



NURTURING OF CHILDREN

PART 2 -REASONS BEHIND CHILDREN STRAYING AND ITS REMEDY



*DEALING WITH PROBLEMS THAT ARISE FROM POVERTY,
DIVORCE, EVIL COMPANY, ETC*

*SPIRITUAL LIGHT
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REASONS BEHIND CHILDREN STRAYING AND ITS REMEDY

To understand the underlining causes of children going astray is of utmost importance to a mentor, since only after understanding this, can a mentor attempt to save those under his tutorship.

(a) Poverty

If a child does not find sufficient food and clothing at home, he will naturally feel like leaving. Then he will join some gang, becoming a threat on the lives, property and honour of others.

Islam has taken great care to ensure that such poverty never arises and that every individual gets his basic share of food and clothing. For those unable to work, a monthly allowance from the Muslim treasury (*Baitul-maal*) has been stipulated. Widows, orphans and the elderly have been cared for in such a way that their honour and integrity remains intact. Alas! If only these laws could be adhered to. But *taufiq* comes only from Allaah Ta'ala.

(b) Quarrelling between spouses

If a child opens his eyes in a household where fighting and arguing is common, very soon he will become fed up and leave to look for a more sociable environment. Unfortunately, the outside environment presents a greater hazard and soon the child is found being led astray. Islam thus instructs all mentors to play their part in ensuring love, unity and a sociable environment being created within every home.

(c) Poverty because of divorce

The feeling of being deprived of a kind, loving mother or of a guarding father pulls a child towards evil. Matters worsen if the divorced woman brings another man into her house.

After divorce, the mother is forced to leave the house, in search of her livelihood. The poor children are now left alone and are soon swallowed

up by the temptations surrounding them from all directions. What else could be expected from a child who has been deprived of the love and supervision of a father and the kindness of a mother?

It is for this reason that Islam has ordered both parties (husband and wife) to remain together amicably and fulfil each other's rights. A few of these rights are discussed below.

THE RIGHTS OF THE SPOUSES

The wife must display utmost obedience to her husband. Rasulullaah (sallallaahu alayhi wa sallam) encouraged woman in this direction, saying, 'Obedience to the husband and recognising his rights attain for a woman the reward of fighting in the path of Allaah.'

A wife is commanded to protect her chastity, honour and the wealth of her husband. Rasulullaah (sallallaahu alayhi wa sallam) has said, 'The best capital a man can have is a pious wife, whose sight pleases her husband, who remains obedient to her husband and who protects her chastity, honour and wealth in the absence of her husband.' [Ibn-Maajah]

When the husband calls his wife to the bedroom, she must immediately respond. Rasulullaah (sallallaahu alayhi wa sallam) has said, 'If a woman does not respond to her husband's call and he goes to sleep while angry, the angels will curse her until dawn. [Sahih al-Bukhaari & Sahih Muslim]

The husband on the other hand is responsible to see that the wife and children remain well-fed. Allaah Ta'ala says:

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

'It is the duty of the fathers to feed and clothe them with correctness and courtesy.' [Surah al-Baqarah]

Rasulullaah (sallallaahu alayhi wa sallam) further emphasised saying, 'Fear Allaah regarding your women. They have come to you under the protection of Allaah and their bodies have been made *halaal* (permissible) for you through the name of Allaah. Feed and clothe them well." [Sahih Muslim]

The husband should consult with the wife regarding domestic affairs and regarding the marriage of their children. In the ahaadith we are commanded: 'Consult your women regarding your children.' [Sunan Abu Daawud]

The husband must learn to overlook the faults of his wife. Rasulullaah (sallallaahu alayhi wa sallam) said:

لا يفرک مؤمن مؤمنة ان کره منها خلقا رضی منها آخر (مسلم)

‘No believing man should harbour enmity and hatred for a believing woman (i.e. no husband should hate his wife), even if there are such qualities in her which he dislikes, she will most certainly also possess those that he likes.’

The husband should show love, affection and compassion to his partner. They should live a happy, merry life. Allaah Ta’ala commands:

وَعَايِشُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

‘Live together with them correctly and courteously. If you dislike them, it may well be that you dislike something in which Allaah has placed a lot of good.’ [Surah an-Nisaa’]

In the same light Rasulullaah (sallallaahu alayhi wa sallam) said:

خيرکم خيرکم لاهله وانا خيرکم لاهلی (ابن ماجه, حاکم)

“The best of you is he who treats his family well and I treat my family the best.”

