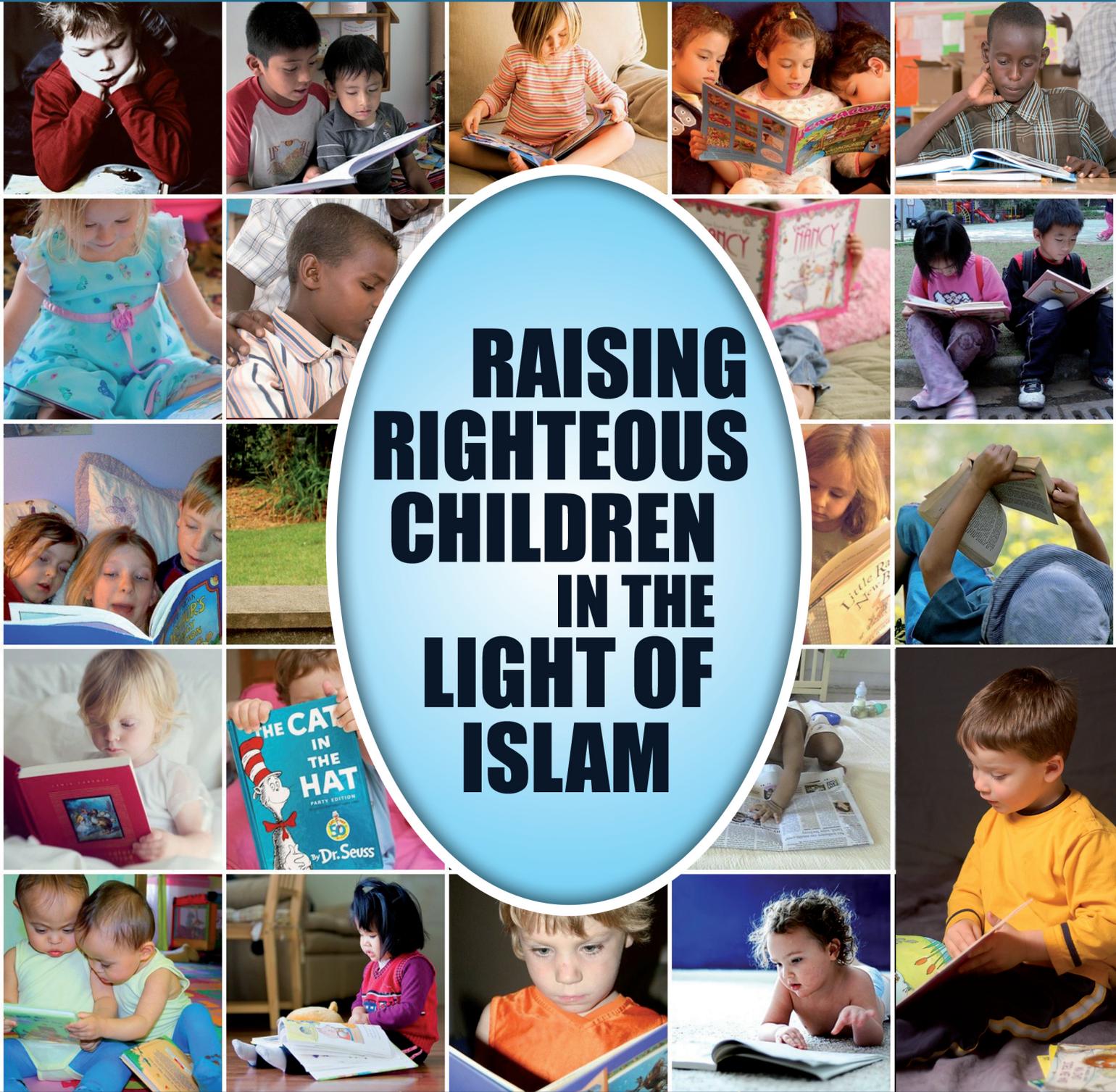




WISDOM

A Source of Inspirational and Traditional Islamic Knowledge

AL-TINOLUK



RAISING RIGHTEOUS CHILDREN IN THE LIGHT OF ISLAM

Osman Nuri Efendi
Our Duty To Our Children

Prof. Hasan Kamil Yilmaz
Raising Dutiful Generations

Prof. Ibrahim Canan
Methods Of Raising Children

EDITORIAL

*D*ear Readers,

“The most excellent gift a father can give to his child is good manners.” (Tirmidhî, Birr)

“It is a right of the child that his father gives him a good name, and teaches him good manners.” (Bayhaqi)

We should prepare the next generation being excellent examples in the society by their excellence in character, and morality. And this quality can only be developed in our children by following the Qur’an and the Sunnah. As parents play a vital role in upbringing the children, they should teach Islamic values to their children from very early ages.

The objectives of Islamic education that we should give our children have been defined in the Recommendation of the Committee of the First World Conference on Muslim Education as:

“Education should aim at the balanced growth of the total personality of man through training of the human spirit, intellect, rational self, feelings and senses. The training imparted to a Muslim must be such that faith is infused into the whole of his/her personality and creates in him/her an emotional attachment to Islam and enables him to follow the Qur’an and Sunnah and be governed by Islamic system of values willingly and joyfully so that he/she may proceed to the realization of his/her status as Khalifatullah to whom Allah has promised the authority of the universe.”

Our teacher, Osman Nuri Efendi, writes on parents’ duties to their children and explains that every parent should be an example to their children in their worship, behavior and manners, and should start to educate them from an early age. Also, Prof. Hasan Kamil Yilmaz discusses how we can raise dutiful generations in the light of the Qur’an and the Sunnah. You will also read a very interesting guidance story, a conversion story of a mother and her daughter, ‘Two Women, Two paths, One God.’

We all know that learning begins in the first days of life and continues until death. And we all should know that our children start learning from their parents as their families are the first and most effective schools in their entire lives. Therefore, we have to do our best to upbringing exemplar generations to fulfill our responsibilities to Allah and our children.

We hope you enjoy reading this issue and we wish a Ramadan filled with blessings, forgiveness and peace to all of you. We celebrate all of our readers’ Eid and hope to meet you in the next issue.

Elif Kapici
editor@sufiwisdom.net



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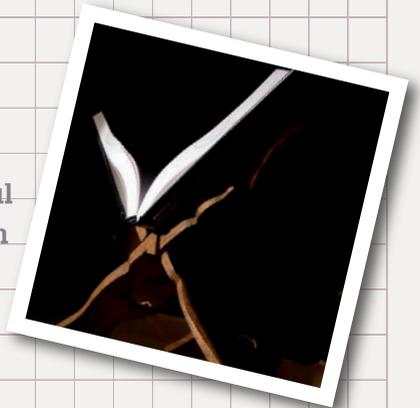
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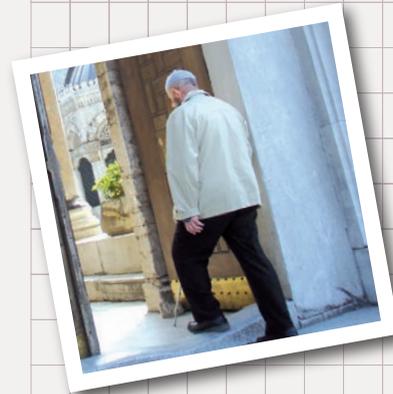
**Ahmet
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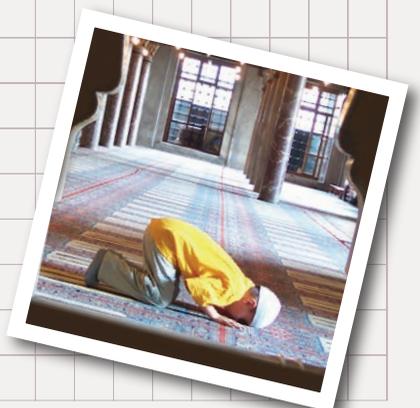
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Itimat Nur

**The Prophet's
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Our Duty to our Children

A child who learns his religion, prepares for eternal life in the Hereafter, and as a result, bares the qualities of good morality, is the means of content and happiness in this world, and the hereafter for both himself and his parents.

