



NURTURING OF CHILDREN

*Part 6 -
Mental Upbringing*



*Dealing with: Reason behind Islam's Momentous Strides in
Culture and Education – The issue of educating females*

*SPIRITUAL LIGHT
TRANSLATION OF TARBIYATUL AULAAD FIL ISLAM*

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MENTAL UPBRINGING

The mind of the child must be moulded with an Islamic temperament. Together with this, an awareness of current affairs, civilization and culture must be created so that the child learns to think positively. The responsibility of imparting education rests on the shoulders of the guide. The same exists for developing contemplative powers and mental health.

(1) Good Education

The importance of knowledge in Islam can be gauged from the fact that the first verses of the Noble Qur'aan to be revealed were regarding knowledge.

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

'Recite: In the Name of your Rabb who created, created man from clots of blood. Recite: And your Rabb is the Most Generous, He who taught by the pen, taught man what he did not know.'

These verses clearly express the greatness, honor and position of knowledge which Islam has afforded it.

Many aayaat and ahaadith bear testimony to the high position afforded to knowledge.

Allaah Ta'ala says:

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ (الزمر)

Say: 'Are they the same – those who know and those who do not know?' It is only people of intelligence who pay heed.'

وَقُلْ رَبِّ زِدْنِي عِلْمًا (طه)

'And say: 'My Rabb, increase me in knowledge.'

Rasulullaah (sallallaahu alayhi wa sallam) said:

من سلك طريقا يلتمس فيه علما سهل الله له طريقا الى الجنة (مسلم)

“Whoever sets out in search of knowledge, Allaah Ta’ala makes easy his road to jannah.”

من خرج في طلب العلم فهو في سبيل الله حتى يرجع (ترمذی)

“Whoever sets out in search of knowledge will be regarded to be in the path of Allaah until his return.”

فضل العالم على العابد كفضلي على ادناكم – ان الله وملائكته واهل السموت والارض

حتى النملة في جحرها و حتى الحوت ليصون على معلم الناس الخير (ترمذی)

“The virtue of a ‘aalim over a worshipper is like my virtue over the lowest of you. Verily Allaah, His angels and the inhabitants of the heavens and the earth, even the ants in its holes and the fish of the oceans, continue making du‘aa’ for the one who teaches man that which is beneficial.”

On hearing these aayaat and ahaadith, the Sahaabah (radiyallahu anhum) and their successors devoted themselves to studying and teaching others. They regarded the acquisition of all types of beneficial knowledge as incumbent and were always prepared to take lessons from the civilized nations of their time. They further perfected the knowledge acquired from other nations and subjected all of these to Islamic teachings. For centuries, the entire world continued taking benefit from them until finally, due to the crusades; this knowledge was snatched from the Muslims and disguised as the *kuffaar’s* own research and investigation.

(The author of the original book has quoted many western scholars who have testified to this fact. For the purpose of brevity, these have not been mentioned.)

THE REASON BEHIND ISLAAM’S MOMENTOUS STRIDES IN KNOWLEDGE AND CULTURE

(1) Islam is a way of life that concentrates on the spiritual as well as the physical aspects of life. It provides the perfect balance between making effort for this life and striving for the hereafter.

Allaah Ta’ala says:

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا (القصص)

'Seek the abode of the Next World with what Allaah has given you, without forgetting your portion of this world.'

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ (الجمعة)

'Then when the prayer is finished spread through the earth and seek Allaah's bounty.'

(b) Islam teaches equality, irrespective of race or language. This is so that all may unite under one banner to establish an Islamic culture and civilization throughout the world. The motto of Islam is:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ (الحجرات)

'The noblest among you in Allaah's sight is the one with the most taqwaa.'

(c) Islam encourages the creation of relationships with other nations and associating with people of various colors and tongues. Allaah Ta'ala says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا (الحجرات)

'Mankind! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other.'

