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# *NURTURING OF CHILDREN*

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*Part 7-  
PHYSIOLOGICAL TRAINING*



*DEALING WITH -SHYNESS, FEAR, INFERIORITY COMPLEXES,  
JELOUSY, ANGER AND A NO-CARE ATTITUDE*

*SPIRITUAL LIGHT  
TRANSLATION OF TARBIYATUL AULAAD FIL ISLAM*

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## **PHYSIOLOGICAL TRAINING**

From the time a child reaches the age of understanding, the qualities of bravery, truthfulness, compassion for others, control over one's anger and all other noble qualities should be instilled within him. Through these qualities, the child will be transformed into a man. With this training, he learns to manage responsibilities and take control of affairs.

### **PSYCHOLOGICAL ILLNESSES AND FILTHY HABITS THAT NEED TO BE ROOTED OUT**

- (1) Shyness
- (2) Fear
- (3) An inferiority complex
- (4) Jealousy and hatred
- (5) No control over one's temper
- (6) A don't-care attitude

## SHYNESS

The signs of this illness begin at the age of four months and are clearly noticeable after a year. At the age of three, a child feels shy when introduced to any new place. Due to this feeling, the child remains sitting on his mother's lap for long periods without moving.

Some children inherit this habit while conditions at home add to its severity. Some children suffer less, especially those who regularly mix with others.

### REMEDY

Children must be allowed to mix by sending them to the neighbors, or by calling the neighbor's children home, and by encouraging them to be friendly with all.

Imaam Bukhaari (rahimahullaah) narrates from 'Abdullaah bin 'Umar (radiyallaahu anhu) that Rasulullaah (sallallaahu alayhi wa sallam) once asked, "There is a tree whose leaves do not fall, and it benefits all. What tree am I speaking about?" 'Abdullaah bin 'Umar (radiyallaahu anhu) says, "People began pondering over the trees found in the desert. I felt that Rasulullaah (sallallaahu alayhi wa sallam) was referring to the date (palm) tree, but out of respect, I never spoke. Finally, the Sahaabah (radiyallahu anhum) asked for the answer. Rasulullaah (sallallaahu alayhi wa sallam) replied, "It is the date tree."

In another narration the following appears, "I saw Abu Bakr (radiyallaahu anhu) and 'Umar (radiyallaahu anhu) sitting silently, thus I felt it inappropriate to speak. As we were leaving, I mentioned to my father that I had known the answer but felt shy. My father, 'Umar (radiyallaahu anhu) said, "Had you spoken at that moment, it would have been more pleasing to me than the acquiring of red camels."

Sahl bin Sa'd (radiyallaahu anhu) narrates that a drink was presented to Rasulullaah (sallallaahu alayhi wa sallam). After taking a few sips Rasulullaah (sallallaahu alayhi wa sallam) turned to a young lad on his right, ('Abdullaah bin Abbaas (radiyallaahu anhu)) requesting his permission to hand the drink to an elderly person seated on the left, saying:

اتأذن لي ان اعطى هؤلاء

Do you grant me permission to give it to them?

The youngster replied, "Never, I shall not let your blessed water go to anyone else!"

*Subhaanallaah* - What intelligence from such a lad!

‘Umar bin ‘Abdul ‘Aziz (rahimahullaah) saw his son in tattered clothing on the day of ‘id. His eyes filled with tears. His son asked, “O my father, why do you cry?” His reply was, “I fear that others will laugh at your pitiable state and that will cause pain to your heart.” The lad replied, “O Amir-ul-Mu’minin! The only heart that breaks is that of the person whose creator is unhappy with him and who remains disobedient to his parents. I hope that in your happiness I shall find the pleasure of my creator.”

*Subhaanallaah!* This was the state of a prince, whereas today even the sons of saints are found wanting.

‘Umar (radiyallaahu anhu) happened to pass by some youngsters who were playing. Amongst them was ‘Abdullaah bin Zubayr (radiyallaahu anhu). In fear of ‘Umar (radiyallaahu anhu), all the boys ran away, except ‘Abdullaah bin Zubayr (radiyallaahu anhu). ‘Umar (radiyallaahu anhu) enquired, “Why did you not run away?” He boldly replied, “I am no criminal, nor is the road so narrow that place has to be made for you.”

The children of the pious-predecessors were free of cowardice, inferiority complexes, and over-the-limit shyness. They were accustomed to bravery and boldness, they would participate with their elders in mutual gatherings, and were given the opportunity to engage in discussion with poets, leaders, and even with the *khulafaa’*, and their opinions would be asked regarding important affairs.

These things assisted the children in reaching new heights in knowledge, understanding and wisdom. Their minds would mature much faster and they would then be encouraged to strive further.

The responsibility now lies upon the guardian to ensure that these principles are adhered to so that children are still able to display their courageous spirit and attain perfection in whichever field they fit in whilst remaining in the boundaries of truthfulness and respect. Otherwise, courage will be transformed into cowardice and boldness will lead to indecent character.

#### THE LINE BETWEEN MODESTY AND EXTREME SHYNESS

Shame refers to a child being afraid to meet other youngsters, and preferring to remain aloof. Modesty refers to practicing upon the instructions of the Noble Qur’aan and *sunnah*.