The universe is a vast abode of trial adorned with blessings, bonds and ambitions. Worldly assets like wealth, possessions and children are trials entrusted to us as an investment for the Hereafter. Therefore, it is necessary to treat worldly resources as a means to prosperity for the Hereafter. The Qur'ân tells us:

“Wealth and children are an adornment of the present, worldly life, but the good, righteous deeds (based on faith and) which endure are better in the sight of your Lord in bringing reward and better to aspire for.” (Kahf 18:46)

While wealth, possessions and children are an adornment when consumed on the path of Allah, if they are used blindly for pleasure and ambition, these blessings can lead to tribulation.

In addition to increasing their spiritual awareness, we should also reflect the sensitivity reported in the traditions of the Prophet, and the reports of scholars and elders regarding compassion, sacrifice, and administering rights and justice, into their souls.



A Muslim's closest beneficiaries are his own children. The only true inheritance he can possibly leave to his offspring is eternal abundance. It is our duty to leave our children a heritage of permanent, unfading and never ending bliss, not temporary wealth and pleasures. The eternal heritage is the Qur'an and the traditions entrusted to us by the Prophet Muhammad (pbuh). Just as ensuring this sacred heritage reaches our children is a great means of continual reward, negligence in the subject means extreme tribulation for mothers and fathers in the Hereafter.

Allâh Most High commands us, "O you who believe! Guard yourselves and your families against a Fire whose fuel is human beings and stones. (Tahrim 66:6)

And the Prophet (pbuh) warned us; "All of you are shepherds and each of you is responsible for his flock. A man is the shepherd of the people of his house and he is responsible, and a woman is the shepherd of her husband's house and she is responsible" thereby emphasizing that the education and discipline of children is a shared responsibility.

In another hadith, the Prophet said, "Be kind to your children, and teach them good manners." (Ibn Mâjah, Adab 3)

In the hadith, the Prophet (pbuh) portrays the duty of educating children superior even to Jihad, one of most honorable acts in the Islamic faith. When the Prophet realized that there was nobody to look after the wives

and children, or elderly parents of certain companions who intended to leave for Jihad, he told them, "Return to your families, as this is the greatest of Jihads."

One day a strong, healthy, brave young man, came to visit the Prophet (pbuh), and attracted the attention of the companions. Unable to contain themselves, a few of them remarked,

"O Messenger of Allah! If only this brave young man fought for the sake of Allah (jihad)."

So the Prophet (pbuh) replied, "If this young man is striving for his mother and father, he is striving on the path of Allah, if he is striving to guard his modesty and honor, he is striving on the path of Allah, if he goes to earn sustenance for his family, he is striving on the path of Allah, but if he does this seeking praise, then he is on the path of the Satan." (Haysami VIII, 144; Al-Mutaqqi IV, 12/9252)

In the hadith, the Prophet related the rewards, encouraging the education of children:

"The most excellent gift a father can give to his child is good manners." (Tirmidhi, Birr 33/1952)

"It is a right of the child that his father gives him a good name, and teaches him good manners." (Bayhaqi Shuabu'l Iman VI, 401-402)

Every parent should be an example to their children in their worship, behavior and manners, and should start to educate

them from an early age, as explained in the following story;

While he was still a child, Abdullah bin Abbas would imitate the Prophet (pbuh) when he saw him performing the night prayer, and explains this beautiful memory in these words:

“I stayed at my aunt Maymûna’s, one of the Prophet’s wives one night. The Prophet was also there. He led the night prayer, and then came home and performed four more raka’ts of prayer. After sleeping for a short time, he woke up, and I heard him say ‘the little dear is sleeping,’ he was referring to me. Then he got up. I also got up to pray, and stood on his left side. The Prophet (pbuh) took me on his right side, and prayed five raka’ts of prayer, and then prayed a further four raka’ts...” (Bukhari, Ilm 41)

On other occasions, while he was still a child, Ibn Abbâs performed both the funeral and ‘Id prayers alongside the Prophet, obtaining the abundance of praying with the Messenger of Allâh. (Bukhari Janazah, 60, Idayn 16)

The Prophet would eat with children, observe them, stimulate their minds and spirituality, and would correct their mistakes but in a kind manner.

‘Umar bin Abu Salama explained the Prophets words of wisdom:

“I was one of the children who grew up around the education and care of the Prophet (pbuh). When I ate, I would take food from the whole dish, so one day the Prophet said to me:

“Son, Mention the name of Allâh, eat with your right hand, and eat from the side of the dish closest to you.” (Bukhari, Muslim)

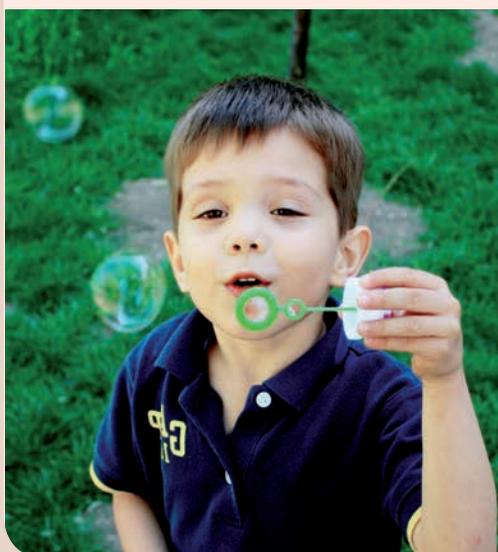
According to another report, the Prophet Muhammad (pbuh) said “Come closer and eat” portraying the manners of eating in a gentle and affectionate tone of speech. (Ibn Hajar)

In brief, mothers and fathers who want their children to be well mannered and perfect, must first make every effort to be a good example themselves. As the Prophet said, “Be honorable to strange women, so that your own women may be honorable. Obey and be kind to your parents, so your children will be obedient and kind to you. A person should accept the apology of his brother even if he is in the wrong, to the contrary, he will not be united with me beside the river Kauthar in Paradise.” (Hakim IV, 170/7258)

We must constantly treat our children with kindness, and never curse them in anger. This following example is a great lesson to us all:

A man came to Abdullah bin Mubarak and complained about his son’s rebellious behavior. Abdullah bin Mubarak asked:

It is our duty to leave our children a heritage of permanent and never ending bliss, not temporary pleasures. The eternal heritage is the Qur’ân and the traditions entrusted to us by the Prophet Muhammad (pbuh).



We should raise children aware of their duty, and respectful to the family, to elders, neighbors, the weak, orphans, and the poor, and pray for them constantly. We should teach our children to visit the sick, help others, and to experience the spiritual pleasure of giving charity.



“Have you ever cursed your son?” So the man said:

“Yes I have.” To which Abdullah bin Mubarak replied:

“You are the cause of your son’s rebellious actions!”

Another important point is that a mother or father should never try to deceive their children, and should teach them to be honest. Abdullah bin Amir explained:

“One day my mother called me while the Prophet was at our house, she said:

-Come here, I want to give you something!
So when the Prophet asked:

-What did you want to give him? My mother replied:

-Dates. Then the Prophet said:

-Had you not given him anything, it would have been recorded as a lie.” (Abû Dawûd Adab, 80; Ahmad III,447)

In another hadith, the Prophet said, “Guide your children to kindness. Those who wish can remove the disobedience from their children.” (Haythami)

In addition to physically striving to educate our children, we must also pray for them constantly, as education and prayer are both necessary for their salvation. Ibn Abbas reported, “The Prophet would hug me and say: “O Allah! Grant him wisdom.” And with the prosperity of the Prophet’s prayer, when he grew up, he was blessed with the titles ‘The Scholar of Muslims’ and the ‘Interpreter of

the Qur’ân: the interpreter who comments on the meaning of the Qur’ân.”

