

NURTURING CHILDREN



MAULANA
ABDUL SATTAR حفظه الله



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ. أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿﴾ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ
عَلَيْهَا مَلَكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿﴾﴾

سوره التحريم: ٦

صَدَقَ اللَّهُ الْعَظِيمُ.

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَبَارِكْ وَسَلِّمْ

The Address Of Allah ﷻ :

My honorable Muslim elders, Respected brothers and the pious mothers and sisters of the ummah, Following is the Address of Allah ﷻ in the Quran towards the Believers:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

“O you who believe, save yourself and your families from a fire.”

(سورة التحريم: ٦)

Fuel of the fire of hell is not wood like the fire of this world, Rather its fuel is human beings and stones, its intensity is also very severe as compared to that of this world.





“O you who believe” is a full of love expression that is used to address the believers in the Quran, by Allah ﷻ, but only the person who recognizes the Azmat (highness) of Allah ﷻ can taste the sweetness of this expression. Just like when a father or a mother lovingly call their son/daughter by saying “O My Daughter/Son”, So the daughter or son will only enjoy listening to this expression of address when they know the true emotions behind this way of address. In reality, “My dear son / daughter” is an expression that contains the essence of reality of the relation that exists between the father and son or mother and daughter, it points towards the love, affection and care that exists between these relations.

Similarly, Allah ﷻ is also using this expression of “O you who believe” to explain to us that that our relation with Allah ﷻ is a relation based on Eeman, when we believe in Allah ﷻ our relation with Allah ﷻ is developed on the basis of that Eeman. On the bases of this relation Allah ﷻ says, “O you who believe, O you who love me, I love you”.

Following Deen Individually Is Not Enough:

Now what Allah ﷻ is about to instruct us contains His love and mercy towards us, and He only tells us because it has khair (good) in it for us. On the basis of our relation





that we have with Him, Allah ﷻ says:

قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

"Save yourself and your families from a fire."

(سورة التحريم: ٦)

Meaning that following deen (religion) individually is not enough. For instance, a father prays namaz, goes to hajj, gives zakat and sadaqah but he does not know what his children are up to. He follows one direction and his children are following the opposite direction. One follows east the other follows west. Allah ﷻ instructs us that it is obligatory on you to take care of what direction you are following and at the same time you also are responsible to take care of the direction that your family are following.

Factors That Are A Cause Of Distress For Parents :

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾ As per divine orders we have to save both ourselves and our children from the fire of hell. So nurturing children is obligatory upon parents.

In today's age a father is more concerned about building the career of his son and daughter. He uses different means to achieve their career goals, sends his children to so many places and educates them but he does not think whether the Eeman of the child is save or not, he becomes a servant of Allah ﷻ or not ? He does not even





think that the outcome of the education that his children are receiving can be such that they will leave their parents in old homes when they grow old. The secular education that parents invest so much in, nurtures the children in such a way that when their parents grow old they start thinking that when will my aged parents pass away ? When can I admit them in old homes?

When children are not educated about the azmat (high status) of parents and the respect of adults and grownups then they will never learn to respect elders. Their temperament will be shaped in the way they are educated , their emotions will be built up in the same way. Then, in order to fulfill their carnal desires they might end up doing things that their parents will regret. This outcome is expected because of the kind of education that the child receives. In secular education the children are taught that it is their right to fulfill their desires, whoever does not let you fulfill your desires is your biggest enemy. When children end up doing something to fulfill their desires then there parents are found crying and lamenting that our children have humiliated us in front of the whole community, but they don't think initially that in what career are they investing, what education are they providing their kids , what kind of an environment are they giving to their kids , where are they sending their kids.





How Prophet Muhammad ﷺ Would Stress On The Tarbiyah:

Prophet Muhammad ﷺ stressed a lot on the tarbiyah (upbringing) of children. Hazrat Umar bin al-Khattab was a Sahabi. He used to say that from an early age he came under the guidance of Prophet Muhammad ﷺ because his father passed away. His mother got married to Prophet Muhammad ﷺ and therefore Prophet Muhammad ﷺ would do his tarbiyah. Once he was sitting down on the dastarkhwan (mat) to have his meal, Prophet Muhammad ﷺ was also seated, so he was eating from different sides of the plate, so on seeing this Prophet Muhammad ﷺ grabbed his hand and said:

"يَا غُلَامُ! سَمِّ اللَّهَ، كُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلَيْكَ"

(صحيح البخاري، باب التسمية على الطعام)

"O boy take Allah ﷻ name before eating (Say Bismillah), eat with your right hand and eat from what is in front of you".