The Muslims submitted to this call and established relations with the various communities, tribes and civilizations prevalent in their times, taking benefit from their experiences and cultures. Through these contacts, they familiarized themselves with various arts and skills, be it trade, farming, building etc. They Islamized whatever they learnt and thereafter took these fields to new heights.

(d) Islam is a *din* that will remain forever. Its principles are based on such a solid foundation that can never be comprehended. Sufficient for it is the fact that it is a *din* revealed by Allaah Ta'ala and He has guaranteed its protection.

Allaah Ta'ala says:

وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ (المائدة)

‘Who could be better at giving judgement than Allaah for people with certainty?’

Even non-Muslim scholars have admitted to the grandeur and glory of Islam over all religions. Bernard Shaw has written, ‘The religion of Muhammad ((sallallaahu alayhi wa sallam)) has reached tremendous heights. Its magnetic effect is wonderful. It is the only religion able to adapt to all times and environments. If such a person were to be alive today, he would have been able to solve all the problems man is currently facing.’

(e) Islam has placed great emphasis on the acquisition of knowledge. The acquisition of certain branches of knowledge are compulsory on all (*Fard-e-Ayn*), while others are essential for certain types or a certain percentage of people (*Fard-e-Kifaayah*). The details of this are as follows:

Rasulullaah (sallallaahu alayhi wa sallam) said:

طلب العلم فريضة على كل مسلم (ابن ماجه)

“The acquisition of knowledge is compulsory upon every single Muslim.”

(The word ‘every Muslim’ in this hadith is general in its application, referring to both male and female.)

من كنتم علما مما ينفع الله به الناس في امر الدين الحجه الله يوم القيمة بلجام من نار

(ابن ماجه)

“Whoever conceals beneficial knowledge in this world, Allaah will bridle him with a ball of fire on the day of Qiyaamah.”

Rasulullaah (sallallaahu alayhi wa sallam) set the standard of keeping *ta’lim* (the imparting of knowledge) free. Thus, Rasulullaah (sallallaahu alayhi wa sallam) never took any monetary retribution for his efforts. The slogan of Rasulullaah(sallallaahu alayhi wa sallam) as well as every Nabi was:

ان اجرى الا على الله (يونس)

‘My wage is the responsibility of Allaah alone.’

Rasulullaah (sallallaahu alayhi wa sallam) discouraged the Sahaabah (radiyallahu anhum) from taking monetary compensation. Abu Shaybah

narrates that ‘Ubaadah bin Saamit (radiyallaahu anhu) taught some of the people of the *Suffah* how to read and write. One of them presented a bow to him as a gift. Since it was not money, he accepted it. As a precaution he made mention of it to Rasulullaah (sallallaahu alayhi wa sallam). Rasulullaah (sallallaahu alayhi wa sallam) replied:

ان كنت تحب ان تكون طوقا من النار فاقبلها (ابو داؤد)

“If you wish to have a necklace of fire around your neck, then accept it.”

Question: If a teacher devotes himself to teaching, finding no time for any form of occupation to acquire an income, will it be permissible for him to take a salary?

Answer: If the state becomes lax in supporting and seeing to the needs of the teachers, then in such situations, due to necessity, it will be permissible for them to accept some form of pay for their services. Through this, his honor will be safe from the taint of having to stretch his hands before others for his needs.

Qaabisi (rahimahullaah) has narrated from Abul-Hasan (rahimahullaah) that Ibn Wahab (rahimahullaah) was sitting by Imaam Maalik (rahimahullaah) when a teacher from the Madrasah came and asked, “O Abu ‘Abdullaah, I teach during the day, but due to a narration that I have heard, I do not accept a wage. The people have now become stingy and are no longer giving as much as they would in the past. Teaching has occupied my time and I am unable to earn for my family.” Imaam Maalik (rahimahullaah) said to him, “Fix an amount for your teaching which would suffice you.” After the man had left, some of Imaam Maalik’s (rahimahullaah) students asked in surprise, “How could you give such permission!?” He replied, “If I had not given permission, who then would see to the educational needs of our children?!”