These words spoken by elders and pious predecessors are excellent examples of advice regarding the education of children:

Abû Zachariah Al-Anbari said, “Without manners, knowledge is like wood with no flame.”

The words of advice from ‘Ali to his son are a great example to us all, whereby he said, “My first and foremost advice to you my son, is to fear Allâh with all due! Be His obedient servant, and remember Him in your soul at all times. Carefully guard the principles which bond you to Him (the Qur’ân and Islam). Can any other bond be stronger, more secure than the bond between you and your Creator? Revive your soul by seriously considering the moment of death. Adopt piety and destroy your soul’s desires! Listen carefully to my words of advice! Know that Allâh, the One who holds the death of every soul in His hand, also holds its life. He Who gives life to existence, is the One who takes that life. He is the One who makes the rich poor, and the poor rich. He is the One who gives every kind of tribulation and illness, and again He is the One who provides the cure and protection. However much you progress in knowledge, there will still be many things that you must learn, for there are many truths beyond the boundaries of thought, and the power of seeing. If you are blessed with any one of these truths, and Allâh teaches you wisdom and mysteries, never assume that you obtained these with your own power! To the contrary, take refuge

in the Almighty. Love Him, worship and fear Him alone! In brief, the good of this world is little, its life short, and changes fast in mood and favors which can be a disaster. Its pleasures are temporary, and blessings and kindness is transient, its sins and duties are eternal...Always remember, the major cause of all evil is ambition, greed and the desire of wealth. Never allow these evil characteristics to enter your heart! Be pious so that you may be of the abstinent. Take advantage of the least worldly blessings possible, and never submit or depend on these pleasures, and spend it on the path of Allâh!”

Imam Ghazâlî gave these words of advice to his son, “My son! Knowledge without action is insanity, and action without knowledge is vanity. Know that knowledge today will not distance you from sin, nor bring you into obedience, nor distance you from the fire of Hell tomorrow.”

The fifth caliph to rule following the Khulifah al Râshidûn, ‘Umar bin Abdul ‘Aziz, who reached the peak of knowledge, wisdom and piety, and during his two and a half year caliphate displayed one of the most honorable performances, changed dramatically towards his children following his succession as caliph. On the day he came to power, he was addressing the people when Abdul Malik, his son’s shirt was torn as he mingled among the crowd. Noticing the torn shirt, ‘Umar told his

son, “Son! Go and have your shirt sewn, as you may be short of clothing from this day on, so you will need it.”

Umar bin Abdul Aziz would go to his daughters’ room every night, and inquire as to their wellbeing before he went to bed. One night, his daughters covered their mouths while speaking to their father at the door. When ‘Umar asked their maid why they did such a thing, she replied:

“There was nothing to eat except onions and beans, they covered their mouths so you would not sense the smell of the onions.” He was so overwhelmed by their piety, manners and sensitivity that his eyes filled with tears, and he told his daughters, “My dear daughters! If you demanded good foods and worldly pleasures, your father would have suffered the consequences in the Hereafter.”

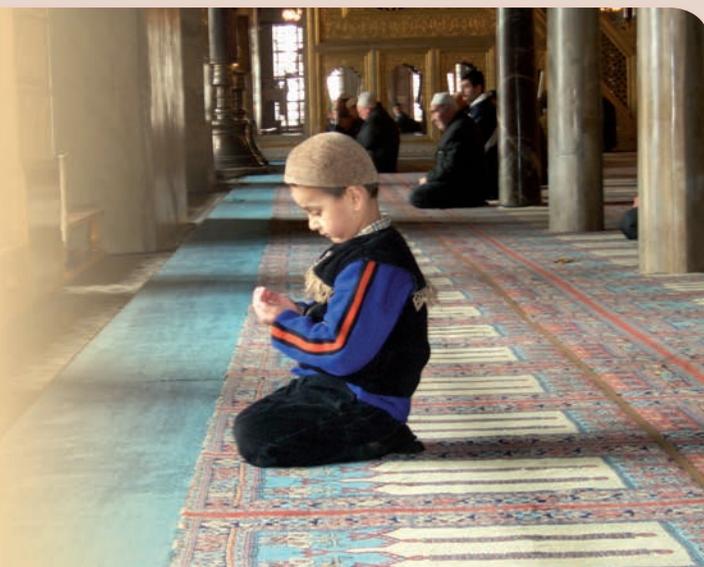
Again, when Umar was on his death bed someone close to him remarked, “You have left no wealth for your family and children.” To which he replied, “If my children are obedient to Allâh, He is Sufficient for them. If my children are disobedient to Allâh then leaving wealth would do no good to them.”

Mu’adh bin Jabal advised his son, “My son! When you pray, perform it as if it was your last prayer, and never expect to reach the next prayer..! A believer should die between performing two good deeds. When a believer



Parents who want their children to be well mannered and perfect, must first make every effort to be a good example themselves. As the Prophet said, “Be honorable to strange women, so that your own women may be honorable. Obey and be kind to your parents, so your children will be obedient and kind to you.

A believer should die between performing two good deeds. When a believer performs a good deed, he should have the intention of performing another good deed, and no evil action should come between these two good deeds.



performs a good deed, he should have the intention of performing another good deed, and no evil action should come between these two good deeds.”

These words of advice and warning are significant rules of life in the guidance towards the Divine pleasure for both ourselves, and our children. According to these rules, we should abandon our egoistic desires and conceit, and prepare ourselves for the Divine reckoning before we leave this world of mortality. In which case we should seriously consider how we spend our lives, where we earn our wealth and how we spend it, how much effort we make to educate our children, will they be a credit or discredit to us on the Day of Judgment, and lastly our every action whether good or bad. The Qur’ân tells us, “Know that your possessions and your children are but a trial and temptation, and God is He with Whom there is a tremendous reward.”(Anfal 8:28)

The Prophet (pbuh) stresses in the hadith that a child who learns his religion, prepares for eternal life in the Hereafter, and as a result, bares the qualities of good morality, is the means of content and happiness in this world, and the hereafter for both himself and his parents. According to tidings bestowed by the Prophet, “After death, the servant exalts, and the servant asks:

-O Lord! What did I do to deserve this reward? So Allâh the Almighty replies:

-your pious child (you left behind)

supplanted, and prayed for your forgiveness.” (Ibn Mâjah Adab I, Ahmad II, 509)

According to a report by Ibn Abbas, the Prophet (pbuh) said:, “A dead man in his grave is like a drowning man calling out for help, for he hopes that a supplication from his father, mother, brother or a dear friend may reach him, and if it does, it is dearer to him than the world and all it contains. Allâh brings blessings greater than the size of mountains, to those in the grave several times due to the supplication of those on earth. The greatest gift from the living to the dead is to ask for their forgiveness.” (Daylami Musnad IV; ‘Ali Al-Mutaqqi XV)

In such a case, the only means of salvation in the Hereafter is the means of continuous charities and rewards that we leave in this world. And the most important of all the ongoing charities or rewards, is a pious child. Asik Pasa, the author of Garibname, a book of Sufi poetry explained that the lineage of mankind continues in four forms:

1-Sulbi: this is the lineage of an individual’s own children, and the continuation of this generation depends on fate. One day this generation may come to an end, and is uncertain if it will be prosperous or not.

2-Mâli: This is the distribution of an individual’s wealth and possessions, and the reward for this charity continues for as long as the person gives charity.

3-Irshâdi: These are the dutiful children

and pupils an individual raised, and left behind after death. This lineage continues for as long as those remaining teach others.

4-‘Ilm and ‘Irfân: these are books or script written to inspire the minds and souls of those on the path of truth. This is the most reliable, and beneficial of all. An original work is classified as a script inviting every person who reads it to faith, until the Day of Judgment.