This might seem ordinary to us. We usually think that children are small, they are not sensible yet so let them do whatever they are doing. It's true that children are not sensible but we are sensible. We have to shape their habits from the beginning.

Hazrat Hassan was Hazrat Muhammad ﷺ's beloved grandson, such was his love for Him that when Hazrat





Hassan رضي الله عنه would enter the masjid , Hazrat Muhammad صلى الله عليه وسلم would step down from the Mimbar(elevated place where Imam gives khutbah) and would take him in his arms, sometimes Hazrat Hassan رضي الله عنه would even sit on the shoulders of the Prophet صلى الله عليه وسلم while He was praying. He loved Hazrat Hassan رضي الله عنه so dearly, however, one day Hazrat Hassan رضي الله عنه ate a date that was given in sadqah (charity) so Hazrat Muhammad صلى الله عليه وسلم ordered him to throw it from his mouth:

"إِزْمِ بِهَا"

(صحيح بخاري، باب ما يذكر في الصدقه للنبي صلى الله عليه وسلم)

(He ordered to spit it out because it was given with the intention of sadqah and the Prophets صلى الله عليه وسلم family can not from that which is given as charity)

Despite the fact that Hazrat Hassan رضي الله عنه was an innocent child and the Prophet صلى الله عليه وسلم loved him a lot but still the Prophet صلى الله عليه وسلم was responsible for giving him tarbiyyah. He صلى الله عليه وسلم said:

"No son, you cannot eat this date because it is given in charity."

Even though Hazrat Hassan رضي الله عنه had taken it inside his mouth but still Hazrat Muhammad صلى الله عليه وسلم asked him to take it out. Although Hazrat Hassan رضي الله عنه was not a mukallaf (someone who can be held responsible) but the Prophet صلى الله عليه وسلم was teaching His ummah the standard on which the tarbiyyah and upbringing of children should be done.





Who Should Be Held Responsible ? Who Should Be Spared ?

Usually parents say that we explained a lot to our child but Maulvi Sahab he does not understand, the circumstances are like this, his friends are like this, the society is like this and so therefore he does not listen to us. Allah ﷻ says that this excuse would only be accepted if you had been following this:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe, save yourself and your families from a fire.”

(سورة التحريم:٦)

See, if your child is not sensible and he is going towards fire then will you just remain seated at your place and just call out “ no son, don't go near the fire, you will burn yourself, you will hurt yourself , or you will die” No . Rather if you remain seated at your place while your child is going in the fire then you will be a fool. Everyone will call such a father who just verbally calls out his son to stay away from fire rather than getting up and stopping him, a big fool. But if a father is sensible enough and wants the best for his son then he will try his best to take his son away from fire , completely. As long as he does not distance his son from the fire he will not be at peace . If he is eating he will not feel hungry anymore, if he is drinking water he will not feel thirsty anymore , if he was in bed he will





not feel sleepy anymore ,until he takes his son to a place where there is no danger of fire.

So Allah ﷻ tells us that the sins of this world are the fire of hell, if your child is spending his life sinfully, then just verbally stopping him is not enough, this excuse will not be accepted that I said him multiple times to stop doing sins. To stop him from sins you will have to strive very hard, just like you strive hard to save your child from the fire of the world. However if you tried very hard and took all possible measures still the child does not listen then you will not be held responsible.

One Misunderstanding:

Sometimes people say that the son of Hazrat Nuh ﷺ was also disobedient. But we should keep in mind, that for hundreds of years Hazrat Nuh ﷺ worked on him, he tried all possible means to bring him to the right path but he did not listen, therefore, Hazrat Nuh ﷺ will not be responsible for him and His excuse will be accepted.

