

Education of children and bases of their formation

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allaah, the Most Merciful, the Bestower of Mercy

All praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon whom Allaah sent as a mercy to the Worlds, upon his Family, his Companions and his Brothers till the Day of Resurrection.

The Islaamic education is based on the realisation of the balance between the spiritual and the material side

The Islamic education is based on the realisation of the balance between the spiritual and the material side, considering that it is built on these two component realities of man. His life is organised according to these foundations. Man, therefore, is not only material to be endless on earth or be passionate for the life of this world and give oneself up to pleasures excess. However, he has himself his own large and deep spiritual world. Starting from this point, the Islaamic education stands out from other educative systems in the preparation of man not only for the life of this world, but also for the eternal life of the hereafter.

The child is the centre of the educative process

In fact, since the child is the centre of the educative process, it is imperative that his life and mind be built according to the elaborated form and with the different knowledge and concepts that he acquires and which are inculcated. Thus, he can have control over his mind and thoughts so that he would not have any other theoretical conception in life except the one wanted for him to use in his observations and experiences according to what he learnt or exercised himself to and what he was taught.

The foundations of the child's personality traits are built during childhood. That is to say, once at the age of discretion. Hence, the education's task is to form, adapt, and prepare him to face life. Nourishing and taking care of him in order to accomplish his physical growth. As for the spiritual one, it is to provide him with what purifies and elevates him. Supplying him with all kinds of sciences and knowledge will assure his intellectual development, since a safe mind depends on a safe growth, and accustoming him to do good and forbidding him evil in accordance with Allaah's عَزَّ وَجَلَّ method and education, because the child's uprightness depends on the safety of his mind, and his own deviation depends on the corruption of his mind. The safety and the corruption of the mind are related to the manner he is directed, especially during childhood and on the process of the preparatory stage.

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The bases of the child's education

Consequently, his educative preparation is based on foundations: the one that stands the first consists of educating the child at the level of creed and training him to the knowledge of his Creator and having confidence in Him. Because, it is this faith that pushes him to the good and removes him from the evil, it is the faith that guides the behaviour and controls it. The link of faith with the deeds is of a very close relation, because Allaah عزَّ وجلَّ made of the deeds a real criterion of the sincerity of faith, and rebuked those who remove faith from the deeds, Allaah عزَّ وجلَّ says:

يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ فِي قُلُوبِهِمْ

[They say with their mouths what is not in their hearts]¹,

also:

كَبُرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ

[It is most hateful to Allaah that you should say that which you do not do]²

In fact, the true faith is the one that emanates good behaviour, which produces good actions and from which emerges good morality. The Noble Qur'aan is full of verses that link the faith with the good deeds. Thus, the education's task is to join between creed and the deeds with taking into consideration the fact that the deeds reflect, show, and provide evidence of the faith. The priority in the preparation of the child, therefore, is to teach him the meanings of the correct faith and its elevated aims, make him understand its truths and the eternal happiness it brings to him, but a teaching done by knowledge and perception of truth in order to realise Allaah's saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

[O you who believe! Save yourselves and your families from a fire]³

The child is involved in this verse since he is a part of his parents; they should teach him the licit and the illicit and protect him from transgressions, from sins, in addition to other rulings. One of the scholars said: "It is our duty to teach our children and our families the religion and the good, and all that is necessary as a matter of a good education"⁴.

Also, among the pillars of the child's education and formation: teaching him the meanings of good and evil in the life of this world, from where he is obliged to prepare himself by working for his own happiness and give up what will bring him misfortune. This is by directing his natural dispositions to appeal to Allaah, to know Him, have trust in Him and have quietness in Him; he should not lower himself except to Allaah, he fears only Him and

¹ Soorah Aale `Imraan [3:167]

² Soorah as-Saf [61:3]

³ Soorah at-Tahreem [66:6]

⁴ "Tafseer Al-Qurtubee" (18/195-196).