A man suffering from the poison of a snakebite became cured at the hands of a Sahaabi (radiyallaahu anhu) who recited some verses of the Noble Qur’aan in lieu of a stipulated amount of animals. Rasulullaah (sallallaahu alayhi wa sallam) consented to his deed. This shows its permissibility.

In short, Islam in principle has discouraged the taking of a wage in lieu of one’s teaching. At times of necessity, taking a salary will be deemed permissible.

Islam has then divided knowledge into that which is *Fard-e-‘Ayn* (compulsory on all) and that which is *Fard-e-Kifaayah* (obligatory on some

who are sufficient to shoulder the responsibility of all). Basic knowledge, regarding the individual's spiritual and physical self, is *Fard-e-'Ayn*.

Learning how to recite the Noble Qur'aan, the laws of *'ibaadaah*, basic principles of good character, laws of *halaal* and *haraam* and general rules regarding health and safety all fall within the ambit of the type of knowledge which is compulsory upon all.

Knowledge regarding farming, trade, medicine, engineering, electricity, self-defense, etc, is *Fard-e-Kifaayah*.

Throughout history, Muslims have always encouraged their children to master all aspects of knowledge, be it religious or worldly.

Utbaah bin Abu Sufyaan advised the *ustaadh* of his child - 'Abd us Samad - that he should impart to his children the knowledge of the Noble Qur'aan and the ahaadith as well as beneficial poetry.

'Umar bin Al-Khattaab (radiyallaahu anhu) issued the following command to his ministers:

"I begin by praising Allaah and sending salutations upon Rasulullaah (sallallaahu alayhi wa sallam). I command you to impart to your children the knowledge of good poetry, and to teach them swimming and horse riding."

Ibn al-Khaldun (rahimahullaah) has explained the importance of making children memorize the Noble Qur'aan in detail. Islam has also encouraged that education begin at an early age. This is because during youth the mind is pure and is capable of retaining great loads of knowledge.

Abu Dardaa'(radiyallaahu anhu) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said:

العلم في الصغر كالنقش في الحجر (معجم اوسط , بيهقي)

"Knowledge acquired in the early years is like writing on a rock."

In '*Al-Maqaasid-al-Hasana*', 'Allaamah Sakhaawi (rahimahullaah), has attributed this statement to Hasan Al Basri (rahimahullaah). - Translator

STATUS OF WOMAN IN THE FIELD OF KNOWLEDGE

All the '*ulemaa*' and *fuqahaa*' of previous and former times are unanimous that it is compulsory upon both men and women to acquire

that knowledge whose acquisition is *Fard-e-Ayn*. This is due to two reasons:

(a) Women have also been commanded to carry out devotional acts and have been told to abstain from certain acts, just like man.

(b) Women have been promised the same rewards and punishments which men have been promised.

It is only due to certain circumstances and at certain times that certain *faraa'id* are waived from women, e.g. during menses and post-birth bleeding, *salaah* and fasting are prohibited. Similarly, women are also not required to take physical part in *jihaad*.

Due to the physical features of a woman and her house responsibilities, certain types of trade have also been prohibited, e.g. being a blacksmith or undertaking any other form of hard labour. She has also been prohibited to take up such a profession that obstructs her from being able to see to her children's upbringing, as well as those jobs that demand that she mixes, and at times remain in privacy with male strangers.

If women are allowed to take up such jobs where intermingling occurs, there is a great possibility that within a short period they will fall into the traps of *shaytaan* and bid farewell to their chastity. The value of a woman drops dramatically after losing her chastity. After falling into the abyss of disgrace, who will see to the upbringing of her children?

A poet says:

وليس النبت ينبت في جنان كمثل النبت ينبت في الفلاة

That grass which grows in the garden can never be likened to the grass of the jungle.