We will also have to try a lot, we should use all our means and still if the child remains disobedient then we will not be held responsible . However if the father just remained concerned about his own namaz , his own zakat and sadqah, about his own life and he did not do anything about the child then he will not be spared.





These days the fathers say, “The future of my child is very bright” , when they are asked how is that so, they reply, “ he works in this reputable bank and earns this much money” but when they are asked about the condition of Deen of their child, they say , “Yes he has strayed away a little from the path of deen”, for them straying away a little from deen , is not a big deal.”He does not pray namaz only” meaning leaving namaz is not a big deal for them.

Save Their Eeman (faith) Instead Of Their Future :

Hazrat Mufti shafi sahab رحمته الله has narrated that once their was a man and his ruh (soul) had been taken out of his body. However the people around him thought that he is still alive. So they called the doctor. The doctor checked him and said that everything is still fine , his eyes ,tongue and brain are all right but only his ruh had been taken out. So when we say that the ruh had been take out , it implies that nothing has remained inside. Similarly, if the ruh of Eeman is taken out of a child then that means that nothing remains inside him. Therefore Allah ﷻ orders us: ﴿فُؤَا أَنفُسِكُمْ وَأَهْلِيكُمْ نَارًا﴾ that if you are a well wisher of your children then you should be saving them from disobeying Allah ﷻ (which is actually the fire of hell).





Sins In Reality Are Fire:

Allah ﷻ says in he Quran:

﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا﴾

“Surely, those who unjustly devour the property of the orphans do nothing but devour fire into the bellies.”

(سورة النساء: ١٠)

What does this mean ? In this verse of the Quran, Allah ﷻ has given us an analogy that sins in reality are the fire of this world, just like if a room is filled with gas then just lighting a matchstick can ignite the fire, in the same way, all the sins that we are committing by disobeying Allah ﷻ will turn into fire as soon as the matchstick is lighted (when the trumpet will be blown). Therefore, Allah ﷻ is telling us to save our children from this fire.

Use Words That Affect :

The Prophets ﷺ would spend their lives in the same way and they would do the upbringing of their children on the same standard. Allah ﷻ says about Hazrat Ismail ﷺ in the Quran that he would order his children to pray namaz, he would preach them to pray namaz.

﴿وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا﴾

“He(Hazrat Ismael ﷺ used to in enjoin SALAH and





ZAKAH upon his family, and was favourite to his Lord.”

(سورة مريم: ٥٥)

And he used to enjoin on his people prayer and zakah and was to his Lord pleasing. Allah ﷻ says in the Quran:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا﴾

“Bid your family to perform Salah. And adhere to it yourself.”

(سوره طه: ١٣٢)

Here Allah ﷻ tells a principal regarding ﴿وَأَصْطَبِرْ عَلَيْهَا﴾ Allah ﷻ explains to us that if we want our son to become regular in namaz then we should become a better namazi than him, if we want our child to become truthful then we should become more truthful than him, if we want our child to be obedient to Allah ﷻ than we should obey Allah ﷻ more than him, if we want our child to be ba ikhlaaq (have good manners) then we should become more ba ikhlaaq than him, if we want our child to obey us then we should become more obedient to our parents. If we are preaching our child to pray namaz then first we should become steadfast in praying ourselves. Only then our words will have affect. So Allah ﷻ has in this way taught us the way for the upbringing of our children.

Three Principles Of Raising Children:

The ulema (scholars) have laid down three principles





regarding the upbringing of children.

1. Firstly, from the very beginning we should make our children habitual of truthfulness. When they become truthful they will in turn be save from many sins. When the child will be habitual of speaking truth, he would know the importance of truth and would have hatred for lying in his heart, then in turn, the child would become safe from many sins. Whenever he would be about to commit a sin in private , his mind will remind him that later he would have to speak the truth in front of his father and mother, then he will refrain from committing that sin. If God forbid he becomes habitual of lying from a young age, then he would think that my mother and father are not watching me, I can do whatever I want and later I can lie in front of my parents. So inculcating the habit of speaking truth can save the child from a lot of sins.
2. Secondly we should inculcate the habit of praying namaz. Prophet Muhammad ﷺ has commanded us to preach namaz to children when they turn 7 , to punish them if they don't pray when they turn 10 years old. (سُبْحَانَ اللَّهِ) Why has Allah ﷻ commanded so? This is done so that the child does not become baaligh(mature) without developing the habit of praying. If the child does not pray after reaching the age of maturity then his relation with Islam will become weak and will break. Therefore, from the very





start he should be made habitual of praying and when he reaches the age of maturity namaz should become part of him. Although he will not be held accountable at the age of 10, he will be accountable after reaching maturity but still because of the importance of namaz he should be constantly preached about it.