Consequently, the main subjects that every mother and father should consider regarding the education of their children are that we must act just, and prevent any jealousy between our children. When the time comes, we should give our children in marriage within the limits of our capability. And while searching for a wife, or husband, we should consider the aspects of religion and good morals, as marriages performed without considering these aspects either end in divorce, or are the reason for constant misery that continues until death. We should protect our children to the best of our capability from idleness, arriving home late, going out frequently for no reason, and from unsuitable friends. We should raise children aware of their duty, and respectful to the family, to elders, neighbors, the weak, orphans, and the poor, and pray for them constantly. We should teach our children to visit the sick, help others, and to experience the spiritual pleasure of giving charity. In addition to increasing their spiritual awareness, we should also reflect the sensitivity reported in the traditions of the Prophet, and the reports of scholars and elders regarding compassion, courage, sacrifice, and administering rights and justice, into their souls.

May Allâh guide our children in being dutiful in our religion, to the country and to the whole nation! And protect them from the whirlpool of evil and temptations of the present, and guide them to be an ongoing charity for us in the hereafter.

Amîn..!

While searching for a wife, or husband, we should consider the aspects of religion and good morals, as marriages performed without considering these aspects either end in divorce, or are the reason for constant misery that continues until death.





CONSCIENTIOUS PARENTS RAISE RIGHTEOUS CHILDREN

Parents must realize that even if they do not consciously guide their children, that they themselves are an example in their every action. This is why parents must instinctively portray a refined conduct that will automatically flourish in their children.

“A righteous child” is a term found in Islamic culture, denoting the desire to imbibe certain morals and characteristics in the coming generations. The human being has been defined as being “Adorned with excellence for both this world, and the hereafter”. In the Qur’anic supplication, “Our Lord, let our spouses and children be a source of joy for us, and keep us in the forefront of the righteous.”

Allah has directed us towards what our aims with regards to our spouses, children and indeed our own selves should be; that we should hope not only to attain to righteousness but that we should be the foremost of those who are blessed with such. Therefore, we can assume that the term “a righteous child”, is referring to the excellent example of Muslim character.

The Prophet (pbuh) gave glad tidings to the parents of righteous children as they would not only be a source of comfort and delight for their parents while they are alive and being directly served by them, but they will continue to reap the benefit of having raised righteous children even once they

When there is a difference between the child's family structure, and the environment, the family unit also acts as a base of purification, which eliminates negative characteristics.



themselves have passed away as a portion of every good that their child does is accredited to their account of good deeds for they were the ones to have facilitated and nurtured the good in their children.

Likewise, it may be presumed that parents must be alert to their children falling foul of the tricks of Satan and thereby nurturing undutiful children instead, for whom the parents will be held to account by their Lord.

Every Muslim wishes to adorn his child that was delivered to him upon the Fitra, or nature of Islam, with such 'righteousness', so that his book of deeds will be constantly full of excellence, and be a source of joy in both this world, and the next.

In the hope of raising righteous children, parents are also contributing to the communal hope of raising a moral, ethical, and ultimately, Islamic society.

Therefore, the main responsibility of adorning a child with righteousness for such a mission is the duty of the parents. In brief, the main influence in the personality of a child is the mother and father.

The environment in which a child is raised is the direct result of choices made by its parents with regards to what they expose their children to in the home, what school they shall attend and whom they allow their children to develop relationships with. Just as parents are responsible for bringing children into this world, they are responsible for adorning them with righteousness and excellence. Therefore parents must know how 'righteous children'

should, and should not be raised.

Those who study child education present detailed measures regarding the child-parent relationship. When we study the question "How to raise children- how not to raise children?" we discover that:

-The first and foremost point of concern would be the family environment provided to each child as this is the primary point of education that children are born into. Of course school, the streets and in general the atmosphere of the world is an important part of a child's environment, and parents must ensure that these surroundings are of a nature that will contribute positively to the upbringing of the child, and if this is not the case, then it is necessary for parents to make every effort in rearranging the child's environment.

However, if there is no immediate possibility of providing these changes in the outer environment, parents must at least provide a secure and suitable family structure to encourage righteous characteristics in their children. When there is a difference between the child's family structure, and the environment, the family unit also acts as a base of purification, which eliminates negative characteristics.

- Love and affection is the main configuration of such an environment, a righteous child cannot be raised without affection. Affection is the means and essence of a healthy personality, and is essential in fostering any kind of positive behavior in children.

Affection is the most effective, healthiest means of parent-child communication, encourages spirituality, and will also assist the parent's constant portrayal of good conduct. It is impossible for children perceived as a burden by their parents to bear positive values. A child's spirituality cannot flourish in families where there is no foundation of affection between parents, or where there are constant arguments, disputes and resentment.

-Self sacrifice, understanding, empathizing with other family members and standing by family commitments are all a display of affection, factors which encourage the healthy development of children.

-It is not possible for children of families that have no specific targets to bear any scope in life. A family has a collective spirit, and every individual within the family is equipped with a mission. Primarily, the mother and father must establish the position of their own spirituality, and their duties in this world, the boundaries of their relationship with the Creator, the character of their relationship with the society, and in which direction they will guide the future members of the family.

As the first six years is considered the most crucial in the development of a child's personality, 'absorbing values' in this period is just as important as his mother's milk is for the development of growth, therefore the

family mission must be established within this six year duration.

After a child is conceived in the mother's womb, the most important objective of the parents is to adorn the child with excellence. This is preparing the child's hands, eyes, feet, speech, heart and mind in accordance with its worldly mission. This preparation period, which continues at least until the child reaches puberty, is the responsibility of the parents. From this point on, the parent's lives should be concentrated around their children. On one hand this forces parents to consider their own identity, and on the other compels them to organize the family structure accordingly. In a sense, they establish a life revolving around their children. A child is the perfect fruit of a family structure, and humanity should benefit from that fruit.

A mother and father see themselves as the core exemplars of the behavior they wish to see in their children.: As they sow so shall they reap.

A mother and father who proceed within these boundaries of awareness must ask themselves:

"When he looks at us, I wonder if our child sees the example of a person that he can identify with? Was our relationship with our own parents good? Did we set a good example in our worldly dealings? When our perception

Self sacrifice, understanding, empathizing with other family members and standing by family commitments are all a display of affection, factors which encourage the healthy development of children.



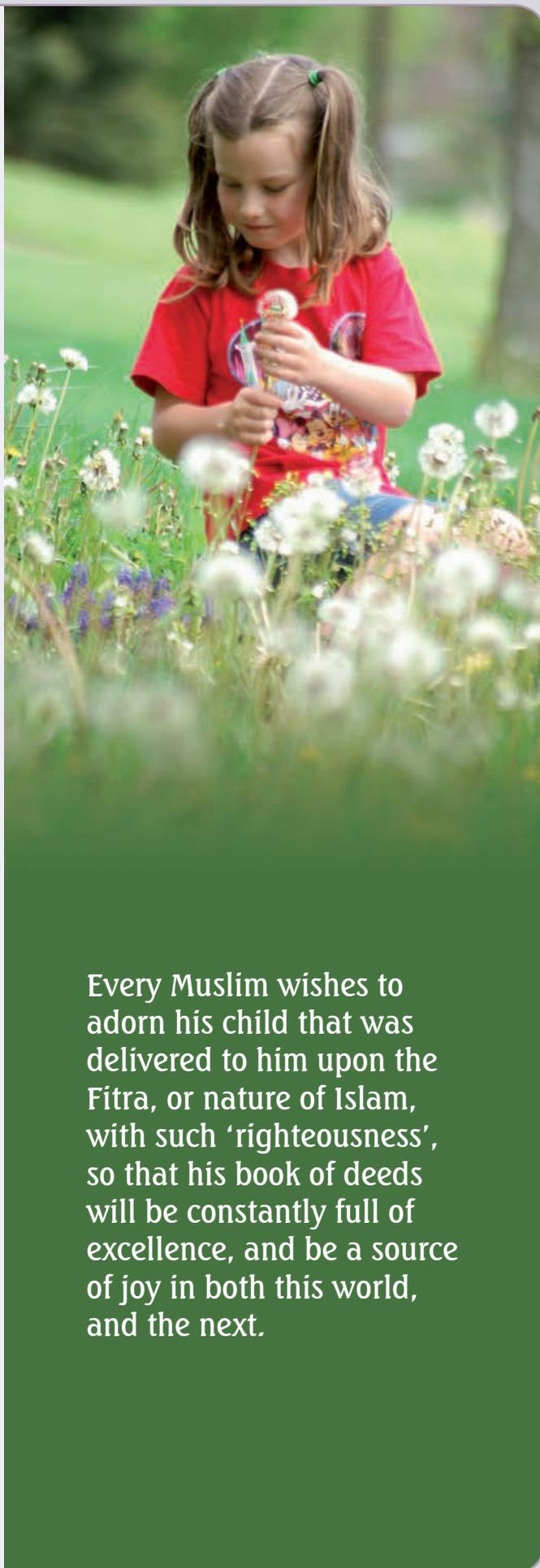
of the world, our concerns in life, and our relationships with others transpires in our children, in brief, when our children grow up, would we as parents have prepared a suitable environment not only for our own children, but for all the children in the world?”