وهل يرجى لأطفال كمال إذا ارتضعوا ثدى الناقصات

How can perfection ever be hoped for in one's children, if they are fed from the breast of the imperfect

WESTERN THOUGHT REGARDING WOMEN IN THE WORKPLACE

Samuel Smiles has written in 'Character':

'The final outcome of that system which desires women to leave their homes in search of employment, no matter how wealthy they may become, will be the destruction of their family life. This system interferes with a much more natural system, i.e. the upbringing of one's own children. The clash of these two systems ultimately results in the destruction of homes and families.

The primary responsibility upon women is to see to the correct running of the affairs at home, to ensure that the house remains neat and tidy, and to see to the nurturing of the members of the household. Unfortunately, the market and business areas have lured women far away from where they are supposed to be, resulting in homes being left deserted and children practically abandoned. Love between spouses has evaporated and instead of an obedient, loving wife, a so-called business minded female has been created, who hardly has any affiliation with her primary responsibilities.'

The following article of an English writer appeared in an edition of the monthly magazine, '*Shajarah-Al-Dur*':

'For our daughters to remain at home like servants is much more better and safer than their being thrown to the mercy of others in markets and work areas, and exposing them to such an environment which could easily taint their lives forever. If only our countries could imitate the Muslim countries where chastity and purity are the name of the day. Their women live as queens and their honor and sanctity remain preserved.'

In the aspect of reward, men and women are on par. Numerous verses of the Noble Qur'aan attest to this,

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ بَعْضُكُمْ مِنْ بَعْضٍ
فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ
وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ
(آل عمران)

'Their Rabb responds to them: 'I will not let the deeds of any doer among you go to waste, male or female – you are both the same in that respect.

Those who made hijra and were driven from their homes and suffered harm in My Way and fought and were killed, I will erase their bad actions from them and admit them into Gardens with rivers flowing under them, as a reward from Allaah. The best of all rewards is with Allaah.'

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ
نَقِيرًا (النساء)

'Anyone, male or female, who does right actions and is a believer, will enter the Garden. They will not be wronged by so much as the tiniest speck.'

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ
وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ
وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا (الاحزاب)

'Men and women who are Muslims, men and women who are believers, men and women who are obedient, men and women who are truthful, men and women who are steadfast, men and women who are humble, men and women who give sadaqah, men and women who fast, men and women who guard their private parts, men and women who remember Allaah much: Allaah has prepared forgiveness for them and an immense reward.'

Asmaa' bint-e-Yazid (radiyallaahu anhaa) once presented the following message to Rasulullaah (sallallaahu alayhi wa sallam) on behalf of the believing women, "Allaah has sent you to both, men and women. We have also brought *Imaan* and accepted your message. However, we are compelled to remain at home while the men are able to perform *jumu'ah*, *'id*, and *janaazah salaah* and take part in *jihad*. When the men leave for *jihad*, we remain behind to protect their wealth and see to the upbringing of their children. O Allaah's messenger, will we receive an equal reward?"

Rasulullaah (sallallaahu alayhi wa sallam) turned to the sahaabah and asked, "Have you ever heard a women ask such a wonderful question regarding her *din*?" Rasulullaah (sallallaahu alayhi wa sallam) then gave the following reply, "O Asmaa', return and inform the women that being

a good wife and searching for the pleasure of one's husband will acquire for a woman a reward equal to that of whatever you have mentioned. Asmaa' (radiyallaahu anha) left, reciting *takbir* and *tahlil*, overjoyed with the answer she had received. [Sahih Muslim]

GIRLS ARE ENCOURAGED TO ACQUIRE EDUCATION IN ISLAAM

Rasulullaah (sallallaahu alayhi wa sallam) said:

من كان له ثلاث بنات أو ثلاث اخوات أو بنتان أو اختان فادبهن واحسن اليهن وزوجهن
فله الجنة (ابو داؤد)

“Whosoever has three daughters or three sisters or even only two and he sees to their upbringing and education, he is kind to them and gets them married, for him will paradise be reserved.”