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his heart is linked only to Him. Because, it is at this point that consists the Muslim feeling of pride, as he is in contact with the Strong and the Almighty. His personality is distinguished by this religious pride requested in accordance with the Word of Allaah عزَّ وجلَّ:

وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ

[And to Allaah belongs the might and to His Apostle and to the believers]⁵

These qualities stand out according to their opposites such as: abasement, submission, or adulation to anyone among the creation. Starting from this point, it is a duty to preserve and to keep the nature safe which the sons of Aadam swore in to Allaah عزَّ وجلَّ. He took from them the pact to worship Him exclusively alone and not ascribing any associate to Him and took upon Himself to assure their subsistence. Allaah عزَّ وجلَّ says about this matter:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ. أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

[And when your Lord brought forth from the children of Aadam, from their backs, their descendants, and made them bear witness against their own souls: Am I not your Lord? They said: Yes! we bear witness. Lest you should say on the day of resurrection: Surely we were heedless of this]⁶

Allaah عزَّ وجلَّ says in a Qudsee⁷ hadeeth: "I have created all my servants as one having a natural inclination to the worship of Allaah but it is Satan who turns them away from the right religion. He makes unlawful that which has been declared lawful for them and he commands them to ascribe partnership to Me"⁸. Moreover, it is advisable to push the natural energies, like instincts and passions - supplied to the child by Allaah عزَّ وجلَّ - towards the good and to the orientation he is created for, in order to be elevated and be pride with, and so that he can avoid becoming attached to this vain and ephemeral world, and giving oneself up to carnal pleasures or answering the call of Satan. The Prophet عزَّ وجلَّ said: "Satan has some hold over the son of Aadam and the angel has some hold over the son of Aadam. As for the hold of Satan, it is reminding him of evil and disbelieving the truth. As for the hold of the angel, it is reminding him of goodness and believing the truth. Whoever finds the latter, let him know that it is from Allaah, so let him praise Allaah. Whoever finds the former, let him seek refuge with Allaah from the accursed Satan". Then, he recited:

الشَّيْطَانُ يَعِدُّكُمْ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

[Satan threatens you with poverty and enjoins you to be niggardly]^{9 10}

⁵ Soorah al- Munaafiqoon [63:8]

⁶ Soorah al-A'raaf [7:172]

⁷ Qudsee hadeeth: a divine hadeeth (in which Allaah speaks to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

⁸ Reported by Muslim, chapter of "Paradise: The description of its blessings and intimates" (hadeeth 7386), by Ahmed (hadeeth17947) from the hadeeth of `Iyaadh Ibn Himaar Al-Mujaashi رَضِيَ اللهُ عَنْهُ.

⁹ Soorah al-Baqaraah [2:268]

¹⁰ Reported by At-Tirmidhee, chapter of "The interpretation of the Qur'aan" (hadeeth 3256), from the hadeeth of `Abdullaah Ibn Mas'ood رَضِيَ اللهُ عَنْهُ. This hadeeth is judged authentic by Al-Albaanee in "Saheeh At-Tirmidhee" (hadeeth

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Education is a means of rehabilitating and directing to the sound human nature whoever moved away from it. Thus, it is according to the mission of education and the accomplishment of its duty that one is rewarded in the hereafter, Allaah عزَّ وجلَّ says:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ. فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ

[And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires, Then surely the garden that is the abode]¹¹

The duties regarding the formation of the child and the means to build his personality

Moreover, among the duties in the formation of the child and the methods of building his personality: Providing the good example and the righteous model by which he can guide himself during his first period of intellectual, psychological and moral growth. This is what stimulates his knowledge and receives it through imitation and pursuit. The parents are coming at the first degree among the closest people to him; they are his first element as a model and an example. In fact, parents are of a great influence on the child at the level of faith and religion as far as to divert him from the pure nature in which Allaah has created him, and from what he has to know about Islaam and the love of it. Thus, they are the cause of his goodness or his badness, his uprightness or his corruption, because usually, the child believes on his parents' behaviour and conduct. Therefore, if the parents' behaviour is in conformity with the revelation, the child gets influenced and imitates the picture they represent. For that reason, this becomes one of the factors of the formation of his Islaamic personality notions.

The poet said:

The child grows, like all of us,

*On what his father accustomed him to*¹².