Are we in the position to say to our children “Look at us and see the virtues of Islam. Our every action is an example of excellence for you to follow”?

Family life is a world with no screens, and no excuses. Every action of a mother and father is observed constantly. Therefore, parents must realize that even if they do not consciously guide their children, that they themselves are an example in their every action. This is why parents, even in their daily actions, must instinctively portray a refined conduct that will automatically flourish in their children. In other words, beauty and excellence will become their natural way of life, and this is only possible if this is embedded in the parents.

Just by becoming parents, one is defaulted not only into the position of primary carer but also primary educator and example. Rather than seeing this as a burdensome role, a parent should regard this as an opportunity to review and adjust one’s own personality not only because it is good for the child but because it is good for the individual and wholesome for the community. From this aspect, as parents raise their children, they are also reconstructing their own lives. So we see that the benefits of raising righteous children abound!

Parents find happiness in the progressive reconstruction of their own behaviours, they reap the benefits of having dutiful children who serve their parents, family and wider community with honorable decorum and ultimately the parents continue to reap the reward of pious children and their actions even once they have passed away from this world to the next. There is surely no other deed that is so far reaching in its effects.



Every Muslim wishes to adorn his child that was delivered to him upon the Fitra, or nature of Islam, with such ‘righteousness’, so that his book of deeds will be constantly full of excellence, and be a source of joy in both this world, and the next.



*You
are
My Soul*

Yunus Emre

*You are the soul of my soul, and
I have no peace without You,
If You are not in paradise, I swear
I will never even look up there.*

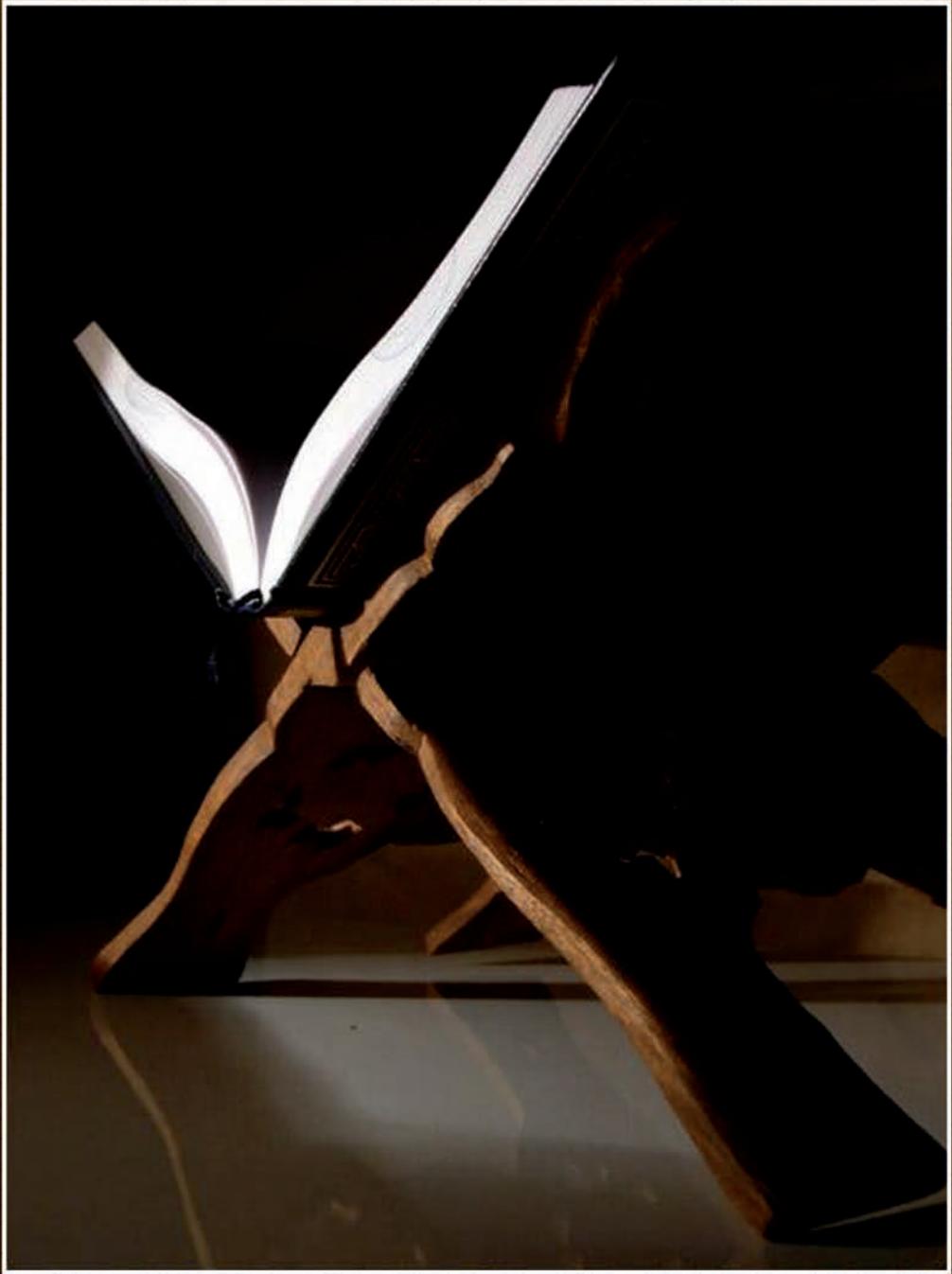
*Wherever I look my eyes see only You,
Whatever I say my words are only You,
My only desire is to be Your witness,
And yet I have no desire.*

*Traveling on my way to You,
I have forgotten myself already,
Whatever I say, whatever state I'm in,
Without You, I have no peace.*

*If You kill me and bring me back to life
Seventy times, like Cercis, just
Take me back to You again,
I have lost all my pride in Your love.*

*Yunus falls into Your love too,
So reveal Your face to him,
You are my only Beloved, my heart
Is in love with nothing but You.*





Raising Dutiful Generations In The Light Of The Qur'ân

Happiness in this world is to be found in being a pious human, and honor is found in possessing a heart that leads others to the path of piety.

Humans are fascinated by eternity, due to the Divine essence within the soul. Continuity, a Divine entrustment and the emotion of eternity, influences the human instinct of reproduction. In their nature, every human aspires towards continuity of their ancestry and lineage, and to see the continual existence of themselves in their children. This continuity not only bears a physical dimension, but also bears spiritual and cultural dimensions. This is why both people and Prophets have prayed for 'dutiful' and 'favorable offspring.'