The husband should at times help his wife with the housework. ‘Aa’ishah (radiyallaahu anha) was asked, “What would Rasulullaah (sallallaahu alayhi wa sallam) do while at home?” She replied, “The same as everyone else, he would pick up things and place them in their appropriate places, cut meat, sweep the house, etc.” [Tabaraani]

If each partner plays his/her role, unity and love will be fostered and fighting and arguments shall not arise.

If however, due to the character of any one party being so terrible that mutual compatibility seems impossible, then too, before the bullet of divorce, the couple should resort to the following:

(1) Both parties should be warned of the harms of splitting up, and informed of the rewards of making their marriage work.

Allaah Ta’ala says:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ

'And remind them, for truly the believers benefit from being reminded.'
[Surah adh-Dhaariyaat]

(2) If the wife is at fault, try sleeping separately for a while. This form of mental punishment has wondrous effects.

(3) Finally, a slight hiding as admonishment may be given, if one feels it will reap benefit. Sever hiding is not allowed, nor can such a shot be given which scars or leaves marks. Parts of the body which hurt easily should not be touched, e.g. the face, chest, stomach, etc. The practical teaching of our most perfect guide, Rasulullaah (sallallaahu alayhi wa sallam) should always be borne in mind. 'Aa'ishah (radiyallaahu anha) reports that Rasulullaah (sallallaahu alayhi wa sallam) never hit a woman, a servant, or anyone else when not in battle.

Once a woman complained to Rasulullaah (sallallaahu alayhi wa sallam) regarding her husband hitting her, Rasulullaah (sallallaahu alayhi wa sallam) reprimanded the sahaabah (radiyallahu anhum) saying:

يَظَلُّ أَحَدُكُمْ يَضْرِبُ امْرَأَتَهُ ضَرْبَ الْعَبْدِ ثُمَّ يَظَلُّ يِعَانِقُهَا وَلَا يَسْتَحْيِي

'Some of you spend the day lashing your wives as though they are slaves, then you wish to hug them and hold them close to you. Has he no shame!'

(4) The final measure is to appoint an arbitrator. He should be a man of moderate temperament, good understanding and full of wisdom. There is great possibility that after hearing both parties, he may provide such advice which may soon bear fruit and save the situation from ending up in divorce.

Following this sequence and utilizing these methods for reconciliation is of utmost importance since Allaah Ta'ala Himself has given these directives. Allaah Ta'ala says:

وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا

'If there are women whose disobedience you fear, you may admonish them, refuse to sleep with them, and then beat them. But if they obey you, do not look for a way to punish them. Allaah is All-High, Most Great.'

If after all this, divorce still seems unavoidable, then too one should not be hasty. Only one divorce should be given, in clear words, during her period of purity, in which there was no sexual relationship with the husband. In this way the chances to one day reconcile still remains. Allaah Ta'ala says:

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ
وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

'Then if he divorces her, there is nothing wrong in the original couple getting back together provided they think they will remain within Allaah's limits. These are Allaah's limits which He has made clear to people who know.' [Surah al-Baqarah]

From the above discussion one can easily see how Islam has gone out of its way to ensure that the need for *talaaq* (divorce) never arises.

To show how much divorce is disapproved of, Rasulullaah (sallallaahu alayhi wa sallam) said:

ابغض الحلال الى الله الطلاق (ابوداؤد)

'From those things that are permissible, the most disliked is divorce.'

In the event of divorce occurring, Islam has ordered the husband to continue maintaining the divorced woman and her children throughout her *'iddah*. Allaah Ta'ala says:

وَمَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (البقرة)

'But give them a gift – he who is wealthy according to his means and he who is less well-off according to his means – a gift to be given with correctness and courtesy: a duty for all good-doers.' [Surah al-Baqarah]

In the event of the husband being unable to support her during this period, the responsibility will lie upon the state, and the state will continue to fund the children and see to their needs until they mature. Together with this, Islam has encouraged all who are aware of the

divorced family's plight to lend a helping hand. Rasulullaah (sallallaahu alayhi wa sallam) has said, 'Whoever has an extra conveyance should give it to those who do not have, and whoever has extra provision should spend it on those who do not have.' [Sahih Muslim] Rasulullaah (sallallaahu alayhi wa sallam) also said:

في المال حق سوى الزكاة

'Besides zakaah, some wealth should still be given in charity.'

The following advice of Rasulullaah (sallallaahu alayhi wa sallam) appears in *Tabaraani*: "Allaah has stipulated that rich Muslims spend on the poor until their basic needs are fulfilled."

In the books of *Bazaar* and *Tabaraani* the following narration appears:

ما آمن بي من بات شبعان وجاره جائع الى جنبه وهو يعلم به

'He is not a true believer who sleeps satiated, fully aware that his neighbour is lying awake hungry.'