3. Thirdly take your children in the company of the righteous and the scholars and ask your children to serve them. When the child will develop azmat(highness) and importance of the people of deen then surely he will develop the azmat and importance of deen as well. He will develop an interest in deen as well. Previously, Muslims would take care of this thing but now a days we can see that this practice is not being widely followed.

The Story Of Imam Shafi رحمته الله:

Once the daughters of Hazrat Imam shafi رحمته الله said to him that a lot of days have passed without us getting a chance to serve someone righteous(no one had visited their place for some time and his daughters stayed at home so they did not get the chance to serve someone), so Imam shafi after thinking , suggested that he would invite one of his students for dinner at home (he selected Hazrat Imam Ahmad bin hanbal رحمته الله. so Hazrat Imam shafi رحمته الله told his daughters about the righteousness of





Hazrat Ahmad bin hanbal رحمته الله.

Now when Hazrat Ahmad bin hanbal رحمته الله arrived at their place, the daughters of Imam shafi رحمته الله prepared food for him, while cooking they constantly praised and remembered Allah ﷻ because they were very happy that someone righteous is coming to their place. They also arranged the place where he would sleep, Along with that they put some water . After isha , at night ,Hazrat Ahmad رحمته الله was given food which he ate completely. Now when the utensils were returned, the daughters were very surprised that he had eaten all the food, because they had this concept in mind that the righteous people eat less at night as they have to stand for prayer at night and worship Allah ﷻ , but they remained silent . Now at the time of prayer both the men left home to pray namaz, so the daughters went inside to re fill the water. When they entered the room they saw that he had not used the water at all. So they felt very strange , according to their father this was a very pious and righteous man and he had not even got up to pray tahajjud.

(سُبْحَانَ اللَّهِ)These girls were raised in a very pious environment and this thought was instilled in their mind that Muslims ask Allah ﷻ at night. They also knew that pious men get up at the last third of night to pray to Allah ﷻ and they do not sleep heedlessly. So when their father returned from the masjid they asked him that what kind of a righteous student he is? He ate all the food





and did not even get up for tahajjud as the water was untouched.

Imam shafi رحمته الله felt very strange but still he went to his student and narrated the whole incident to him and asked him that how has he changed so much that he did not performed these acts? So Imam Ahmad رحمته الله replied that I did not want to tell but since you are asking so I shall tell you. The truth is that when the food came to me I felt as if some anwaraat (light) was rising from it and going towards the skies, so I thought that I should eat all of it because I did not know if I was ever going to have such a blessed meal again in my life. Your daughters had made it with such purity that I ate all of it. Now about the water that they had put for wuzu , it had remained as it is because the food was so blessed that after eating it throughout the night I worshiped Allah ﷻ and derived principles of fiqh from the verses of the Quran, therefore I did not felt the need to perform another wuzu.

So my honorable brothers, this was how daughters were raised at that time.

Pious Children Are A Sadqah e Jariah For Parents:

So my friends this is also our responsibility. When Allah ﷻ has blessed us with children we should take care of them. As per the saying of Prophet Muhammad ﷺ , there





are three things that continue to benefit a human even after his death. Firstly it is the ilm (knowledge) that he had taught to his student , in which he had perfected him and made him a teacher. Now as long as he himself benefits from that knowledge and continues to spread it , that person will get its reward. Secondly it can be any good and beneficial deed that he has done as sadqa e jariah , for that he will also get the reward. Thirdly, he will get reward for all the good deeds that his children do, because he had done their tarbiyah . Now this is such an immense blessing of Allah ﷻ that as long as the children of a person are alive and are performing good deeds their parents are receiving reward for it as well.