Since the good is original in the born, the evil is adventitious and his availability to the good is perfect. The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: "Every child is born with a true faith of Islaam (i.e. to worship none but Allaah alone) but his parents convert him to Judaism, Christianity or Zoroastrianism, as an animal delivers a perfect baby animal. Do you find it mutilated?". Then Aboo Hurayrah recited the holy verse:

فَطَرَتِ اللهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللهِ

[The pure nature (true faith of Islaam) (i.e. worshipping none but Allaah) made by Allaah in which He has made men; there is no altering of Allaah's creation]^{13, 14}

2988), in "Al-Mishkaat" (74) / the second recension, in "Hidayat Ar-Ruwaat" (70), in "Mawaarid Ad-Dham'aan" (38), and in "An-Nasseeha" (34).

¹¹ Soorah an-Naazi'aat [79:40-41]

¹² From the collection of poems of Aboo Al-'Alaa' Al-Ma'ri in the poem he entitled: "Qad Ikhtalat Al-Anaam Bi Ghayri Shak"

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This Hadeeth shows that people were born with a pure nature and on full availability to the good and to the goodness; in accordance with the perfect Allaah's creation and that the defect comes only from man's deeds. So, the duty is to remove from the child what may corrupt him, from what may desolate his mentality and his nature to not be a victim of deviation, delusion and a bad morality influence. From this point derives the great responsibility of the parents if they are deficient towards the child in teaching the meanings of the religion and its precepts and if they fail in his intellectual and spiritual education and deliver him over to the effect of deviated ideas or be a prey to a society where it is spread Jewish, Christian and Zoroastrian doctrines and other impious and doctrines of delusion. This may happen due to the parents' failure in bringing up their child and the fact that they are heedless to guide and correct him. Undoubtedly, this is one of the major factors that lead to the perdition of the child, the depravation of his morals and the corruption of his personality. Accordingly, the child will be brought up like an orphan and lead a vagabond life, which induces him to corruption and criminality.

May Allaah be merciful with the one who said:

***The orphan is not he whose parents departed
This life and left him behind humiliated
The orphan is the one who has a neglecting
Mother or a father who is disregarding¹⁵***

The situation of the son worsens and his end will be threatened with deviation if his parents lead a life of sins and libertinism, or they follow the way of temptation and depravation. In this case, they have not the disposition to bring him up and reform him since they need to reform their very behaviour. Consequently, their son will be more and more deviated and will be gradually led to sins and criminality, as it is said: "***When the shadow will be straight if the stick is curved?!"***".

How excellent man is the one who said the following poems:

***A plant which grows in a garden
Is not similar to that growing in the desert
So how do we think well of children
Who are brought up by women who are ignorant?
And how children could be perfect
When they are fed by women who are deficient¹⁶***

¹³ Soorah ar-Room [30:30]

¹⁴ Reported by Al-Bukhaaree, chapter of "Funerals" (hadeeth 1358), Muslim, chapter of "Fate" (hadeeth 6926), Ahmed (hadeeth 7928) and by Al-Baihaqee (hadeeth 12499) from the hadeeth of Aboo Hurayrah رضي الله عنه.

¹⁵ From the collection of poems of Ahmad Shawqi with some changes. These verses are part of the poem he said in a feast which has been held in the circle of the Higher School of Teachers. The title of the poem is "Al-'Ilm Wat-Ta'leem Wa Waajib Al-Mu'allimeen".

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This is what makes of them responsible in the eyes of the Praised Allaah, because they contribute to the transformation of their child from his nature's needs into the religion of the deviation and delusion. Their responsibility is confirmed by the saying of the Prophet ﷺ: **"Surely! Everyone of you is a guardian and is responsible for his charges: The Imaam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them"**¹⁷.