(d) Mature Children being left Dormant

A child must be kept busy with activities that benefit both body and mind. A playing field should be acquired, and sufficient swimming pools should be built to cater for their needs. If this is not done, they will soon begin searching for friends to keep them busy, and this company, many a time, leads to nothing but destruction.

Children should be made habitual of *salaah*, for in *salaah* lies innumerable spiritual and physical benefits. During their free time, children should be encouraged to master horse riding, swimming, wrestling etc. Such activities will save valuable time from going to waste.

(e) Evil Company

Children who are innocent, trusting and all-accepting very quickly adopt the colour and ways of their companions. Islam demands that great caution be taken in choosing friends for one's child. Good friends breed good character and vice versa. Regarding company, Allah Ta'ala says:

وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ
فُلَانًا خَلِيلًا. لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَذُولًا (الفرقان)

'The Day when a wrongdoer will bite his hands and say, 'Alas for me! If only I had gone the way of the Messenger!' [Surah al-Furqaan]

(f) Parents Improper Attitude towards their Children

Being too strict, criticizing and always dampening the spirits of one's children has disastrous repercussions, and sometimes even leads to suicide or murder.

ISLAM ENCOURAGES SYMPATHY, PASSION AND MERCY

Allaah Ta'ala says:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النحل)

'Allaah commands justice and doing good and giving to relatives. And He forbids indecency and doing wrong and tyranny. He warns you so that hopefully you will pay heed.' [Surah an-Nahl]

وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (آل عمران)

'those who control their rage and pardon other people – Allaah loves good-doers' [Surah Aal 'Imraan]

وَقُولُوا لِلنَّاسِ حُسْنًا (البقرة)

'And speak good words to people.' [Surah al-Baqarah]

Rasulullaah (sallallaahu alayhi wa sallam) said:

ان الله يحب الرفق في الامر كله (بخارى)

"Allaah loves compassion in all matters"

اذا اراد الله باهل بيت خيرا ادخل عليهم الرفق . وان الرفق لو كان خلقا لما راي الناس
خلقا احسن منه وان العنف لو كان خلقا لما راي الناس خلقا اقبح منه (احمد , بيهقي)

'When good is destined for any household, Allaah creates compassion and sympathy in the hearts of its members. Had compassion been given a human form, there would be nothing more beautiful than it and had hard-heartedness been given a form, there would be nothing uglier than it.'

رحم الله والدا اغان ولده على بره (ابو الشيخ – كتاب الثواب)

'May Allah shower that father with mercy who aids his children in good.'
Parents should therefore endeavor to support their children in good, with kindness, sympathy, encouragement and love.

It is narrated in the books of *sirah* that once when Mu'aawiya (radiyallaahu anhu) became displeased with his son, Yazid, he summoned Ahnaf bin Qais (rahimahullaah) for advice. Ahnaf addressed Mu'aawiya (radiyallaahu anhu) saying, 'Children are the flowers of our heart and a support for us. We are for them a flat plain (for them to walk on) and a shady sky. If they ask for anything, give it to them. If they become angry, make them happy. In return, they shall give you their love and the fruits of your compassion will be reaped. Do not be harsh with them, otherwise they will become fed up with you and begin desiring your death.'

(g) Viewing Filthy Films

Cinemas, movies, television, novels and obscene magazines; their hidden agenda is the same, i.e. to instigate carnal passion and incite towards filth and evil. Not only the youth, even adults, male and female, are getting involved in this filth, resulting in the character of society becoming rotten. Children must be protected from moving towards these avenues of *shaytaan*. Allaah Ta'ala orders:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا (التحریم)

'You who believe! Safeguard yourselves and your families from a Fire.'
[Surah at-Tahrim]

Rasulullaah (sallallaahu alayhi wa sallam) said:

الرجل راع في اهل بيته ومسئول عن رعيته (بخاری , مسلم)

'Every man is a shepherd over his household and shall be questioned regarding his flock.' [Sahih al-Bukhaari]

(h) Unemployment

The pinch of unemployment is felt by the entire family, but its disastrous after-effects are realised mostly on the children. To avoid this happening, the *shari'ah* has provided the following remedies:

(1) It is obligatory on the state to provide employment and create a demand for more jobs and workers.

(2) It is compulsory on the state, as well as upon every individual to carry the burden of those who are unemployed until work can be found for them.