The Fikr (concern) Of The Eeman Of Children:

So my friends, in order to build make temporary life of children successful, do not ruin their Aakhirah(afterlife) and also do not deprive your own self from this blessing. It is okay if you are giving your child worldly education but we should be concerned more about their faith and religion and this should be our priority.

The Story Of Hazrat Yaqoob ﷺ:

When Hazrat Yaqoob ﷺ was departing from this world, he gathered all his nieces, grandsons, and children and





asked them that who will you worship after I leave this world?

This incident is narrated in the Quran :

﴿أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالِاهُ أَبَاكَ إِبرَاهِيمَ وَاسْمَعِيلَ وَاسْحَقَ إِلَهًا وَاحِدًا﴾

“Is it that you were present when death approached Ya’qub عليه السلام, When he said to his sons: “What will you worship after me”? They said, We will worship your God and the God of your father’s, Ibrahim عليه السلام, Ismail (Ishmael) عليه السلام and Ishaq (Isaac) عليه السلام, the one God.”

(سورة البقرة: ۱۳۳)

Even though this household was so guided and from generations there were Prophets عليه السلام in it, such that the father was a Prophet, grand father was a Prophet , the great grand father was also a Prophet but still when the father was about to leave this world he was worried about his children, that what will become of their Eeman after I have left ? What will become of their religion and Islamic life? Therefore Hazrat Yaqoob عليه السلام gathered all his children and told them that it was bothering him a lot that what religion will you people adopt after I have left this world? Will you remain steadfast on the deen of Allah ﷻ or will you follow some other religion? I will not be at peace until I receive the answer for this question. So his children replied that you do not need to worry we have heard and seen your life and the lives of our pious





ancestors and we will follow the deen that you have followed.

Now why is Allah ﷻ telling us this incident? So that me and you can realize that a pious and wise father is concerned about his children in this way, even at the time of his death what bothers him is the Eeman of his children, even in his last breaths the only thing that he is worried about is that what will become of my children's deen and Eeman after I have left.

The Advise Of Hazrat Luqman (Hakem) To His Son:

Quran e Kareem narrates the incident of Hazrat Luqman when he is when he is telling words of tarbiyah and wisdom to his son,

يُبَيِّنُ إِنَّمَا إِنَّ تَكُ مَثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ حَبِيرٌ ﴿١٦﴾

(Luqman went on saying to his son,) “My dear son, in fact, if there be anything to the measure of a grain of Rye, and it be (hidden) in a rock or in the heavens or in the earth, Allah will bring it forth. Surely, Allah is All-Fine, All-Aware.”

(سوره لقمان: ١٦)

Hazrat Luqman is advising his son that o my son , do not spend a life of ghaflah (heedlessness), there is someone





over you who is watching you all the time, never become heedless or unconcerned of that zaat(Being). He is watchful over you in any and every state.

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ﴾

“He is with you wherever you are.”

(سورة الحديد)

If there are two people at a place, He is the third, if there are three people then He is the fourth, if there are four people He is the fifth, if there are five people then He is sixth, it does not matter whether the people are few or more, Allah ﷻ is always present with every one, all the time. Allah ﷻ says in the Quran:

﴿ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا
أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ ﴾

“No secret consultation takes place between three, but He is fourth of them, nor between five, but He is sixth of them, nor between fewer than that or more. But He is with them.”

(سورة المجادلة: ٧)

And whatever a human does and then hides it , Allah ﷻ is aware of every minute detail. Allah ﷻ says:

﴿ قُلْ إِنْ تَخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمَهُ اللَّهُ ﴾

Say: “Whether you conceal what is in your hearts or





reveal it, Allah ﷻ will know it.”