Rasulullaah (sallallaahu alayhi wa sallam) said:

استحيوا من الله حق الحياء

“Be shy of Allaah!”

Rasulullaah (sallallaahu alayhi wa sallam) further explained, “Shyness in front of Allaah is to protect the face (i.e. the eyes, the ears, the tongue, etc.), and the stomach, and to remember death. He who desires the hereafter will abandon the beauty of this world and will give preference to the hereafter. Whoever does this has truly shown modesty to Allaah.”  
*[Jaami‘ at-Tirmidhi]*

Rasulullaah (sallallaahu alayhi wa sallam) made the following du‘aa’, “O Allaah! Let me not see that era in which the wise and knowledgeable are not obeyed, and modesty is not shown even in front of the noble.”  
*[Musnad Ahmad]*

Imaam Maalik (rahimahullaah) has stated, “Every religion has some outstanding feature. Islam’s hallmark is modesty.”

# FEAR

## ITS CAUSES AND ITS TREATMENT

This condition affects all; the young, the old, men, and women. If kept within its limits, it is a commendable trait, since due to it; many a child is saved from life-threatening situations. Excessive fear leads to many other psychological ailments. Girls normally tend to become more frightened than boys do and majority of the time, this has a lot to do with pre-instilled thoughts. The more habitual a child is to let his mind drag him into deep thoughts, the more the probability of him being affected with fear.

### ***CAUSES LEADING TO AN INCREASE IN FEAR***

- (1) Parents frightening children into believing that ghosts, spirits, etc. will catch them if they do not behave
- (2) Parents expressing too much fear over trivial matters
- (3) Keeping children within doors all the time
- (4) Relating to children fictitious stories regarding *jinn*, ghosts, spirits etc.

### ***TREATMENT***

- (1) Children should be encouraged to fear none but Allaah Ta'ala. If *Imaan* settles in the core of their hearts, no situation will be found too frightening.

Allaah Ta'ala has said, regarding this trait:

إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا ﴿١﴾ إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٣﴾ إِلَّا الْمُصَلِّينَ ﴿٤﴾  
الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ (المعارج)

*'Truly man was created headstrong – desperate when bad things happen, begrudging when good things come – except for those who do the prayer and are constant in it.'*

- (2) Children should be allowed a bit of freedom and should be given responsibility. According to their age, they should be burdened with work and made to understand their responsibilities.

Rasulullaah (sallallaahu alayhi wa sallam) thus said:

كلکم راع و کلکم مسئول عن رعیتہ (بخاری , مسلم)

“You are all shepherds and each one will be questioned regarding his herd.”

(3) Parents must not frighten children with tales of *jinn*, spirits, wild animals, lions, thieves, etc. Children should be encouraged to be bold, brave, strong and fearless. Rasulullaah (sallallaahu alayhi wa sallam)’s guidance in this regard is

المؤمن القوى خير و احب الى الله من المؤمن الضعيف (مسلم)

“A strong believer is more beloved to Allaah than a weak believer.”

(4) When a child reaches the age of understanding, he should be allowed to mix with others. Rasulullaah (sallallaahu alayhi wa sallam) has clearly stated:

المؤمن آلف مألوف و لا خير فيمن لا يألف و لا يؤلف –

خير الناس انفعهم للناس (حاکم , بیہقی)

A believer is one who remains familiar with others, others find familiarity with him. There is no good in those who do not behave in a loving manner with others. The best of man is he who benefits others.”

The ‘*ulemaa*’ have mentioned that if a child has fear for anything, he should be made familiar with that thing. For example, if one fears the dark, the parents should play with him in this manner, that for a few minutes or seconds the lights should be switched off and then on.

(5) Teach children regarding the wars and battles of Rasulullaah (sallallaahu alayhi wa sallam) and the feats of bravery exhibited by the pious. The qualities of the sahaabah (radiyallahu anhum), taabi’in (rahimahullaah) and the conquerors of Islam should be spoken about. Sa’d (radiyallaahu anhu) narrates that the sahaabah (radiyallahu anhum) would study and teach their children regarding the battles of Rasulullaah (sallallaahu alayhi wa sallam) (just as how they would teach them surahs of the Noble Qur’aan. Books like Hikaayaatus-Sahaabah, Hayaatus-Sahaabah etc, should be used for this purpose.



## **INFERIORITY COMPLEX AND ITS REMEDY**

Due to poverty, sickness, or just by nature, many children get afflicted with this illness. Many a time, due to this feeling, children turn to crime, violence and acts of terror just to be able to exhibit their power.

Causes leading to this illness include:

- (1) Being regularly taunted and mocked at
- (2) Being spoilt
- (3) Showing favoritism to one child over the other
- (4) Physical sickness
- (5) Growing up as an orphan
- (6) Poverty

### **REGULAR TAUNTING**

Taunting, especially by the parents is the main cause of this trait. At times the mistakes of a child are publicized. For example, a child speaks one lie and is then branded by his parents as a 'liar'. If he hits his younger brother, he is called a 'monster' and if he happens to deceive his younger sister and take away her apple for example, he receives the title of 'rascal'. In front of family and friends, he is called with derogatory names. The result of this is that the child loses courage and regards himself as not being worthy of anything.