ايما رجل كانت عنده وليدة (اي امة) فعلمها فاحسن تعليمها وادبها فاحسن تأديبها ثم
اعتقها وتزوجها فله اجران

“Whoever educates his bondswoman, is kind to her and sees to her upbringing, then he frees her and marries her, for him will be a double reward.”

Rasulullaah (sallallaahu alayhi wa sallam) would reserve certain days for the *ta'lim* of women. The reason for this was that a woman once approached Rasulullaah (sallallaahu alayhi wa sallam) complaining that the men are able to listen to your ahaadith, whereas the women are left deprived. She requested that a day be reserved in which they could gather and hear ahaadith directly from Rasulullaah (sallallaahu alayhi wa sallam). A day was thereafter fixed in which Rasulullaah (sallallaahu alayhi wa sallam) would go and advise them separately. [Sahih al-Bukhaari]

Hafsa bint 'Umar (radiyallaahu anha) learnt how to write during the period of ignorance from a woman called Shifaa-Adawiya. After entering into wedlock with Rasulullaah (sallallaahu alayhi wa sallam), Rasulullaah (sallallaahu alayhi wa sallam) instructed Shifaa to teach Hafsa (radiyallaahu anha) the finer points of writing. [Futuhul-Buldaan]

The only education which '*ulemaa*' have criticized and prohibited for women, is that knowledge which revolves around obscenity, filthy poetry and futile, vain subject matter.

The pious judge, Qaadi 'Isaa Bin Miskin (rahimahullaah), himself taught his daughters and granddaughters how to read and write. Qaadi 'Iyaad (rahimahullaah) has written that he would call his two daughters and nieces after *salaah* to impart to them the knowledge of the Noble Quraan. [*Kitaabul-Muallimin*]

Asad bin Furaat (rahimahullaah), the conqueror of Saqliya himself taught his daughter Asma. This resulted in her reaching the mantle of being from amongst the leading scholars of her time.

In the palace of Haakim Muhammad bin Aghlab, there would always be a tutor who would teach the boys during the day and the girls at night.

History bears testimony that women in Islam reached great heights in knowledge and culture. In the beginning of Islam, women played a great role in the fields of education and *tarbiyah*. Amongst the Muslim women were great poets and writers, e.g. Alliya bint-al Mahdi, 'Aai'shah bint-e-Ahmad ibn Qaadim, the daughter of Khalifah Mustakfi Billaah, etc.

There were great doctors as well, eg. Zainab of Bani Aud, who would deal with ailments of the eyes, and the daughter of Abu Ja'far Thanjaali, Ummul-Hasan.

Karima Marwaziya and Sayyida Nafisa bint Muhammad were from the leading hadith scholars of their eras. Haafidh ibn 'Asaakir (rahimahullaah) (a famous *muhaddith*) has written that more than eighty of his teachers were women.

Leading '*ulemaa*' like Imaam Shaafi'i'(rahimahullaah), Imaam Bukhaari (rahimahullaah), Ibn Khalliqaan (rahimahullaah), Ibn Hayyaan (rahimahullaah) and others also studied under women.

The *shari'ah* has most definitely given permission to acquire and master the various sciences of knowledge. The only condition is that there should be no intermingling of sexes. When Ibn Sahnun (rahimahullaah) was asked regarding boys and girls mixing in class. He replied, "Intermingling will sooner or later ruin their character."

Allaah Ta'ala's order in this regard is as follows:

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ (الاحزاب)

'When you ask his wives for something, ask them from behind a screen.'

This verse was primarily revealed regarding the mothers of the believers, the *Azwaaj-e-Mutaharaat*. It is quite clear that when such women whose hearts and minds were pure from any trace of filth were ordered to veil themselves from strangers then to a much greater degree would it apply to the rest of the women of the *ummah*. Allaah Ta'ala has also instructed:

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ
وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا
مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى
عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا
الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور)

‘Say to the believers that they should lower their eyes and guard their private parts. That is purer for them. Allaah is aware of what they do. Say to the believing women that they should lower their eyes and guard their private parts and not display their adornments – except for what normally shows – and draw their head-coverings across their breasts. They should only display their adornments to their husbands or their fathers or their husband’s fathers, or their sons or their husband’s sons or their brothers or their brother’s sons or their sister’s sons or other women or those they own as slaves or their male attendants who have no sexual desire or children who still have no awareness of women’s private parts. Nor should they stamp their feet so that their hidden ornaments are known. Turn to Allaah every one of you, believers, so that hopefully you will be successful.’