In addition to this, being responsible requires that the child should be trained in a practical way the teaching of the Qur'aan recitation and learning it by heart since it is the basis of Islaam and the religious reference. Also, the child should be educated to learning some hadeeths and invocations of the tradition said in different and specific occasions such as sleeping, waking, when hearing the call to prayer, at the beginning and the end of eating, coming into¹⁸ or coming out of home, sneezing, and so on. Besides, it is preferable to strengthen the relation of the child with Islaamic notions going with the meanings of the revelation, like sincerity and the Marvellous Names of Allaah عزَّ وجلَّ, also with some Islaamic signs so that he could be accustomed with them, attach his heart with these meanings and teach him Islaamic prescriptions according to what suits his mind. Usually, once the child is at the age of seven, we can start implanting the Islaamic personality in the child and training him to the notions of this personality according to his capacities and to what suits him.

Among these values, the inculcation of the fundamentals of good moralities in the soul of their son, such as piety, truthfulness, veracity, brotherhood, mercy, endurance, altruism and forgiveness. He should be also brought up in a way to respect people and observe their rights, such as the rights of the parents, relatives, Imaams, neighbours, teachers, old people and the rights of the friends. Also, he should be taught the public good manners he should abide by, such as the good manners of assemblies and speaking, congratulating and condoling; in addition to others, such as the good manners to observe when sneezing and yawning, when putting one's clothes and shoes, when congratulating people and asking for permission, when eating and drinking, when visiting ill persons...etc.

¹⁶ From the collection of poems of Ma`roof Ar-Rassaafi with some changes. The poem is entitled: "At-Tarbiya Wal Ummahaat".

¹⁷ Reported by Al-Bukhaaree, chapter of "Judgments" (hadeeth 7138), Muslim, chapter of "Ruling" (hadeeth 4828), Abou Daawood, chapter of "Taxes" (hadeeth 2930) and by At-Tirmidhee, chapter of "Fighting for the cause of Allaah" (hadeeth 1806) from the hadeeth of `Abdullaah Ibn `Umar رضي الله عنهما.

¹⁸ As for the hadeeth: "When one enters his house, let him say, "Allaahumma Inni As'aluka Khayr Al-Mawlaaj Wa Khayr Al-Makhrāj. Bismillaahi Walajna Wa Bismillaahi Kharajna Wa `Ala Allaahi Rabbina Tawakalna (O Allaah, I ask You for the best entering and the best exiting. In the name of Allaah we enter and in the name of Allaah we leave, and in Allaah our Lord we put our trust), "Then he should say Salaam to his family", its Sanad (chain of the narrators) is invalid, Ibn Hajar judged it in "Nataa'ij Al-Afkaar" (1/172) as 'strange'. Al-Albaanee judged it as a weak hadeeth in "Ad-Dha'eefa" (hadeeth 5832) and in "Al-Kalim At-Tayyib" (62); although, it is proven in the narration of Muslim (hadeeth 5381), chapter of "Drinks" from the hadeeth of Jaabir Ibn `Abdullaah رضي الله عنهما that he heard the Prophet ﷺ saying: " If one enters his house and mentions the name of Allaah at the time of entering it and at the time of (starting) eating the food, Satan will say (to himself): "You have no place to spend the night and no dinner." But if he enters without mentioning the name of Allaah, Satan will say: "You have found a place to spend the night "If he does not mention the name of Allaah at the time of (starting) eating food, he (Satan) will say: "You have found a place to spend the night and a dinner".

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This is on one hand; on another hand, he should be warned against the phenomenon of lies, insults, theft, effeminacy, copying disbelievers, delinquency, immorality, sinful mixing between men and women, sodomy, adultery and the harms that result from them all. He should be warned – also – against the phenomenon of smoking, alcohol, drug and other kinds of corruption spread in society, and he should be appalled from committing sins. We should choose for him a good companionship in order that he acquires from it the best and the highest moralities and the noblest habits. He should be prevented – especially in the age of distinction and adolescence – from the bad companionship and from befriending evildoers, lest he acquires from them the worst moralities and habits.

Among the duties in the education of the child: to be soft and courteous towards him, behaving leniently and not be rude, especially from his parents or those instead of them like the grandfather or the uncle; because rudeness in education engenders rudeness in the behaviour. In an authenticated hadeeth, from Al-Baraa' Ibn `Aazib رضي الله عنه where he says: "I saw the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ holding Al-Hassan Ibn `Alee on his shoulders saying: **"O Allaah! Love him as I love him"**¹⁹. An-Nawawee commented this hadeeth as follows: "This hadeeth shows the duty of being soft, merciful and kind towards children"²⁰.