A person came to 'Umar (radiyallaahu anhu) with a complaint against his son. When the son was called and reprimanded, he replied, "O Amirul-Mu'minin, does the child also have rights over the parents?" 'Umar (radiyallaahu anhu) replied in the affirmative, and explained those rights, "He must find for his children a good mother, he should choose a good name for his child and the child should be taught the Qur'aan."

The boy then complained, saying, "My father married a black slave who used to worship fire. He chose the name "Ju'al" for me, (Ju'al is a type of insect) and he never gave me the opportunity to learn the Qur'aan!"

'Umar (radiyallaahu anhu) reprimanded the father, saying, "You were the first to be negligent. Your affairs were not in order, and you wish that your son have his in order!"

There is an interesting incident mentioned regarding an argument between a father and his son:

Father: "You were born from a slave woman and still oppose me!"

Son: "Even though my mother was a slave, she is still better than you!"

Father: "How can that be?"

Son: "My mother's choice for her child was good, since she chose a free man, whereas your choice was terrible, since you chose a slave-women for your sperm!"

Getting back to the point, we agree that when a parent taunts his son, it is always due to some evil that the child has committed. What we are trying to explain is that this is not the solution. Evil cannot be corrected through anger, harshness, and rudeness. By doing so, an adverse reaction comes into play and the child finally takes to the company of the evil and the uncouth.

Through our incorrect methods of rectifying their wrong, we are pushing our children further towards destruction. Islam has given golden guidelines for the rectification of misbehavior of children.

With love, kindness, and wisdom, the child should be made aware of his errors and should be made to understand the consequences of his actions. If this method fails, then only can we resort to the second method, which is punishment. (This method is discussed in detail in the third chapter, under the heading '*Tarbiyah*' through punishment')

## ***A UNIQUE METHOD OF NURTURING***

(1) A youngster came to Rasulullaah (sallallaahu alayhi wa sallam) and asked, "O messenger of Allaah, will you give me permission to commit adultery?" The Sahaabah sitting around were shocked at his question, but Rasulullaah (sallallaahu alayhi wa sallam) calmly told him to come closer. Rasulullaah (sallallaahu alayhi wa sallam) then asked the boy, "Will you be happy if someone commits adultery with your mother?" The boy replied in the negative. Rasulullaah (sallallaahu alayhi wa sallam) then said, "The woman with whom you wish to commit adultery is also someone else's mother. They will also not be happy. Will you be happy if adultery is committed with your sister, aunt etc?" He again replied in the negative. Rasulullaah (sallallaahu alayhi wa sallam) finally placed his hand on his chest and made the following *du'a'*:

اللَّهُمَّ طَهِّرْ قَلْبَهُ وَاغْفِرْ ذَنْبَهُ وَحَصِّنْ فَرْجَهُ (احمد)

“O Allah! Purify his heart, forgive his sins, and keep his private part pure.”

The youngster thereafter left and from that time onwards, he despised nothing more than adultery.

(2) Mu'aawiya bin Hakam (radiyallaahu anhu) narrates that once someone sneezed whilst I was performing salaah behind Rasulullaah (sallallaahu alayhi wa sallam). Not knowing that I was not to speak in *salaah*, I replied, ‘*Yarhamukallaah*’

The sahaabah began staring at me. I asked in confusion, “Why are you staring at me?” They then began hitting their hands on their thighs. I realized they wished to silence me, thus I kept quiet. After *salaah*, Rasulullaah (sallallaahu alayhi wa sallam) called me aside and explained to me what I had done was wrong. May my parents be sacrificed for him! I had never seen a teacher softer than him. Neither did he scold me, nor rebuke me. In a most beautiful manner, he explained that during *salaah*, talking is not permissible. *Salaah* is suitable only for *tasbeeh*, *takbir* and *tilaawah* of the Qur’aan.” [Sahih Muslim]

(3) Abu Hurayrah (radiyallaahu anhu) narrates that a villager urinated in the masjid. People got up enraged, but Rasulullaah (sallallaahu alayhi wa sallam) ordered them to be composed, saying, “Leave him alone, and pour water over his urine. You have been sent to make matters easy for others, not difficult.” [Sahih al-Bukhaari]

These events should remain in the forefront of every parent/guardian’s mind, so that *Islaah* (spiritual upbringing) can be conducted according to the *sunnah*.

### ***AAHADITH REGARDING SOFT-HEARTEDNESS***

Rasulullaah(sallallaahu alayhi wa sallam)said:

(1) “Allaah exhibits kindness to others and loves that kindness rules over every matter.”

(2) “Any matter adorned with kindness shines with beauty, and anything lacking kindness loses its beauty.” [Sahih Muslim]

(3) “The man deprived of soft-heartedness is deprived of all good.” [Sahih Muslim]

It becomes clear from the above that shouting and disgracing one's children in front of others creates within them an inferiority complex. Thus, if a child does wrong, they should be advised and rectified with a soft and kind attitude.

## **PAMPERING ONE'S CHILD OVER THE LIMIT**

Over-the-limit pampering spoils the character of children. It results in shyness and a lack of confidence being developed. The child sees others being allowed to advance and become independent, whereas he is being over protected and kept back. He remains afraid and lacks confidence. Others are working hard and learning to fend for themselves, whilst due to being pampered, he lacks the skill and ability to look after himself. Others are able to face difficulties with a brave face, whilst small issues perplex him.