When the order has been given for women to lower their gazes, conceal their beauty, not to adorn themselves in public, pull the veil over them etc, can any person still be under the misconception that Islam permits inter-mingling of the sexes!

In another verse Allaah orders:

يَا أَيُّهَا النَّبِيُّ قُلْ لَأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ
يُعْرَفْنَ فَلَا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (الاحزاب)

‘O Messenger! Tell your wives and daughters and the women of the believers to draw their outer garments closely around themselves. This makes it more likely that they will be recognised and not be harmed. Allaah is Ever-Forgiving, Most Merciful.’

Rasulullaah (sallallaahu alayhi wa sallam) prohibited women remaining in privacy with strange men (men whom they may marry), saying:

ما خلا رجل بامرأة الا و كان الشيطان ثالثها (ترمذی)

“No man enjoys privacy with a strange woman except that shaytaan accompanies them.”

Rasulullaah (sallallaahu alayhi wa sallam) also instructed:

ایاکم و الدخول علی النساء فقال رجل یا رسول الله أفرأیت الحمو؟ قال الحمو الموت
(بخاری , مسلم)

“Avoid entering upon strange women (women one may marry)! A Sahabi asked, “O Allaah’s messenger, what if one is the brother-in-law (i.e. may he enter upon his sister-in-law)? Rasulullaah (sallallaahu alayhi wa sallam) replied, “The brother-in-law is like death!”

These verses and ahaadith clearly forbids intermingling of sexes. There is no scope for any doubt in this aspect. Those who allow such intermingling - presenting false proofs in their support - are in fact tampering with the *shari’ah*.

From the beginning, Allaah Ta’ala had placed in man an inclination for the opposite sex. Those who encourage such mixing are actually attempting to change this disposition. An act that will never materialize. The result of this mixing is the evil, immodesty, shamelessness, and immorality, which we presently witness.

If it was possible that from an early age, by allowing boys to intermingle with girls, their feelings for each other would not be kindled, then that love which is to be found between husband and wife should naturally have been substituted with hatred, and all relationships would just end in divorce. The reality of the matter is that after long periods of being together the spouses are still inclined to each other, proving that man’s nature can never be changed. No matter how close men and women are kept, their feelings for each other can never be extinguished.

Another explicit proof that nature can never be changed is the immorality, promiscuity, and indecency that is rife in western, liberal circles. In those places, intermingling of the sexes begins from an early age.

Mere browsing through some incidents regarding the social evils prevalent amongst them is sufficient to prove this point, for e.g.

“Sayyid Qutub Shahid (rahimahullaah) has written in *‘Al Islam wa-Salaam Al Aalami’* that forty eight percent of girls in university become pregnant during their university days.

Incidents when male students entered forcefully into female dormitories at night and stole their underwear have also been reported.

University board members commented, ‘Majority of the students are sexually hungry, and there exists no doubt whatsoever that the current climate of intermingling is to be blamed.’

One paper reported that a survey conducted over one year showed that 120 000 children had been born out of wedlock, with majority of the mothers being still in university and college, under the age of twenty.

Margaret Smith is quoted to have said, “Majority of female students are drowning in their passions and lust, always in search of anyone, or anything that may satiate them. For this reason, sixty percent fail their exams and only ten percent remain truly devoted to their studies and are able to keep their chastity intact.”