Also, the child needs from his parents something concrete so that he could feel what is in their hearts; feelings like love, tenderness and compassion. These feelings can be real to the child by kissing, carrying and coaxing him, by fondling him on his head and his face or taking him in their arms and their bosom. Aboo Hurayrah رضي الله عنه said: "Allaah's Apostle kissed Al-Hassan Ibn `Alee while Al-Aqra` Ibn Haabis At-Tamimi was sitting beside him. Al-Aqra` said, "I have ten children and I have never kissed anyone of them," Allaah's Apostle cast a look at him and said; **"Whoever is not merciful to others will not be treated mercifully"**²¹. It is also reported in an authentic hadeeth that a Bedouin came to the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and said, "You kiss the boys! We don't kiss them." The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, **"I cannot put mercy in your heart after Allaah has taken it away from it"**²². This meaning is confirmed by what is reported by Al-Bukhaaree from Ussaama Ibn Zayd رضي الله عنهما who said, "Allaah's Apostle used to put me on (one of) his thighs and put Al-Hassan Ibn `Alee on his other thigh, and then embraced us and said, **"O Allaah! Please be Merciful to them, as I am merciful to them"**²³.

Among the aspects of the child's understanding of what is in the heart of his parents like care, compassion and love: to thank and to compliment him on his good deeds and on the

¹⁹ Reported by Al-Bukhaaree, chapter of "The Prophet's Companions merits" (hadeeth 3749), Muslim, chapter of "The merits of the Companions" (hadeeth 6411), At-Tirmidhee, chapter of "The virtues" (hadeeth 4152), Ahmed (hadeeth 19084) and by Al-Baihaquee (hadeeth 21602) from the hadeeth of Al-Baraa' Ibn `Aazib رضي الله عنه.

²⁰ See: "Sharh Saheeh Muslim" of An-Nawawee (15/ 194).

²¹ Reported by Al-Bukhaaree, chapter of "Good manners" (hadeeth 5997), Muslim, chapter of "The virtues" (hadeeth 6170), Aboo Daawood, chapter of "Good manners" (hadeeth 5220), At-Tirmidhee, chapter of "Virtue, keeping relations with kith and kin" (hadeeth 2035), Ahmed (hadeeth 7491) and by Al-Humaydi in his "Sunan" (hadeeth 1155) from the hadeeth of Aboo Hurayrah رضي الله عنه.

²² Reported by Al-Bukhaaree, chapter of "Good manners" (hadeeth 5998), from the hadeeth of `A'ishah رضي الله عنها.

²³ Reported by Al-Bukhaaree, chapter of "Good manners" (hadeeth 6003) and Ahmed (hadeeth 22491) from the hadeeth of Ussaama Ibn Zayd رضي الله عنهما.