The Qur'an narrates to us the beautiful prayers of Zachariah to his Lord asking for a pure progeny, and favorable offspring. He called out saying,

"O my Sustainer! Bestow upon me [too], out of Thy grace, the gift of goodly offspring; for Thou, indeed, hearest all prayer." To which his Lord, the All Hearing replied by giving him the glad tidings of the Prophet Yahya (John).¹

The method of teaching good manners, is first purifying and disciplining our own souls, and being an example to our children in our devotion in worship, and in our obeying the Divine commands; and also by avoiding lies, adultery, alcohol, and gambling in our own social lives.



The Prophet Ibrâhîm was first given glad tidings of Ishâq as a child possessing knowledge² and on another occasion was given the good news of Isma'îl as a mild and forbearing child³. Following the tidings of the bestowal of good, dutiful offspring, the Prophet Ibrâhîm took refuge in his Lord saying; "All praise and gratitude are for God, Who has granted me, despite my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of prayer. O My Lord! Make me one who establishes the Prayer in conformity with its conditions, and (likewise) from my offspring, Our Lord, and accept my prayer"⁴. Having received knowledge from his Creator that he was to be blessed with sons, he continued to make du'â for that which was even more important; that he should have righteous children who establish the prayer and all the commandments of Allâh, and who then go on to create a long lineage of devoted worshippers.

The joint supplication of the Prophets Ibrâhîm and Isma'îl bare the same theme whereby they said:

"Our Lord, make us submitters to You, and from our descendants let there be a community of submitters to You."⁵

Allâh beautifully expresses that a dutiful child increases the prosperity and rewards of humans: "Those who have believed and their offspring have followed them in faith, We will unite them with their offspring, and We will not decrease the reward of their deeds in anything (because of their being united with their offspring). Every person will enjoy according to what he has earned."⁶

Allâh the Almighty teaches us supplications related to asking for spouses and children that will bring us joy and prosperity, and says "And who say: "Our Lord! Grant us that our spouses and offspring may be a means of happiness for us, and enable us to lead others in piety."⁷

Happiness in this world is to be found in being a pious human, and honor is found in

possessing a heart that leads others to the path of piety.

The alert Muslim is aware of the blessing of guidance from Allâh that has been granted to both him and his parents and supplicates for this blessing to be continued through to following generations by crying out to Allâh;

“...My Lord! Arouse me that I may be thankful for all Your favors that You have bestowed on me and on my parents, and that I may do good, righteous deeds with which You will be pleased; and grant me righteous offspring. I have turned to You in repentance and am of those who have submitted to You [alone]”⁸

In certain verses, the Qur’ân describes the characteristics of wealth and offspring as dissension, incitement, ornaments and even as an enemy. When assessed with an integrated approach, a child is an ornament bestowed by the Creator in this mortal world according to these verses. In chapter Al-Kahf of the Qur’ân it tells us: “Wealth and children are an adornment of the present” (Kahf 18:46) and again it says: “Made innately appealing to men are passionate love for women, children, treasures of gold and silver.” (Al-Imran 3:14)

According to the Qur’ân, if wealth and offspring do not prevent servitude, they continue to be the ornaments that beautify life throughout our time on earth. Allâh the Almighty says: “O you who believe! Let not your wealth nor your children (distract and) divert you from the remembrance of Allah. Those who do so, they are the losers.” (Munafiqun 63:9) However, wealth and children is also a test which is the means of incitement; “Know that your possessions and your children are but a trial and temptation” (Anfal 8:28)

In another verse of the Qur’ân it first reveals “Among your spouses and children there may be enemies for you” and then indicating the reason says “Your worldly possessions and your children are but a source of temptation and trial.”⁹

The Prophet would bend down and look into the eyes of children when he spoke to them, as spending time with children in the family, or in society is one of the greatest spiritual fulfillments.



The security of the society's future, the guarantee of the generations to come depends on the raising of dutiful children, and generations who live for the love of their Creator, and their nation. The Islamic religion, that finds a solution to every problem with a wise and logic approach, classifies the subject of raising dutiful children as one of the sacred principles, and a duty of every Muslim. Allâh the Almighty said, "O you who believe! Guard yourselves and your families against a Fire whose fuel is human beings and stones."¹⁰

Following the revelation of this verse, 'Umar asked the Prophet, "O Messenger of Allâh! We know that we can protect ourselves from the punishment of Hell by obeying the commands of Allâh and His Prophet, but we do not know how to protect our wives and children." The Prophet replied, "Teach them to obey the commands of Allâh, and avoid that which has been forbidden, this will be the means of guarding your families from the Hellfire."

A mother and father are the most excellent examples in administering the rules of behavior. As Allâh the Almighty instructed, "Enjoin prayer on the members of your family, and yourself also observe it strictly." (Ta-ha 20:132) In this Divine command intended

for the Prophet Muhammad, and the entire community of Muslims, Allâh the Almighty is stating that to raise dutiful children, we must be an example ourselves and spend time educating them. Thus, following the revelation of this verse, the Messenger of Allâh visited his daughter Fa³ima's house every morning for a whole month, calling out 'make haste to prayer' as every person is responsible for those under their care; responsible for their honor, religious duties and their education.¹¹ There are many religious commands regarding this subject:

"Treat your children with kindness and compassion, as they are a gift from Allâh" (Al-Jami' al-Saghîr. Hadith II 133.)

"A Muslim woman who educates her children in the home will be with us in Paradise." (Al-Jami' al-Saghîr)

The education of children means raising them as individuals of good character, and as dutiful Muslims and members of greater societies. The Messenger of Allâh said: "No mother or father can give their children anything better than good manners."

The method of teaching good manners, is first purifying and disciplining our own souls, and being an example to our children in

The security of the society's future, the guarantee of the generations to come depends on the raising of dutiful children, and generations who live for the love of their Creator, and their nation.



our devotion in worship, and in our obeying the Divine commands; and also by avoiding lies, deceit, profiteering, adultery, alcohol, and gambling in our own social lives. The most effective means of education is being an example in both the family and society; showing concern and compassion. The Messenger of Allâh (pbuh) said: “Be kind, for kindness beautifies an action, deprivation of kindness causes harm” (Abû Dawûd Jihâd1, Adab 11)

In addition to being a command of the Prophet, playing and joking with children was also a habit of the Messenger of Allâh, he greatly valued children, and would always play and joke with them, and greet and stroke their heads in the street. “Whoever has a child he should play and be friends with him.”

The Prophet would bend down and look into the eyes of children when he spoke to them, as spending time with children in the family, or in society is one of the greatest spiritual fulfillments.

Luqmân, advises his son of the duty of servitude and social identity in the Qur’ân with the words:

“My dear son! Establish the Prayer in conformity with its conditions, enjoin and promote what is right and good, and forbid and try to prevent the evil, and bear patiently whatever may befall you...Do not turn your face from people in scornful pride, nor move on earth haughtily. Surely God does not love anyone proud and boastful...” (Luqmân 31:15-19)

Endnotes

1 Qur’ân 3:38-39 see also 19:7-11

2 Qur’ân15:52-53

3 Qur’ân 37:99-101

4 Qur’ân 14:37-40

5 Qur’ân 2:18

6 Qur’ân 52:21

7 Qur’ân 25:74

8 Qur’ân 46:15

9 Qur’ân 64:14-15

10 Qur’ân 66:6

11 See Bukhari juma 11; Nikah, 81; Muslim Imara; Abu Davud Imara 1; Tirmidhi Jihad 27; Ibn Hanbal II 45)



The education of children means raising them as individuals of good character, and as dutiful Muslims and members of greater societies. The Messenger of Allâh said: “No mother or father can give their children anything better than good manners.”



Pearls of Wisdom

**To improve others, you
must first improve yourself.**

Sayyidina Umar

**Victory is always
the ally of the more
forgiving party.**

Imam Baqir

**Silence is one of the
doors of wisdom. It yields
amicability and leads to
every goodness.**

Imam Reza

**Life is a finite blessing
bestowed by Allah to us in
order that we may attain
to bliss in the hereafter.**

Osman Nuri Efendi

**Do not buy the enmity of
one man for the love of a
thousand men.**

Imam Ghazali



A friend cannot be considered a friend until he is tested on three occasions: in time of need, behind your back, and after your death.