Can such a child ever mature into a perfect man? Can he ever be able to benefit others? Why then do we still wish to over-protect and pamper our young?

Mothers are to be found pampering and spoiling their children to such an extent that they are prevented from doing tasks that they are more than capable of fulfilling. They have already left the laps of their mothers, but are still being held onto. When they misbehave, they are never taken to task.

This sickness is more so found in a family that is blessed with a child after many years or when after many daughters, they are blessed with a son, or when a child recovers from a life-threatening illness.

## **TREATMENT**

Parents should realize that whatever happens is only through the will of Allaah Ta'ala, whether it be regarding their health or regarding their children, whether it be ease or difficulty, whether one is blessed with children or one's wife remains barren, all matters are only from Allaah Ta'ala.

Allaah Ta'ala says:

مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى  
اللَّهِ يَسِيرٌ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ  
(الحديد)

*‘Nothing occurs, either in the earth or in yourselves, without its being in a Book before We make it happen. That is something easy for Allaah. That is so that you will not be grieved about the things that pass you by or exult about the things that come to you. Allaah does not love any vain or boastful man.’*

Children should be made habitual of handling responsibilities and speaking the truth from an early age. They should not be allowed to just sit back and relax.

Rasulullaah (sallallaahu alayhi wa sallam) said:

اياكم و التنعيم فان عباد الله ليسوا بالمتنعمين (احمد)

“Avoid a life of ease and comfort, for this is not the way of Allaah’s special servants.”

‘Umar (radiyallaahu anhu) ordered, “Teach your children archery, swimming and horse riding.”

Such sports create confidence within one’s children.

Rasulullaah (sallallaahu alayhi wa sallam) said:

ما بعث الله نبيا الا رعى الغنم , نعم كنت ارعاها على قراريط لاهل مكة (بخارى)

“Allaah has never sent any Nabi, except that he was first a shepherd. Yes, I also used to herd sheep for the people of Makkah for a sum of money.”

Rasulullaah (sallallaahu alayhi wa sallam) would play with other children in his childhood. ‘Allaamah ibn Kathir (rahimahullaah) narrates that Rasulullaah (sallallaahu alayhi wa sallam) said, “I used to carry sand from one place to another with the other youngsters of the Quraysh.”

Rasulullaah (sallallaahu alayhi wa sallam) also took part in the task of building when the *Ka’bah* was being reconstructed. Out of compassion, ‘Abbaas (radiyallaahu anhu) said to Rasulullaah (sallallaahu alayhi wa sallam) that he should place his lower garment on his shoulders, to prevent the stones scraping his skin. Rasulullaah (sallallaahu alayhi wa sallam) agreed, but no sooner did he do so, he fell to the ground. Rasulullaah (sallallaahu alayhi wa sallam)’s eyes lifted to the heavens, he then stood up and lowered his lower garment. After covering himself, Rasulullaah (sallallaahu alayhi wa sallam) said, “I have been prohibited to move around naked.” (This hadith is a clear indication that Rasulullaah

(sallallaahu alayhi wa sallam) was divinely protected, even before *nubuwwah*.) [Sahih al-Bukhaari]

Rasulullaah (sallallaahu alayhi wa sallam) travelled for business purposes. It has been established that Nabi (sallallaahu alayhi wa sallam) made two business expeditions, once before reaching puberty. This was with his uncle Abu Taalib, and then after maturing, for Khadija (radiyallaahu anha).

Rasulullaah (sallallaahu alayhi wa sallam) was blessed with remarkable bravery and boldness from an early age. He participated in war even before reaching maturity. In the battle of Fajjaar, Rasulullaah (sallallaahu alayhi wa sallam) helped by collecting arrows and giving them to his uncles.

From an early age, Rasulullaah (sallallaahu alayhi wa sallam) was regarded as a person of good opinion. His decision would be taken regarding major matters. Concerning who should replace the Hajr-e-Aswad (Black Stone) after the *Ka'bah* was rebuilt, the Quraysh made Rasulullaah (sallallaahu alayhi wa sallam) their arbitrator, and all were pleased with his decision.

Although he was an orphan, his upbringing was of the highest level. He never prostrated to any idol, and never took part in any of the evil customs of the people of ignorance.

Rasulullaah (sallallaahu alayhi wa sallam) said:

ادبني ربي فاحسن تاديبه (رواه العسكري)

“My Allaah has seen to my upbringing and He has blessed me with a most beautiful upbringing.”

The summary of what we have mentioned is that children should not be spoilt. This has detrimental effects later on. When a child errs, he should be rectified. If he remains stubborn, he should be punished. The child should be taught the *faraa'id* and *waajibaat* of *din* and what his responsibilities are.

## SHOWING FAVORITISM AMONGST CHILDREN

This has detrimental effects on the character of the children, be it by giving preference regarding gifts, love, or any other matter. This creates jealousy amongst the children.

Rasulullaah (sallallaahu alayhi wa sallam) warned parents regarding this. He (sallallaahu alayhi wa sallam) said:

ساؤوا بين اولادكم في العطية (طبرانی)

“Be fair when giving gifts to your children.”

