (radiyallaahu anha) prepared provisions for the journey. Asmaa (radiyallaahu anha) tore her girth into two and used one of them to tie the utensil of food. She was hence forth called “The possessor of two girths”. Abu Bakr (radiyallaahu anhu)’s son, ‘Abdullaah (radiyallaahu anhu) would bring them information from Makkah Mukarramah. Whatever plots and schemes he heard the Quraysh making, he would

remember it and convey it at night. He would spend the whole night with them and return at dawn. He would then pass the morning with the Quraysh, making it apparent to them that his whole night also had been in Makkah Mukarramah. This incident took place when both 'Aa'ishah (radiyallaahu anhaa) and 'Abdullaah (radiyallaahu anhu) were not yet mature.

(4) Inspire the child to submit to the decree of Allaah Ta'ala. Whatever calamities fall, he must have full conviction that he could not avoid it and what he fails to procure, he could never attain it.

CONCLUSION

In the extensive explanation of this book '*Tarbiyatul-awlaad fil-Islam*', it must have opened up to you that Islam has a complete and perfect system and has a unique style regarding the moral and *imaani* preparation of the child. This is so that in future, the child grows up to be a well-balanced, pious person, the possessor of strong faith, character and a message, one who can fulfil his responsibilities, and one who can attain his original purpose i.e. the pleasure of Allaah Ta'ala, *jannah* and protection from the Fire.

The '*ulemaa*' and those individuals who nurture and teach are unanimous that when the mentor, whether it is one's *ustaadh* (teacher), one's parents or one's spiritual guide takes full care to implement the divine system, then it is definite that the child will be nurtured in *imaan* and *taqwaa*, and he will steadily continue growing in virtue and character.

The main cause of the misdirection of the youngsters and their disobedience is the parents and mentors themselves. How can the condition of the child become correct when the father permits him to sit in evil company! How can the *imaan* of the child remain intact when the father overlooks his son joining a misguided organization or an irreligious group? How can the child become correct when the mentor has not practiced on this training and building course of Islam?

When 'Umar (radiyallaahu anhu) came to find out that one father had not fulfilled the rights of his child (i.e. he did not choose a good mother for him, he did not give a good name, and he did not give him knowledge of the Noble Qur'aan) he said so beautifully:

"You are complaining of your son when you yourself have not fulfilled his right. You had treated him in an evil way when he had not treated you in an evil manner."

'Umar (radiyallaahu anhu) regarded the father as responsible for the disobedience and misguidance of the child, since he did not bring up the child correctly.

Sometimes, it so happens that due to one person disobeying his parents, his children disobey him. Nabi (sallallaahu alayhi wa sallam) said,

الْبِرُّ لَا يَبْلَى وَالذَّنْبُ لَا يُنْسَى وَالذِّيَانُ لَا يَمُوتُ فَكُنْ كَمَا شِئْتَ كَمَا تَدِينُ تُدَانُ

(ابو نعيم، ديلمي وابن عدي)

"Good does not become old. Sin is not forgotten. The Being who will grant recompense will never die. Become as you wish. As you do, that is how you will be treated." [Abu Nu'aym, Daylami, Ibn 'Adi]

‘Abdullaah bin ‘Umar (radiyallaahu anhu) narrates that Nabi (sallallaahu alayhi wa sallam) said, (sallallaahu alayhi wa sallam)

يُرُوا أَبَاءَكُمْ تَبَرُّكُمْ أَبْنَاءَكُمْ وَعِفُّوا نِسَاءَكُمْ (طبراني وحاكم)

“Show good conduct to your parents, your children will show good conduct to you. Remain chaste, your women will remain chaste.”
[Tabaraani, Mustadrak Haakim]

There are exceptions to this. Sometimes mentors do all in their power to bring up the child correctly but he rebels. An example of this is the son of Nuh (alayhis salaam) who refused to accept guidance and divine teachings. He joined the disbelievers. Allaah Ta’ala drowned him with them. In this instance, the mentor will be absolved of his responsibility since he had fulfilled his duty.

Mentors! Let us take a pledge to Allaah Ta’ala that we will follow the Islamic method in bringing up our child. Let us be courageous. If we do so, our children will be epitomes of reformation, lights of guidance and angels walking on the surface of earth.

If Muslims hold firm onto Islamic beliefs and actions, they will attain honor and respect just as their ancestors did. They will establish such a government which will be able to challenge other nations in honor and dignity. In fact, other nations will lower their necks in submission before them due to awe and respect for them. This is not at all difficult for Allaah Ta’ala.