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accomplishment of what he is asked to do. In the opposite view, he should be warned if ever he has misbehaved or failed in a duty. Then, good habits and manners that lacked him should be taught as the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has shown this method of education in the hadeeth of `Umar Ibn Abee Salamah رَضِيَ اللهُ عَنْهُ who said, "I was a boy under the care of Allaah's Apostle and my hand used to go around the dish while I was eating. So Allaah's Apostle said to me, **"O boy! Mention the Name of Allaah and eat with your right hand, and eat of the dish what is nearer to you."**²⁴. From the other hand, if the parents treat their children with this love and affection, this requires to be equal towards them and not giving preference to boys compared with the girls and wrong the female in their right of care, consideration and charity. This kind of preference is considered as the old habits of the Pre-Islaamic period. What is recommended is to not make the difference between males and females, not even between the females or between the males themselves or make some of them particular from the others, either at the level of affection, treatment, love and gift or any other matter, just according to the saying of Allaah's Apostle صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ to Al-Basheer Ibn Sa'd رَضِيَ اللهُ عَنْهُ who made a favour to one of his children among the others by giving him a gift: **"Have you given (the like of it) to everyone of your sons?"**. He answered in the negative. Allaah's Apostle said, **"Be afraid of Allaah, and be just towards your children"**²⁵. From the third part, it may appear from the child an action which would irritate or bother the parents; in such case, they should be neither tough nor violent towards him because of his early age and his intellectual aptitudes which are not accomplished yet, they should, however, treat him softly. In fact, it is reported from the prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ in an authenticated hadeeth that he said, **"Verily Allaah is kind and He loves kindness and confers upon kindness which He does not confer upon severity."**²⁶, in another narration, **"He who is deprived of kindness is in fact deprived of good."**²⁷. Starting from this point, taking into consideration the method of kindness and forgiveness makes the relation of the child with his parents a relation of love that he feels inside of himself, and because of it he always tends to them, hears their advice and directives. Using violence during his childhood, however, engenders violence when he becomes adult, and the roughness undergone by the child in his early age makes his rigidity towards his parents once grown up. Nevertheless, this doesn't mean that we shouldn't absolutely be severe with him; on the contrary, if ever kindness, sympathy, recommendations and directives don't work with him it is then useful to be so, by showing him one's displeasure, scowling the face, the disapproval of his behaviour, raising the voice, repulsing and leaving him, all these are the aspects of rigidity, and even he can be tapped

²⁴ Reported by Al-Bukhaaree, chapter of "Food and meals" (hadeeth 5376), Muslim, chapter of "Drinks" (hadeeth 5388), Aboo Daawood, chapter of "Food" (hadeeth 3779), Al-Humaydi, chapter of "Food" (hadeeth 1976), by Ibn Maajah, chapter of "Food" (hadeeth 3391) and by Ahmed (hadeeth 16769) from the hadeeth of `Umar Ibn Abee Salamah رَضِيَ اللهُ عَنْهُ.

²⁵ Reported by Al-Bukhaaree, chapter of "Gifts" (hadeeth 2585) and Al-Baihaqee, chapter of "Gifts" (51) from the hadeeth of Al-Nu`maan Ibn Basheer رَضِيَ اللهُ عَنْهُمَا.

²⁶ Reported by Muslim, chapter of "Virtue, good manners and relationship" (hadeeth 6766), Al-Baihaqee, chapter of "Witnesses" (hadeeth 21317) from the hadeeth of `A'ishah رَضِيَ اللهُ عَنْهَا.

²⁷ Reported by Muslim, chapter of "Virtue, keeping good relations with one's kith and kin, and good manners" (hadeeth 6763) Aboo Daawood, chapter of "Good manners" (hadeeth 4811), Ibn Maajah, chapter of "Good manners" (hadeeth 3818), Ahmed (hadeeth 19771) from the hadeeth of Jareer Ibn `Abdullaah رَضِيَ اللهُ عَنْهُ.

Education of children and the bases of their formation

once at the age of ten. It is reported in a hadeeth: "Order prayer to your children at the age of seven, hit them -because of it – at the age of ten and separate between them in their bed"²⁸. Treating the child in this way aims to sensitize him, make him feel his misbehaviour and for neglecting what is he is asked to do.

This graduation in bringing up the child concerns his childhood. As for the adult, the way of reforming and bringing him up differs. Thus, if persuasion, admonition and orientation do not avail with him, the parents should resort to abandoning him as far as he insists on deviation and depravation. In fact, Ibn `Umar رضي الله عنهما abandoned a son of his until his death, because he didn't submit himself to a hadeeth that his father reported where the Prophet صلى الله عليه وسلم warned men to prevent women from going out to offer prayers in the mosque²⁹.