Nu‘maan bin Bashir (radiyallaahu anhu) narrates that his father brought him to Rasulullaah (sallallaahu alayhi wa sallam) and said, “I have given a slave to this son of mine.” Rasulullaah (sallallaahu alayhi wa sallam) asked. “Have you given your other children as well?” He replied in the negative. Rasulullaah (sallallaahu alayhi wa sallam) forbade him from doing such an act. [*Sahih al-Bukhaari*]

Another narration has the following:

اتقوا الله واعدلوا في اولادكم

“Fear Allaah and be just with your children!”

Anas (radiyallaahu anhu) has narrated that a man came to Rasulullaah (sallallaahu alayhi wa sallam) and sat down. After a while his son came. He kissed the lad and seated him on his lap. Shortly thereafter, his daughter arrived. He made her sit in front of him. Rasulullaah (sallallaahu alayhi wa sallam) reprimanded him saying, “Why are you not fair to both your children?”

## PHYSICAL SICKNESS

Sickness of this nature generally leads to an inferiority complex. Any child affected with any disability, be it deafness, insanity, paralysis, being squint etc, deserves utmost love and affection.

Rasulullaah (sallallaahu alayhi wa sallam) said:

الراحمون يرحمهم الرحمن ارحموا من في الارض يرحمكم من في السماء (ترمذى, ابو داؤد)

“Allaah shows mercy to those who are merciful to others. Have mercy upon those who are on the land, Allaah will have mercy upon you.”

لا يؤمن احدكم حتى يحب لاختيه ما يحب لنفسه (بخارى, مسلم)

“No one has true Imaan unless he loves for others what he desires for himself.”

Other children should be advised not to laugh, mock, or ridicule such a child.

Rasulullaah (sallallaahu alayhi wa sallam) clearly instructed:

لا تظهر الشماتة لاختيك فيرحمه الله و يبتليك (ترمذى)

“Do not express happiness at the difficulties suffered by your brother. It is possible that Allaah could have mercy upon him (remove his difficulties) and afflict you instead.”

Even mocking or ridiculing through gestures has been prohibited in the harshest of manners.



Aa'ishah (radiyallaahu anha) once made a gesture to imply that Safiyyaa (radiyallaahu anha) is short. Rasulullaah (sallallaahu alayhi wa sallam) became annoyed and said:

لقد قلت كلمة لو مزجت بماء البحر لمزجته (ابو داؤد , ترمذی)

“Your statement is so bitter, that if it were mixed with the water of the ocean, it would spoil it!”

Allaah Ta’ala has ordered:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ  
عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ  
بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (الحجرات)

*‘You who believe! People should not ridicule others who may be better than themselves; nor should any women ridicule other women who may be better than themselves. And do not find fault with one another or insult each other with derogatory nicknames. How evil it is to have a name for evil conduct after coming to faith! Those people who do not turn from it are wrongdoer.’*

The guardian should also ensure that well-mannered children are chosen as friends for his child, ensuring that they treat him with affection, love, and sympathy.

## BEING AN ORPHAN

Any child deprived of the affection and sympathy of parents will naturally suffer a complex. Islam is that unique religion which has sympathized with the orphan and has seen to their needs. Islam has forbidden harsh treatment to orphans.

Allaah Ta'ala has placed great emphasis in the Quraan regarding the rights of the orphan. For example:

فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ (الضحى)

*'So as for orphans, do not oppress them.'*

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ (الماعون)

*'Have you seen him who denies the din? He is the one who harshly rebuffs the orphan.'*

Rasulullaah (sallallaahu alayhi wa sallam) advised regarding the orphan:

انا وكافل اليتيم في الجنة هكذا و اشار بالسبابة والوسطى وفرج بينهما (بخارى)

"The one who cares for the orphan will be so close to me on the day of Qiyaamah, (indicating to the distance between the index and the ring finger)."

من وضع يده على رأس یتیم رحمة كتب الله له بكل شعرة مرت على يده حسنة (احمد , ابن حبان)

"Whoever passes his hand over the head of an orphan out of sympathy will be rewarded for every hair his hand touches."

Rasulullaah (sallallaahu alayhi wa sallam) made the following *du'aa'*:

اللَّهُمَّ اخرج حق الضعيفين , اليتيم والمرأة (نسائي)

"O Allaah! I make compulsory upon my ummah the rights of two weak groups, the orphans, and the women."

In the case where there are no family members to care for the orphan, Islam has made it binding upon the government to see to their needs.

‘Aa’ishah (radiyallaahu anha) narrates that on the day of ‘id Rasulullaah (sallallaahu alayhi wa sallam) walked up to an orphan, spoke to him with love, smiled at him and took him home saying:

اما ترضى ان اكون لك ابا وتكون عائشة لك اما

“Will it not please you that I be your father and ‘Aa’ishah be your mother?”

An orphan who has received no inheritance will be cared for by the state. A child whose parents had passed away leaving behind no inheritance was brought to ‘Umar (radiyallaahu anhu). ‘Umar (radiyallaahu anhu) said, “We will see to the needs of this lad.”