(سورة آل عمران: ٢٩)

Allah ﷻ is aware of all the things that we make apparent and also the things that we hide from everyone. He knows the secrets that we hide in our chests and He also knows all the planning that we are doing in our hearts and all the ideas that we are building in our mind, all the thoughts that we are lost in and everything that we are thinking. He is Allah ﷻ He knows what enters the earth and what comes out of it, what is in the atmosphere, what enters the earth from the atmosphere. He ﷻ is aware of all the things. We are spending our lives under his supervision. Allah ﷻ says in the Quran:

يُنْعَىٰ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمٰوٰتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۗ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

(Luqman went on saying to his son,) “My dear son, in fact, if there be anything to the measure of a grain of Rye, and it be (hidden) in a rock or in the heavens or in the earth, Allah ﷻ will bring it forth. Surely, Allah ﷻ is All-Fine, All-Aware.”

(سوره لقمان: ١٦)

O my son, it doesn't matter whether you disobey Allah ﷻ in the seas , or behind the mountains,, in desert or in some dark corner , where ever you will commit a





sin, Allah ﷻ will bring it in front of you , He is all aware of everything, He is all aware of every minute detail. So this is how a father is teaching his son to never be heedless and ghafil of the presence of Allah ﷻ.

The Left Out Sunnah, Tehneek:

So my friends, the upbringing of children is obligatory upon parents and in the past parents would make sure that they raise their children in such a way that no sunnah (Practice) of the Prophet Muhammad ﷺ is left behind. “Tehneek” is also a sunnah of the Prophet Muhammad ﷺ, which is regarding the first thing that is given in the mouth of the child after he is born. This sunnah now a days is completely forgotten . In the past , women were fearful that what if baby is born and there is no pious elder nearby to give tehneek to the child, in order to avoid such a situation they would arrange tehneek months before the birth of the child, so that as soon as the child is born he/she is given the saliva of someone pious.

The sahaba ﷺ would bring their new born to the Holy Prophet so that Prophet ﷺ saw could give tehneek to the child with His own mubarak(blessed) hands, then they would ask Prophet ﷺ to name the child , so that it becomes mubarik. The Prophet ﷺ himself has taught us that we should say “Allah o Akbar” in both the ears of the child, all these acts – the calling out of azaan and iqamat





in the ears of the child, the giving of tehnekk by someone pious, to get the child named by someone pious- implies that the tarbiyah begins from this age.

The Outcome Of Halaal:

There was a wali (pious person) in kabul whose name was Dost Muhammad, his son was the commanding officer of the army, so once he was given the news that his son has ran away from the battle field. He went to his wife and told her about this news, but she refused to believe this news. Dost Muhammad said that this news has reached him from reliable sources, but still she did not believe him. After a few days, news reached them that their son had not fled from the battle field, now she said that this news is right. So Dost Muhammad asked her, that you did not believe the first news so why are you believing this news ? So she said that this was a secret between me and Allah ﷻ , when I was expecting I did not consume a single morsel that came from doubtful sources and consuming haram was out of question. After his birth , I would perform ablution(wuzu) before feeding him, therefore I was confident that Allah ﷻ would bless my son with bravery and with traits of eeman(faith) and would not deprive him of these traits.

This was how Muslims would view their children as a nemat(blessing) of Allah ﷻ , for them their children





were a source of sadqa e jariah for them. Therefore when the mothers would hold their children they would recite,

"حَسْبِي رَبِّي جَلَّ اللَّهُ مَا فِي قَلْبِي غَيْرُ اللَّهِ نُورُ مُحَمَّدٍ صَلَّى اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ"

They would say " (حَسْبِي رَبِّي جَلَّ اللَّهُ) in the ears of the child, which means that Allah ﷻ is sufficient for us, this is such a beautiful and meaningful sentence.. that inculcates in the mind of the child the concept that Allah ﷻ is sufficient for me , from the very beginning. When this becomes the point of view of the child, then he will never become dependent on anyone. **Allah is sufficient for me.** Therefore these sentences should be carved in the hearts and minds of the children,

﴿مَا فِي قَلْبِي غَيْرُ اللَّهِ لَا مَعْبُودَ إِلَّا اللَّهُ لَا مَحْبُوبَ إِلَّا اللَّهُ لَا مَقْصُودَ إِلَّا اللَّهُ لَا مَطْلُوبَ إِلَّا اللَّهُ لَا مَحْمُودَ إِلَّا اللَّهُ﴾

‘There is no one in my heart except Allah. My God is Allah. The purpose of my life is Allah. My praise is for Allah. My Everything is Allah.’