This is of course if the son does not reach, by his error and deviation, the degree of disbelief and atheism, because if he goes beyond the limits with his deviation, it would be imperative, according to what faith and credo imply, to abandon him, turn away from him and disavow his actions until he repents and comes back to the right way. Allaah عزَّ وجلَّ said:

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ. قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ

[And Nooh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges, He said: "O Nooh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorants.]"³⁰

Allaah عزَّ وجلَّ also said:

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

[And (remember) when the Lord of Ibraaheem (Abraham) [i.e., Allaah] tried him with (certain) Commands, which he fulfilled. He (Allaah) said (to him), "Verily, I am going to make you a leader (Prophet) of mankind." [Ibraaheem (Abraham)] said, "And of my offspring (to make leaders)." (Allaah) said, "My Covenant (Prophethood, etc.) includes not Zalimoon (polytheists and wrong-doers).]"³¹

As we know, the parents abandoning of their child has a profound effect on his behaviour and on his righteousness, because they have a great influence over him.

²⁸ Reported by Aboo Daawood, chapter of "The prayer" (hadeeth 495/6854), Ad-Daaraqutnee (hadeeth 899) and Al-Baihaqee (hadeeth 3358) from the hadeeth of `Abdullaah Ibn `Umar رضي الله عنهما. This hadeeth is judged authentic by Ibn Al-Mulaqqin in "Al-Badr Al-Muneer" (hadeeth 3/283) and by Al-Albaanee in "Irwa' Al-Ghaleel" (hadeeth 247), and judged Hassan (good) in "As-Silsilah As-Saheehah" (hadeeth 5868).

²⁹ Reported by Ahmad in his "Musnad" (2/36) on the authority of Mujaahid according to `Abdullaah Ibn `Umar رضي الله عنهما. This hadeeth has been judged authentic by Al-Albaanee in "Ghaayat Al-Maraam" (234).

³⁰ Soorah Hood [11:45-46]

³¹ Soorah Ibraaheem [14:124]

Education of children and the bases of their formation

The consequences of failing in the child's education

However, if the parents – or child's guardians- fail in their duty towards him or neglect his education, the child, therefore, will be taken away from them and given to another protection which is appropriate to his education. From this point of view, Ibn Al-Qayyim رحمه الله said: "Our Shaykh (i.e. Shaykh Al- Islaam Ibn Taymeeyah) said: "If any of the parents renounces the education of the child and ordering him what Allaah commanded to do, in this case, the parents have disobeyed and have no authority on him. Moreover, all those who haven't accomplished their responsibility have no authority or no protection to assure. Besides, either his authority should be raised and establish another one instead or join someone to him in order to accomplish this task together. Because, what is requested is the obedience to Allaah عزَّ وجلَّ and His Messenger صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ as far as possible, for it is not a right as inheritance which is acquired through the relation of blood, marriage and allegiance; whether the heir is good or bad. It is rather an authority which requires the ability to accomplish the duty as well as knowing and doing it as far as possible."³².

Forming generations depends on the child's education and his good qualification

These are some aspects of the child's education. His good formation is based on the faith of Islaam brought by the most excellent of the human beings صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, so that his education be completed according to his natural abilities and psychological competences placed in him by Allaah عزَّ وجلَّ, in accordance with the method and the education of Allaah which made of the Holy Qur'aan the behaviour of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Thus, on Allaah's way and method; educated, beloved and sincere generations are formed; they assume responsibilities upon themselves, fulfil their duty, make use of their power in the good and the virtue and avoid the evil and the immorality as well as consider secretly and openly Allaah's look, work in the way to achieve peace, stability and gain the happiness of this world and of the beyond. Allaah عزَّ وجلَّ says:

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَى. جَنَّاتٍ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَذَلِكَ جَزَاءُ مَنْ تَزَكَّى

[As for those who come to Him as believers who had led a righteous life, they attain the high ranks. The gardens of Eden, beneath which rivers flow, will be their abode forever. Such is the reward for those who purify themselves.]³³

Our last prayer is all praise is due to Allaah, the Lord of the Worlds. Peace and blessing be upon our Prophet, his Family, his Companions and Brothers till the Day of Resurrection.

Algiers, Rabee` Al-Awwal, 3rd , 1427 H. Corresponding to: April, 30th ,2006

³² See: "Zaad Al-Ma'aad" by Ibn Al-Qayyim (5/475).

³³ Soorah Ta-Ha [20:75-76]