The American President, Kennedy, stated in 1962 that America’s future is in jeopardy. The youth are lacking in character, fast going astray and drowning in their sexual pursuits. Birth-control methods have worsened the situation. Previously, the fear of becoming a father and having to bear the responsibilities of a family would discourage these relationships. Presently, a barrier has been created between intercourse and pregnancy through these preventive methods, thus no fear exists anymore regarding pre-marital relationships.

With an abundance of prostitutes and passion-seeking women available, men are now able to procrastinate in marriage, being able to fulfill their animalistic passions without much difficulty.

It is no hidden matter, that in this era, passion and lust has gone out of control. The ability to control oneself, which was previously found, has disappeared and that chastity which was once a symbol of honor and respect, has become a target of ridicule. People are now taking pride in sin and women are striving to match men in every field. Pre-marital relationships have become the thing of the day.

The following article appeared in an Egyptian newspaper '*Misri Roznama*' dated 24 April 1965.

'Over 100 000 women took part in a rally in Sweden demanding restrictions be placed on the nation regarding sexual freedom.'

The same article mentions that in April 1964, 140 doctors of Sweden presented the following appeal in Parliament that if a prohibition were not immediately placed on 'sexual freedom', the health of the entire nation would face dire consequences.

Judge Bin Landasie has written in his book, '*The transgression of the new generation*':

'Girls in America are reaching maturity before time. Lustful desires are being created within them from an early age.'" After making research on three hundred girls, his findings were that 250 had reached maturity before the age of 13, and had already started getting those feelings and desires which would normally only be found after the age of 18.'

A report of the CIA which was published in thirteen volumes has the following:

'The disastrous and animalistic notion of 'freedom' has not only destroyed the root of American family life, but has now reached such proportions that neither can the police bring it under control nor can the courts.

Experts in this field have mentioned that one in every ten families suffer from the evil consequences of immodesty. Recently this shamelessness has spread to such an extent that sexual-relationships between mothers and sons, brothers and sisters, etc have become common.

It should be well remembered that the roots of the filth of immodesty which we are presently experiencing lies in the evil of mixed secular education. From an early age, boys and girls are placed together. They remain with each other throughout high school, college and university. Eating, drinking, and merrymaking with the opposite sex are regarded as a norm. Now after such close intermingling, if shamelessness and immodesty do not become the norm of the day then what else can be expected?!

Allaamah Zaahid Kauthari (rahimahullaah) has written in his *Maqaalaat* that a representative of the '*Uthmaani khilaafah*' once accompanied some officials of the British government. During the journey, one official posed the following question, "Why are you so staunch on your views regarding women? Why do you prevent the eastern women from

progressing in this modern era and why do you keep them aloof from the light of education?" The 'Uthmaani representative very beautifully replied, "Because our eastern women do not wish to bear other people's children!" His answer silenced them all.

The primary objective of encouraging the intermingling of sexes is to destroy family life, especially amongst the Muslims. To achieve this aim, the honor of *din* and the understanding of religion has to first be removed and the desire for freedom of mind and heart has to be created. Women are the most useful weapon for this purpose.

The motto of the enemies of Islam is 'A bottle of wine and a pretty face is all that is required to break the *ummah* of Muhammad (sallallaahu alayhi wa sallam). It is more severe than a thousand torpedoes.'

In the Zionist protocols it is written, 'It is absolutely necessary to destroy purity of character, only then shall we obtain a solid footing in all places.'

Those supporting the creation of areas of free mixing in Muslim countries are in fact lending support to the evil efforts of the Zionists, freemasons etc, irrespective of whether they understand it or not.

Parents must ensure the complete separation of boys and girls, be it in the education arena or anywhere else so that the pearl of chastity and self-honor can be groomed within them and society can remain free from the poison of freethinking.