The latter people of this *ummah* can only become reformed by that which the first people of this *ummah* were reformed. Just as the first people established an Islamic way of life and were successful by implementing it, the latter people cannot be successful unless they implement this Islamic way of life. This is the only way for success and leadership. May Allaah Ta’ala have mercy on ‘Umar (radiyallaahu anhu) who said, “We are a nation whom Allaah Ta’ala has granted honor through Islam. If we forsake it and seek honor elsewhere, Allaah Ta’ala will disgrace us.” [Mustadrak Haakim]

Nabi (sallallaahu alayhi wa sallam) said,

وَلَا حَكَمَ أَمْرُهُمْ بَعْدَ مَا أَنْزَلَ اللَّهُ إِلَّا سَلَّطَ عَلَيْهِمْ عَدُوَّهُمْ فَاسْتَنْفَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ
وَمَا عَظَلُوا كِتَابَ اللَّهِ وَسُنَّةَ نَبِيِّهِ إِلَّا جَعَلَ اللَّهُ بِأَسْهُمَ بَيْنَهُمْ (بيهقي، حاكم)

“When their leaders will rule contrary to that which Allaah revealed, then He will place their enemies over them who will snatch all that they possess. When they will leave the book of Allaah

and the sunnah of His Nabi (sallallaahu alayhi wa sallam), then Allaah will cause mutual fighting.” [Bayhaqi, Mustadrak Haakim]

The author mentions the following, alluding to an Islamic system,

“The way of attaining leadership and assistance is to begin with reforming oneself, and thereafter to undertake reformation of our families. Reformation of the family cannot occur unless we do not hold onto the Islamic system in the upbringing of our sons and daughters. The reformation of an individual is the natural way for reformation of a family. This will then lead to the reformation of a society. Then a group of sincere, dedicated Muslims will be prepared, through whose efforts an Islamic empire will be established and by whose firm intentions, the honor of the Muslims will be raised.”

O fathers! O mothers! O mentors! This is the method shown by Islam in the bringing up of children, this is the best path for their reformation and guidance. Fulfil your responsibility and obligation so that the reformation of your children and family in the Muslim society takes place. Then armies will be formed, eliminating misguidance, ignorance and materialism from the world. They will convey to the people the message of Islam and the light of truth.”

And say, “O Nabi (sallallaahu alayhi wa sallam) practice, soon Allaah Ta’ala will see your action, as well as His Rasul (sallallaahu alayhi wa sallam) and the believers. Soon you will be returned to the Being who is fully aware of that which is open and hidden, then He will inform you of that which you used to do.”

وَأَخِرَ دَعْوَانَا إِنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَيْرِ خَلْقِهِ مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
أَجْمَعِينَ

Beneficial Books

The author has mentioned a list of beneficial books to be studied. However, all of these are in the Arabic language which cannot be understood by English speaking people. Therefore, I have added a list of *dini* books in English of our elders so that a complete syllabus could be compiled. It is also appropriate that one should consult with pious local '*ulemaa*' so that one's nurturing can be done accordingly. May Allaah Ta'ala grant me the ability to choose correctly and grant full benefit to the readers! Aameen!. At the end some beneficial Urdu compilations of Maulana Qamaruz-Zaman Sahib have also been mentioned.

1. Ma'aarif ul-Qur'aan – Mufti Muhammad Shafi' (rahimahullaah)
2. Tafsir e 'Uthmaani – 'Allaamaah Shabbir Ahmad 'Uthmaani (rahimahullaah)
3. Ma'aarif ul-hadith – Maulana Manzur Nu'maani (rahimahullaah)
4. Behishti Zewar – Maulana Ashraf 'Ali Thaanwi (rahimahullaah)
5. Hayaatul-Muslimin – Maulana Ashraf 'Ali Thaanwi (rahimahullaah)
6. Adaabul-Mu'aasharat – Maulana Ashraf 'Ali Thaanwi (rahimahullaah)
7. Sirat-ul-Mustafaa – Maulana Idris Kahdhlewi (rahimahullaah)
8. Din and Shari'ah – Maulana Manzur Nu'maani (rahimahullaah)
9. Sunnats – Mufti Ibraahim Saalihji *daamat barakaatuhu*
10. The beloved sunnats of the beloved Nabi (sallallaahu alayhi wa sallam) – Hakim Muhammad Akhtar Saahib *daamat barakaatuhu*
11. The cure to spiritual maladies – Hakim Muhammad Akhtar Saahib *daamat barakaatuhu*
12. Orchads of love – Majlisul 'Ulemaa'
13. Scattered pearls – Majlisul 'Ulemaa'
14. Savors of Islamic spirit – Maulana Abul-Hasan 'Ali Nadwi (rahimahullaah)
15. What is Islam? – Maulana Manzur Nu'maani (rahimahullaah)
16. The lives of the Messengers – Maulana Ibraahim Muhammad
17. Aap Beti – Shaykh al-Hadith Maulana Muhammad Zakariyya (rahimahullaah)

18. Fadaa'il-e-A'maal – Shaykh al-Hadith Maulana Muhammad Zakariyya (rahimahullaah)

19. Fadaa'il-e-Sadaqaat – Shaykh al-Hadith Maulana Muhammad Zakariyya (rahimahullaah)

20. Hayaatus-Sahaabah - Maulana Muhammad Yusuf Kandehlawi (rahimahullaah)

Beneficial Urdu compilations of Maulana Qamaruz-Zaman Sahib (Daamat Barakaatuhum)

21. Aqwaal-e-Salaf (7 vol)

22. Ma'arif-e-Sufiyya

23. I'tiraf-e-Zunoob

24. Taharat-e-Qalb

25. Safa-e-Dil

26. Riyadus-Sunnah (condensed version of Tarjamanus Sunnat)

27. Mawa'idhul Ihsan (2 vol)