This concept was fed in the minds of the children.

﴿نُورُ مُحَمَّدٍ صَلَّى اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ﴾

The best guidance in the world are the blessed teachings of the Prophet Muhammad ﷺ there is no one who can fulfill our calls (duas), nobody can mend our affairs, no one can ease our sufferings, only Allah ﷻ





is the being that can do everything.

﴿لَا إِلَهَ إِلَّا اللَّهُ﴾

Disobedient Children Can Be A Source Of Punishment For The Parents :

My friends, the outcome of the standard on which the parents did tarbiyah of their children was such that these children not only became the coolness of their parent's eyes in this world, but they also became a source of sadqa e jariah for their parent's after life, but we all can see what is happening today. Therefore, Prophet Muhammad ﷺ said that when parents disobey Allah ﷻ for the sake of their children then Allah ﷻ would make these children a test for the parents. So for the sake of whom , Allah ﷻ was disobeyed, they will be inflicted on you.

Today, our children have become a trial for us, they are a source of difficulty and sadness for us because for the sake of building their career and worldly life we have plunged them in non islamic environment . We did not think that we had to make them a slave of Allah ﷻ , we were responsible of teaching them the way to recite Quran , we had to check whether they were offering namaz in the right way or not. When the father of such children passes away, then they will not recite anything for their father, they cannot recite anything because we had not taught them anything in the first place, we admitted them from the very beginning in such schools where lessons were





given regarding cats and dogs, we sent them in such nurseries where lessons of cats and dogs are taught. If from the very beginning, we had introduced them to Allah ﷻ and the sayings of the Prophet Muhammad ﷺ then today they would not only have become a slave of Allah ﷻ but also they would have become sincere to us as well. If , despite getting the opportunity we don't do so then the children will not become slave of Allah ﷻ and would also be in sincere to us, but rather , they would grab and pull our collars on the day of judgement and say,

رَبَّنَا إِنَّا أَطَعْنَا سَادَتَنَا وَكُبْرَاءَنَا فَأَضَلُّونَا السَّبِيلَ ۗ رَبَّنَا آتِهِمْ ضِعْفَيْنِ
مِنَ الْعَذَابِ ۗ

“Our Lord, we obeyed chiefs and our elders, and they made us to go astray from the path. Our Lord, give them twice the punishment.”

(سورة الاحزاب: ٦٧)

O Our lord! our elders have deviated us from the right path, they gave us such an unsuitable and in appropriate environment , they made business for us from un lawful resources. We have followed our elders . O Allah ﷻ we know that we are deserving of your punishment but since our parents Have not guided us about the right path so you should inflict double punishment on them.

The same children for whose sake we endured so many difficulties and hardships in this world,, for the sake of





making their clothes ,setting their business for taking care of their health, but if we do not worry about saving their faith (eeman) then on the day of judgment the same children will become a witness against us.

Children Are A Blessing Of Allah ﷻ :

My friends, children are a great blessing of Allah ﷻ In the Quran , Allah ﷻ mentions the dua(supplication) of his beloved servants:

﴿رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾

“And make us heads of the God-fearing.”

“Our Lord give us from our spouses and our children, comfort of eyes.And make us heads of the God-fearing.”

(سورة الفرقان)

O Allah ﷻ ! Make our spouses and children a source of coolness of our eyes , and not only make us pious but make us a leader of the pious. Make us such that others become pious just by looking at our character, people mend their lives just by seeing the example of our healthy lives.

So this should be the call of parents, their supplication and their biggest concern that their children should become pious and righteous. Today, unfortunately a





father changes his own life style , prays namaz in the first row ,follows religion but he is not concerned about the direction that his children are following , he does not know what his children are running after. So my friends, on the day of judgement these children can become a source of punishment for us. Therefore, in order to save ourselves from this punishment we should be concerned of ways of doing their right tarbiyyah.

May Allah ﷻ give is the opportunity to not just say but also practice these teachings.

واخر دعوانا ان الحمد لله رب العالمين.





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