## POVERTY

When a child opens his eyes finding his family drowning in poverty, it will naturally have a negative impact upon him. This effect becomes more pronounced if he finds close family members enjoying the luxuries of wealth and prosperity. Very soon, he will develop jealousy and hatred in his heart against those of his society who are enjoying better lives.

Rasulullaah (sallallaahu alayhi wa sallam) said:

كاد الفقر ان يكون كفرا (بيهقي , احمد بن منيع)

“Poverty many a time could even leads to kufr.”

Rasulullaah (sallallaahu alayhi wa sallam) would therefore make the following *du‘aa’*:

اللَّهُمَّ اِنِ اعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ (نسائي , ابن حبان)

“O Allaah! I seek your protection from kufr and poverty.”

## THE ISLAAMIC SOLUTION TO POVERTY

Islam has laid down two golden principles to solve the problems arising from poverty.

(1) Honoring the poor

(2) Mutual cooperation and sympathizing with the poor

Islam has laid great emphasis that equality be shown to all races, colors and ranks. Preference is based on *taqwaa*. Allaah Ta’ala says:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (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 noblest among you in Allaah’s sight is the one with the most taqwaa. Allaah is All-Knowing, All-Aware.’*

Rasulullaah (sallallaahu alayhi wa sallam) explained:

ان الله لا ينظر الى صوركم واجسادكم ولكن ينظر الى قلوبكم واعمالكم (مسلم)

“Allaah does not judge according to external appearance, but rather according to one’s actions and the condition of one’s heart.”

Allaah Ta’ala has elevated the status of the poor and declared angering them a cause for His anger.

Imaam Muslim (rahimahullaah) has narrated that Abu Sufyaan ((radiyallaahu anhu)) once passed a gathering of poor Sahaabah (radiyallahu anhum) amongst whom were Bilaal (radiyallaahu anhu), Suhayb (radiyallaahu anhu), etc. Upon seeing Abu Sufyaan ((radiyallaahu anhu)) they commented that Allaah’s swords have still not been tested on these enemies of Allaah. Abu Bakr (radiyallaahu anhu) reprimanded them saying, “Do you talk like this to a leader of the Quraysh!” These poor Sahaabah (radiyallahu anhum) complained to Rasulullaah (sallallaahu alayhi wa sallam), upon which Rasulullaah (sallallaahu alayhi wa sallam) said to Abu Bakr (radiyallaahu anhu), “O Abu Bakr, perhaps you have angered them. Remember, in their displeasure lies the displeasure of Allaah.” Abu Bakr (radiyallaahu anhu) immediately went and sought their pardon.

With regards to solving the problem of poverty, Islam has laid down such golden principles, which by far supersedes all that man has and will ever present to solve this problem. Amongst these are:

(a) The avenue of *zakaah* - This wealth is housed in the public treasury and distributed amongst the poor and needy by the Muslim government.

Allaah Ta’ala says:

إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ وَالْعَامِلِينَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِي الرِّقَابِ وَالْغَارِمِينَ  
وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ فَرِيضَةً مِّنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (التوبة)

*‘Zakaah is for: the poor, the destitute, those who collect it, reconciling people’s hearts, freeing slaves, those in debt, spending in the Way of Allaah, and travelers. It is a legal obligation from Allaah. Allaah is All-Knowing, All-Wise.’*

Rasulullaah (sallallaahu alayhi wa sallam) said, “Allaah has stipulated a specific portion of the wealth of the rich for the poor. [Tabaraani]

Poverty is due to the laxity shown by the rich in distributing their *zakaah* correctly. Remember, for such people will be severe reckoning and a dreadful punishment.

(b) Islam has not regarded those people fit to be called Muslims, whose stomachs remain full whilst their neighbors sleep hungry and they are aware of it. Causing happiness to the poor is regarded as a great act of worship.

Imaam Tabaraani (rahimahullaah) has narrated from ‘Umar (radiyallaahu anhu) that Nabi (sallallaahu alayhi wa sallam) had said:

إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ بَعْدَ الْفَرَائِضِ إِدْخَالُ السُّرُورِ عَلَى الْمُسْلِمِ

(معجم اوسط)

“The best of actions in the sight of Allaah is to cause happiness to another Muslim, (whether by clothing him, satiating him, or fulfilling some need of his.)”

(c) At the time of misfortune, Islam has declared mutual co-operation obligatory. Imaam Bukhaari (rahimahullaah) has quoted from ‘Abdur Rahmaan bin Abu Bakr (radiyallaahu anhu) that the people of *Suffa* were extremely poor. Rasulullaah (sallallaahu alayhi wa sallam) said to them, “Let the food prepared for two suffice for three, and the food prepared for four suffice for five or six.”

Imaam Muslim (rahimahullaah) has narrated from Abu Sa‘id Khudri (radiyallaahu anhu) that Rasulullaah (sallallaahu alayhi wa sallam) said, “Whoever has an extra conveyance should give it to the one who has no conveyance. He who has extra food should give the one who has no food.” Rasulullaah (sallallaahu alayhi wa sallam) continued mentioning in this way, different items; until we felt we have no right whatsoever in that which is extra.”

(d) Islam has made the ruler of the state responsible to ensure work and employment is always available.