Sayyidina Ali

If you are aware of your humility, then you are arrogant.

Ibn Atallah

Reflect on the work of art and you may attain to the artist.

Abdul Qadir Jilani

Oppression is of three sorts; that which Allah will not forgive, another that Allah will forgive, and a third that Allah will not overlook. Regarding the first one, it is polytheism. The second is the secret oppression of oneself. The third is the servants' oppressing each other.

Imam Baqir

10. Whoever gives advice to a heedless man is himself in need of advice.

Sadi Shirazi



That Which is in Our Control: THE FOUR T'S

There are a few things in our lives, however, which Allah lets us control and these things can be easily categorized under four T's: Time, Tongue, Temper, and Tolerance. These are outside of "naseeb" and are the very reason that Allah gave mankind the attributes of thinking, reasoning, understanding and speaking.

...For the righteous are gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. ...Those who show patience firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning. (Alimran, 3:15,17)

Allah, the All-Mighty and Supreme, created man from clay. Then He gave man life from His own breath. Then He gave man the ability to think, reason, understand and speak. However, in his journey from the cradle to the grave, Allah gave man precious little over which he has control in his own life; a fact which Allah makes clear in Surah Abasa (19-21): "From a sperm-drop: He hath created him and then moulds him in due proportions; Then doth He make his path smooth for him; Then He cause him to die and puts him in his Grave".

Everything in the universe was created as a provision for the human being's existence. However, it does not matter what our intentions are for a thing, if Allah decrees it for someone else, or for some other use, then it happens according to His decree.

By saying that He “makes his path smooth” Allah, the All-Knowing, was referring to the fact that He alone was in control of a baby's time of the birth; the portion and provision that would be given to the child as he grew; the man's state of existence throughout his life, whether happy or sad, rich or poor, healthy or sick; and the time of his death. Allah is clear in the fact that He alone controls everything that is provided for, or happens to, a particular person.

Allah says again in the Quran; “Allah doth know what every female (womb) doth bear by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight in (due) proportion. (*Ar-Rad 13:8*)”. Since modern technology can tell us the sex of the child, it is obvious that this not what Allah was referring to this in this ayat. Today, the one thing modern technology cannot predict is the date on which a child will be born, how his life will turn out, and in what state he will die.

Indeed, there are many ayats throughout the entire Quran which extol the provisions which Allah provides for mankind, and for each individual of mankind, such as: food to eat and feed to our animals; water to drink, irrigate the soil and travel on; land on which to live, travel and use for nourishment.

Do ye not see that Allah has subjected to your (use) all things in the heavens and on earth and has made His bounties flow to you in exceeding measure (both) seen and unseen? Yet there are among men those who dispute about Allah without knowledge and without guidance and without a Book to enlighten them! (Luqman, 31:20)

In short, everything in the universe was created as a provision for the human being's existence. However, it does not matter what our intentions are for a thing, if Allah decrees it for someone else, or for some other use, then it happens according to His decree. Even if we have a glass of water in our hand to drink, if it is not the will of Allah it will never

reach our lips. The term of provision in Islam is called “naseeb”. Everything which comes to us is our naseeb, and what leaves us is not.

There are a few things in our lives, however, which Allah lets us control and these things can be easily categorized under four T’s: Time, Tongue, Temper, and Tolerance. These are outside of “naseeb” and are the very reason that Allah gave mankind the attributes of thinking, reasoning, understanding and speaking. Since mankind’s material needs are provided for according to Divine Decree as mentioned above, it is obvious that the four T’s have nothing to do with gaining anything in this worldly life. Rather controlling the four T’s is about gaining spiritual levels in this world and gaining the pleasure of Allah, thus allowing man to gain reward in the afterlife.

It is promised to us in many ayats, such as the one mentioned in the beginning, that if we control these four things with devoutness, steadfastness and wisdom, we will certainly be among those who will find our accounting easy for us and have success on the last day. Furthermore, to show the necessity and value of controlling the four T’s in our life, as well as to teach us the best method in which to control these T’s so that we can be successful, Allah, the Mighty and Sublime, has provided us a blueprint for our lives within the Qur’ân, and an exceptional model in the Beloved Prophet who brought the Qur’ân.

A detailed discussion of the four T’s will follow this, but in summary the four T’s cover the following aspects of our lives:

Time: *Narrated AbuHurayrah: The Prophet (peace be upon him) said: ‘Lose no time to do good work before you are caught up by one of the seven calamities...’(Al-Tirmidhi, 22)*

Allah, in full wisdom, does not give us knowledge of our time here in this world. He doesn’t tell us how long we will live or where we will spend our time. But Allah, in His Mercy and Compassion, has sent us guidance as to how to spend our time wisely for the sake of having a more pleasant time here in

Allah, in His Mercy and Compassion, has sent us guidance as to how to spend our time wisely for the sake of having a more pleasant time here in this world and full benefit of time well spent in the afterlife. Certainly, time is not a thing which should be wasted.



The tongue should not be used before engaging the brain, and before the seeking of wise counsel which will point us to the direction of Allah's Mercy, not His punishment.



this world, an easier transition into the next world, and full benefit of time well spent in the afterlife. Certainly, for many reasons, time is not a thing which should be wasted.

Tongue: Narrated Abu Huraira: The Prophet; said, "A slave (of Allah) may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees (of reward): a slave (of Allah) may utter a word (carelessly) which displeases Allah without thinking of its gravity and because of that he will be thrown into the Hell-Fire." (Al-Bukhari)

Our tongue can be one of the strongest muscles on our body. By using it we can raise our selves, or other people, to high degrees both physically and spiritually, or we can destroy civilizations. It is how we use it that is important. We should never be unaware of it, for thoughtless words are the most damaging. Also, the tongue should not be used before engaging the brain, and before the seeking of wise counsel which will point us to the direction of Allah's Mercy, not His punishment.

Temper: "And if ye do catch them out catch them out no worse than they catch you out: but if ye show patience that is indeed the best (course) for those who are patient." (Nahl, 16:126)

The temper is something which if control of it is lost, then all is lost. Once the temper is lost the damage that results can almost never be repaired. Controlling the temper requires a great deal of energy on some occasions, but it is necessary for the spiritual benefit of every life lesson. There are several ways which are effective in controlling the temper, and several physical and spiritual benefits to controlling the temper. It is the better man that avoids the retaliation of his anger for the tranquility of his patience.

Tolerance: Narrated AbuHurayrah: The Prophet (peace be upon him) said: To harbour good thoughts is a part of well-conducted worship. (This is according to Nasr's version) (Abu Dawud)

Tolerance requires one to control one's thoughts about ourselves as well as others. It requires the blinding of the eye to the dunya (worldly things) and the physical aspects of life so that the flaws of this world are far from our sight. It also requires man to think about the ahirah (afterlife) and what has been prepared for it. Furthermore, controlling this T requires every human to think of the state of others before themselves in every occasion, thus training the nafs (ego), an essential teaching for real Islamic living. It is the controlling of the thinking process, and using our reasoning to our benefit, not our destruction.

It is easy to see that the four T's can be used for good or for evil, and certainly that is why Allah has given man a mind and a choice. The free will of man is always limited to the worldly life which Allah has provided for a person; for example a pauper cannot make the decisions of a King, and a King rarely makes sound decisions for a pauper. But if a pauper is successful in controlling these, then he can become a wise and honored King, and if a King loses any of these, he can become despised and history will blot him out as non-essential. So it is easy to see that every person has a responsibility to control these four T's within their own realm of existence so that proper and positive effects can take place.