A poet, 'Aa'ishah Timawariyaa, most beautifully said:

بيد العفاف اصون عز حجابي وبهمتي أسمى على أترابي

Through chastity do I protect the honor of my cloak and with determination do I rise above my contemporaries

ما ضرنى أدبي وحسن تعلمي الا بكوني زهرة الالباب

Knowledge and good education have not harmed me, except that it has made me into the rose of intelligence

ما عاقني خجلي عن العليا ولا سدل الخمار بلمتي ونقابي

My modesty has not prevented me from soaring to new heights nor has my scarf and veil kept me back in any way

(2) Framing the Mind of the Child

This is a major weapon in a child's upbringing. For this, the child must be made aware of the following:

- a) Islam and its role in politics
- b) The Noble Qur'aan as a book of law
- c) Islamic history
- d) Islamic culture and civilizations
- e) Great Islamic personalities

From an early age, the following must be ingrained in the mind of the child:

- (a) Islam is a religion that has come to stay. It is most capable of fulfilling the needs of every age and time.
- (b) Our predecessors reached the heights of glory solely due to the honor they received through Islam.
- (c) The schemes of the enemies of Islam should be explained in detail to one's children.
- (d) The Muslim civilization of the past through which the entire world benefited should be described.
- (e) The child should be made to realize that this *ummah* has not received any recognition due to people like Abu Jahal and Abu Lahab. Rather it is an *ummah* recognized due to the efforts of Nabi (sallallaahu alayhi wa sallam). Islam ruled for hundreds of years, not due to the great eloquency of the Arabs, rather due to the beauty of the Noble Qur'aan.

Rasulullaah (sallallaahu alayhi wa sallam) has said, "Teach your children three things:

- a) The love of your Nabi (sallallaahu alayhi wa sallam)
- b) The love of the family of your Nabi (sallallaahu alayhi wa sallam) (i.e. the wives and children of Rasulullaah (sallallaahu alayhi wa sallam))
- c) How to recite the Noble Qur'aan

It is for this reason that our predecessors would teach their children how to recite the Noble Qur'aan from an early age, and would read to them

incidents of the battles of Rasulullaah (sallallaahu alayhi wa sallam) and the incidents of the pious.

THE AUTHOR'S ADVICE TO PARENTS AND GUARDIANS

It is indeed sad that the majority of the Muslim youth are still left ignorant of the fact that Islam is a complete way of life. They are also unaware of the fact that Islam is the only religion capable of fulfilling the demands of every age and era.

Is it not disappointing that our children are rattling the names of so-called western 'heroes' and eastern philosophers, whereas they remain ignorant of major events from the lives of great Muslim heroes? Is it not heart breaking that our Muslim youth are running behind the filth that has destroyed their minds and have completely distanced them from true Islamic culture? Finally, is it not a tragedy to see our children glued to novels and magazines, with no relationship whatsoever to Islamic literature that could remove the misgivings they have and which could present Islam to them in its pristine form?

Thus, o parents and guardians, realise your responsibility towards your children! If their beliefs and ideals have strayed, it is your duty to try to bring them back on track. If you do so, your children will very soon begin adoring Islam and they will then never ever prefer anything else to Islam.

ENSURING THE MENTAL PROGRESS OF ONE'S CHILDREN

It is vital that a child acquires a good mind, a strong memory, and good understanding. Items that cause harm to the mind or body must be avoided, for example:

(1) Intoxicants

(2) Masturbation

(3) Cigarettes

(4) Things that excite one's passion, like filthy magazines or films. These things pollute the mind, valuable time gets wasted and finally one becomes perverted and addicted to watching and seeing filth.

These responsibilities lie upon the shoulders of parents and guardians. If negligence is shown in these aspects, one will have to answer before Allaah Ta'ala.

Rasulullaah (sallallaahu alayhi wa sallam) said:

ان الله سائل كل راع عما استرعاه حفظ ام ضيع (ابن حبان)

“Allaah will question every shepherd regarding his flock, whether he protected them or whether he destroyed them.”

O Allaah! Make us from amongst those who follow You and Your Messenger(sallallaahu alayhi wa sallam), and who properly see to the upbringing of their children, and fulfill their responsibilities to the best of their ability.

It is from only You that we desire good and You alone are worthy of being asked from.