A sahaabi from the *ansaar* came to ask help from Rasulullaah (sallallaahu alayhi wa sallam). Rasulullaah (sallallaahu alayhi wa sallam) enquired if he had anything at home. He affirmed that there was a mat, which they used as a cover at night, and a jug for water. He was asked to bring both items. When he returned, Rasulullaah (sallallaahu alayhi wa sallam) took the items from him and auctioned it for two *dirhams*. He was told to purchase food with one *dirham* and an axe with the other. After tying a string to the axe, Rasulullaah (sallallaahu alayhi wa sallam) gave it to him saying, “Go and cut wood and sell it. Do not return for fifteen days.” When he returned he had already earned ten *dirhams*. Rasulullaah (sallallaahu alayhi wa sallam) then said, “This is much better for you than having to come on the day of *Qiyaamah* with a spot of disgrace on your face.” [Sunan Abu Daawud]

(e) Islam has encouraged that gifts be given when a child is born, and that a stipend be set aside for the child, irrespective whether the father is rich or poor.

Abu 'Ubayd (rahimahullaah) has narrated in *Kitaabul- Amwaal* that Umar (radiyallaahu anhu) had stipulated one hundred *dirhams* for every newborn. This amount would increase, as the child would grow. Thereafter 'Uthmaan (radiyallaahu anhu) and 'Ali (radiyallaahu anhu) continued this practice.

History bears ample testimony that whoever complied to these standards found great peace and serenity in their societies. For example,

- Muhammed bin Ishaq (rahimahullaah) has narrated that many of the Muslims of Medina Munawwara would receive their sustenance having no idea whatsoever where their money was coming from. When the son of Husayn (rahimahullaah), Zaynul 'Abidin (rahimahullaah) passed away and their money stopped coming, then only did they realize who the sender was. The people then realized that the marks on his shoulders was due to the sacks he would carry, while delivering food to the orphans, widows, etc.
- Laith bin Sa'd (rahimahullaah)'s yearly income would be seventy thousand *dinaars*. He would give it all away in *sadaqah*. It is famous, that due to never ever keeping anything back, *zakaah* never became compulsory upon him. He once bought a house on auction. When his representative went to take possession of it, he found orphans asking him not to take away their home. When Laith (rahimahullaah) was informed of this he not only left them the house, but he also stipulated a daily income for them.
- The great *muhaddith*, 'Abdullaah bin Mubaarak (rahimahullaah) spent freely on the poor. He would give about one hundred thousand *dinaars* in *sadaqah* yearly. Once, on a journey for Hajj, they came across a dead bird. He ordered that it be disposed of. When he reached the area where they had dumped it, he found a young girl pulling it out. On being questioned, she replied that they had no food so carrion was *halaal* for them. 'Abdullaah bin Mubaarak (rahimahullaah) ordered that twenty *dinaars* be kept aside, so that with it they could reach Marw. He ordered the remaining nine hundred and eighty *dinaars* be given to the girl. That year, 'Abdullaah bin Mubaarak (rahimahullaah) did not perform Hajj, since he felt that aiding this destitute family constituted a greater reward.

I say this without any doubt, that if the Muslim governments and organizations truly wish to eliminate poverty, they can easily achieve it in a very short space of time. With a slight effort, they could ensure that not

a single poor person remains. Society will then become free of all those evils that are the result of poverty, and with our own eyes, we shall be able to witness the results of Islam's most beautiful system and code of life.



## ***HASAD (JEALOUSY) AND MALICE***

*Hasad* means to desire that the comforts and favors that the next person is enjoying be taken away. At times, one does not realize that jealousy is boiling in one's own household. Even if one does not see it, such measures should still be adopted to ensure it does not find any place in one's home.

### ***THE UNDERLYING CAUSES OF THIS ILLNESS***

- (1) Fear that one will lose the attention he would receive due to the coming baby
- (2) Praising one's child and taunting the other
- (3) To spoil and pamper one's child, and to shower him with more gifts than the others
- (4) To overlook the mischievousness of one child, while the slight errors of the other children are dealt with severely
- (5) Living in a high-class society where one is unable to provide one's children with those things that others enjoy

Islam has laid down golden principles, which will eliminate this disease from the root. From amongst these principles are:

- (1) Showing extra love and affection to all one's children

It should be remembered that many a time, the coming of a newborn brings jealousy. Measures should be taken a couple of months before the birth to ensure the others do not become jealous, for e.g. the bed of the bigger one should be separated and he should be sent to a nursery school. The elder child should be requested to assist with the needs of the newborn, e.g. bathing him, dressing him, feeding him, etc. He should be allowed to play with the newborn. When the mother has to breastfeed the newborn, the father should make himself available to play with the other child, so that he does not feel abandoned.

- (2) Displaying justice and equality between one's children

Rasulullaah (sallallaahu alayhi wa sallam) would become greatly displeased if anyone would show favoritism to one child.

### (3) Removing those causes which ultimately lead to jealousy

For example, even before the birth of the child, the parents should make it clear that their love for their present children is firmly embedded in their hearts and that love will not diminish in the least bit, even if another child has to come.