Anas (radiyallaahu anhu) narrates that an ansaari sahaabi came to Rasulullaah (sallallaahu alayhi wa sallam) seeking aid. Rasulullaah (sallallaahu alayhi wa sallam) asked if he had any possessions. He replied that all he had was a mat, part of which they would sleep on and part of which would be used as a cover, and a water container. Besides this, they possessed nothing else. He was instructed to bring his only two possessions which Rasulullaah (sallallaahu alayhi wa sallam) then auctioned. A sahaabi (radiyallaahu anhu) offered to purchase it for one dirham but his offer was refused and it was finally sold for two dirhams. The ansaari was then ordered to use one dirham for food and purchase an axe with the other. Rasulullaah (sallallaahu alayhi wa sallam) thereafter sent him away to cut and sell wood and told him to return only after fifteen days. When he returned, he had with him ten dirhams, some of which was used for clothing and some for food. Rasulullaah (sallallaahu alayhi wa sallam) then remarked:

هذا خير لك من ان تجيى والمسئلة نقطة فى وجهك يوم القيامة (بخارى)

'This is far better than having to appear on the day of Qiyaamah, with a disgraceful spot on your forehead (due to begging).'

The poor have been ordered to seek their own sustenance through labour, but as long as they remain unemployed the rich have been made responsible to see to their needs.

Rasulullaah (sallallaahu alayhi wa sallam) said regarding this, 'He who passed away due to poverty due to the rich not showing any interest in his affairs, Allaah and His messenger will have nothing to do with such people.'

Yes, together with this, Islam criticises laziness, which is a major cause of unemployment. The Islamic state must reprimand such people and force them to find employment. *Zakaah* is only given to them to see to their basic necessities, and to help them find a stable job, not to make them lax and dependent upon others. If unemployment is due to some illness,

old age, etc. then the state must continue to support them in the best possible manner.

‘Umar (radiyallaahu anhu) once passed a group of Christians who were affected with leprosy. He immediately ordered that an income be stipulated for them from the state-treasury, to satisfy their basic needs, enable them to find cure and save them from the disgrace of begging.

Subhaanallaah! What methods have been taken by Islam to flush out unemployment and save all from its disastrous repercussions.

(i) Being Indifferent to the *Tarbiyah* of one’s Children

Not only the father, but to a much greater extent, the mother is responsible for the proper upbringing of the children, since she is the one who spends the most time with them.

Rasulullaah (sallallaahu alayhi wa sallam) said:

الام راعية في بيت زوجها ومسئولة عن رعيتها
(لم اجده بلفظ الام – مولانا قمر الزمان صاحب)

‘The mother is the shepherd of her household and shall be questioned regarding them.’

If parents find no time and remain indifferent to the nurturing needs of their children, then naturally the lot of their children will be that of orphans, who, finding no love at home, take to the streets to search for companionship.

Take note of just some of the ahaadith pertaining to giving children quality time and seeing to their proper nurturing!

ادبوا اولادكم واحسنوا ادبهم (ابن ماجه)

‘Impart good character to your children!’

علموا اولادكم واهليكم الخير وادبهم (عبد الرزاق)

‘Educate your household regarding that which is good and impart to them good character.’

مروا اولادكم بامثال الاوامر واجتنب النواهي فذلك وقاية لهم من النار (ابن جرير)

'Order your children to do what has been ordained and forbid them from falling into what has been made impermissible, for only this can save them from jahannam.'

ادبوا اولادكم على ثلاث خصال حب نبيكم وحب آل بيته وتلاوة القرآن فان حملة القرآن في ظل عرش الله يوم لا ظل الا ظله (طبراني)

'Impart three things to your children; the love of your Nabi, the love of the family of your Nabi and how to recite the Noble Qur'aan, for verily the carriers of the Noble Qur'aan will be in the shade of Allaah's throne on the day when there shall be no other shade but His.'

(j) Being an Orphan

If an orphan cannot find an affectionate hand over his head and a soft compassionate heart to console him, he will very soon go searching for love from avenues which hold nothing but evil, and will then become a cause of disunity and immorality spreading within the community.

Islam has ordered that orphans be cared for with love, affection and compassion. They must also be taught good character.

In the event of the guardians being unable to see to their needs, the state will then have to assume responsibility.

CONCLUSION: The underlining causes of children straying, together with the remedy have been detailed. Parents and mentors need to make an all-out attempt to fulfil their nurturing duties, so that children may be endowed with angelic qualities in purity of soul and obedience to the command of Allaah Ta'ala.

All that I can now do is make *du'aa'* that Allaah Ta'ala inspires all to practice on the above, thus ensuring honour and good fortune in both the worlds. Nothing is difficult for Allaah Ta'ala. He alone accepts *du'aa's* and He alone is the one from whom we should ask. All praise belongs to Him alone. He alone is the Sustainer of the universe.