Derogatory names should not be used against one's children. This creates an inferiority complex and ends up resulting in jealousy. Parents should be very wary of doing anything that could lead to jealousy, for this is such a disease that has very far-reaching consequences. Rasulullaah (sallallaahu alayhi wa sallam) said:

(a) "Do not become jealous, for jealousy eats away good deeds just as fire burns sticks." *[Sunan Abu Daawud]*

(b) "People will enjoy ease and comfort as long as jealousy does not set in." *[Tabaraani]*

(c) Jealousy destroys Imaan just as honey is destroyed by aloe. *[Daylami]*

# ANGER

Anger is an expression or sudden burst of one's inner feelings. It begins from birth and remains until death. Since it is a natural trait, it cannot be deemed as bad, in it there is plenty of good.

## THE BENEFITS AND HARMS OF ANGER

Benefits: it is due to this feeling which burns in the heart that a Muslim stands up when the *din* of Allaah Ta'ala is attacked, when their honor is attacked or when their homes and families are attacked. Whenever anyone would come to Rasulullaah (sallallaahu alayhi wa sallam) to intercede on behalf of a person upon whom the *hadd* had to be carried out, the signs of anger would clearly become visible on his most blessed face.

In *Tabaraani*, the narration of Anas (radiyallaahu anhu) explains that Rasulullaah (sallallaahu alayhi wa sallam) never took revenge. However when any law of Allaah would be broken, he would be the first to stand up.

That type of anger has been criticized which is not controlled, and which is not properly directed. Such anger shatters unity and love. The virtue of swallowing one's anger has been clearly mentioned in the Noble Qur'aan and the ahaadith.

Ibn 'Umar (radiyallaahu anhu) asked Rasulullaah (sallallaahu alayhi wa sallam) regarding which action repels the anger of Allaah. Rasulullaah (sallallaahu alayhi wa sallam) replied, "Do not become angry!" [*Musnad Ahmad*]

Rasulullaah (sallallaahu alayhi wa sallam) also mentioned, "Whosoever controls himself whilst having full ability to vent his anger, will be called by Allaah in front of the entire creation on the day of *Qiyaamah* and will be given the opportunity to choose whichever *hur* (damsel of *jannah*) he desires." [*Sahih al-Bukhaari*]

Rasulullaah (sallallaahu alayhi wa sallam) once asked the Sahaabah, "Who is the best wrestler?" The Sahaabah (radiyallahu anhum) replied, "The one who can never be defeated." Rasulullaah (sallallaahu alayhi wa sallam) then said, "Rather, a true wrestler is he who controls himself at the time of anger."

Allaah Ta'ala says:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ  
الْمُحْسِنِينَ (آل عمران)

*‘Those who give in times of both ease and hardship, those who control their rage and pardon other people – Allaah loves good-doers.’*

An earnest effort should be made to ensure that anger never gets the better of one, or of one’s family. If the cause of anger is hunger, they should be well fed, and if it is sickness, then treatment should be sought, since for every sickness there is some cure. Rasulullaah (sallallaahu alayhi wa sallam) himself said:

لِكُلِّ دَاءٍ دَوَاءٌ فَإِذَا أُصَابَ الدَّوَاءُ بَرَأَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ (مسلم)

“For every sickness there is a cure. When the sickness meets its remedy, one becomes cured, provided Allaah desires that he be cured.”

If the cause of anger is due to one being taunted, the parent should avoid criticizing and finding faults with the child, rather he should give extra encouragement.

Pampering could also lead to this illness. In such cases, a moderate approach in expressing one’s love should be adopted.

## **WAYS TO SUPPRESS ONE’S ANGER**

Rasulullaah (sallallaahu alayhi wa sallam) has instructed:

(1) “When overcome by anger one should sit, if one still remains angry, he should then lie down.” [Musnad Ahmad]

(2) “Anger is from *shaytaan* who has been created from fire. Water extinguishes fire. Thus, when overtaken by anger, one should make wudhu.” [Sunan Abu Dawud]

(3) Two people came to Rasulullaah (sallallaahu alayhi wa sallam) swearing each other. The face of one was red with rage. Rasulullaah (sallallaahu alayhi wa sallam) said, “If he had recited: ‘*A’udhu Billaahi min Ash Shaytaan Ar Rajim*’ his anger would have subsided.”

## INDIFFERENCE AND A DON'T CARE ATTITUDE

Allaah Ta'ala commands:

وَلَا تَكُنْ مِنَ الْغَافِلِينَ (الاعراف)

*'Do not be one of the unaware.'*

Rasulullaah (sallallaahu alayhi wa sallam) himself sought protection from laziness and having an indifferent attitude. His du'a' was:

اللَّهُمَّ إِنِّي أَعُوذُكَ مِنَ الْكَسَلِ وَالْهَرَمِ

*"O Allaah! I seek your protection from laziness and old age."*

On another occasion, Rasulullaah (sallallaahu alayhi wa sallam) said:

لَا يَلْدَغُ الْمُؤْمِنُ مِنْ جِحْرٍ وَاحِدٍ مَرَّتَيْنِ

*"A believer is not bitten from the same hole twice."*

A believer should be wise and ponder before every decision. It will be overlooked if he errs once. If he however does not become wise and again makes the same mistake, it will stand as proof of his having an unconcerned attitude.

'Umar (radiyallaahu anhu) said, "I do not like to see good-for-nothings, who do not benefit their dunyaa, or their din."