It is well known from history, that the most successful of civilizations are the ones whose inhabitants were best able to control these four T's. As soon as the loss of anyone one of these occurred, then shortly thereafter the civilization fell to ruin. This is because by controlling these aspects in our lives we come close to Allah, and gain spiritual levels, and takes lessons from the universe around us. But if we lose control, then the door to the spiritual lesson is closed, and our connection to our Creator is lost. So now, let us take a longer, deeper look at the four T's and why Allah has given us control over these versus other aspects of our lives. (to be continued

There are several ways which are effective in controlling the temper, and several physical and spiritual benefits to controlling the temper. It is the better man that avoids the retaliation of his anger for the tranquility of his patience.



Two Women, Two Paths, ONE GOD

A Mother and Daughter's Journey to Islam (Part 1 - Mary)

I dislike how some feel they have any right to judge others. They have no right whatsoever to judge, especially when they judge someone's past which is something no one can change and only Allah can forgive.

Can you tell us briefly about yourself?

MARY: Salam, my name is Mary Al-Khaldi. I am 48 years of age. I work as a customer service representative answering telephones at a call center. I am also proud to say that I work for the Surayya Anne Foundation helping women and children in need. I am the mother of three lovely young ladies; Eaman is 30, Maria is 25, and Sarah is 24. I also have three granddaughters and one grandson, and one more granddaughter on the way, inshallah.

How long you have you been a Muslim?

MARY: I became a Muslim in my heart a long time ago, but I renewed my faith and testimony and have been sincerely trying to practice for the last two years.

What was your religious affiliation before Islam, and how would you describe your association with your church or faith community?

MARY: I was brought up as a Christian in a Pentecostal church where my grandfather

was what we call a “holy-rolling¹, tongue-talking preacher”.² However, I never understood in my mind or heart why or how anyone could make up a language, or babble, and then say it was the Lord talking through another person. Furthermore, even though I was the daughter of a preacher’s son and my mother’s parents were Baptist missionaries, I was just never able to grasp the idea of three beings into one: Father, Son and Holy Ghost. As I was becoming more interested in Islam it clicked in my head: “yes, prophets...yes, Allah is God and he is the one that makes and keeps all things”, elhamdulillah. No need for intercessors; we always have a direct line open to Allah for prayer, elhamdulillah, at all times.

Still I feel that I had the best of both worlds because I had the teachings of the Bible before Islam. Then learning about Islam and the Qur’ân was an eye-opener because it talks about how the Muslims are also awaiting for Jesus to return and that Muslims also believe in the other Prophets.

What was your very first connection to Islam? What was your feeling the first time you heard of Islam?

MARY: I first learned of Islam in the year 1978. My first husband was from Iraq. Elhamdulillah, over the years I also had the honor of meeting many friends that were from Arab decent and all Muslims, Mashallah.

I grew up as a poor young lady, watching my mom work two jobs to make ends meet. Then, after learning of Islam and getting to see the kindness of the people that Allah put in my path, eventually Islam seemed really natural to me. There were no questions about wealth or education, or talk like “my car is better than your car”. By 1979, I was with my first child. I began to really notice the sincerity of the prayer and faith in all the Muslims that were around us. Friends from the mosque were concerned for their brother and fellow Muslim’s needs: prayer, food, money, or anything else anyone needed, elhamdulillah. Even if it was to just sit and talk, they were there for us.

Once, when I was going through the divorce from my first husband, my daughter was ill and I had no money at the time and I needed medicine. I made one phone call and everyone came to my aid. Even my mother was in awe.

I read a lot and I knew in my heart that I was a Muslim; but there was a battle in my mind, so I was not practicing completely. However, I did teach my daughters about Islam and urged them to make up their own minds about faith and that Allah, the real name of God, is the God of all. My mother, or course, would teach them about Christianity but I did not dispute with her out of respect for the fact that she was my mother, and she worked hard to make a life good for us.

We as humans have no right to judge any man, woman or child for anything. We need to practice the teachings of the Qur’ân and the Prophet and not any man-made cultural teachings. Cultural teachings are for respect, not godliness.





Where a person, or their parents and grandparents are from does not make a person who they are; it does not give them the right to judge, and I have unfortunately seen this happen.

What was the event that ultimately brought you to Islam? Do you remember the exact date?

MARY: After a long while came the turning point of my life. Both of my two brothers turned to drugs and drinking and became very abusive to my mother. She refused to allow me to stop the abuse and she and the brothers moved to another state. Soon thereafter the younger brother shot and killed my older brother in a fight.

Because of this I felt like Satan was always present. I cried to Allah to make this all go away from my life and heart. I was praying one day and I was very depressed. I knelt in prayer, and in prostration I cried and begged Allah to take the pain out of my life, or to take my life and let me be in peace, because I felt at that point that I could not deal with my life any longer. Alhamdulillah, he did this about two weeks later, on May 5, 2008.

I had been out walking with a dear friend. We came to my home, I showered and fixed dinner. Then I started having some discomfort in my chest. I drove myself, with my friend, to the hospital where I laid down on the doctor's table and I died. I was dead for 30 minutes. The doctors worked hard, to the point that they broke all of my ribs doing CPR, and I had two stents put into my heart. My friend, who is a Muslim, was at the same time praying hard that Allah would bring me back.

Alhamdulillah, I did come back. Miraculously, I woke up reciting Qur'an, which I could not do before. Before my heart

attack, I could speak fluent Spanish and English, but the heart attack erased all of the English from my memory, and much of the Spanish. In their place was the Qur'an.³ My family was told I would not walk or talk again but, Alhamdulillah, within two months of that happening I was back at work. Now, every day I wake up and I am praising Allah for miracles, life, the air I breathe, and Islam. I thank Allah for his word and his answer to prayers, Mashallah.⁴

What was the reaction of your husband, children, and other family members about your conversion?

MARY: My husband was good about it, of course. My mother's response was "whatever makes you happy" and my father's was the same. My grandfathers were both stand-offish, but still they gave me love and support. My grandmothers had already passed on before this and my siblings were too busy fighting with one another so they did not say anything, elhamdulillah, besides the occasional "rag head" comments.

What have been some of your hardest and easiest struggles since your conversion?

MARY: At first, in 1978, I was not too happy about becoming a Muslim because, although the faith and prayer was exciting to learn, I felt like everything was being forced. Everyone was saying to me "you have to this and you have to do that" so that was not so good. But, elhamdulillah, that came to pass. I think each person should be taught from a young age and that they should learn by example, not by force or anger, if we practice

what we teach (not preach) our younger ones would listen a lot better.

My easiest time was after Allah's grace brought me back from death. My eyes were open wider than ever before. I awoke from death reciting Qur'an even though I did not speak Arabic and I still cannot read Qur'an. It is a blessing that I live with every day, elhamdulillah.

What is the one thing about Islam today that you love the most? The least?

MARY: I love mostly the unity (amongst the sincere Muslims). I dislike however, the ungratefulness, uncaring, insincerity, and the gossip of others. I dislike how some feel they have any right to judge others. They have no right whatsoever to judge, especially when they judge someone's past which is something no one can change and only Allah can forgive. We as humans have no right to judge any man, woman or child for anything. We need to practice the teachings of the Qur'an and the Prophet and not any man-made cultural teachings. Cultural teachings are for respect, not godliness. Where a person, or their parents and grandparents are from does not make a person who they are; it does not give them the right to judge, and I have unfortunately seen this happen.

What was the most important thing you always wanted Maria⁵ to understand about Islam as a religion?

MARY: I am very proud of the fact that Maria made the decision to become Muslim and I am proud of all of my daughters for understanding modesty, prayer and being with Allah. Allah has the only power, elhamdulillah. I was married later to a man from Saudi Arabia when my daughters were growing up and he was a big factor in Maria's life. He spoke to her often on Islam, Qur'an, and our Prophet Muhammad (pbuh). Still, she has been in battle within herself for some time. As Allah is my witness, when she said "Mom I want to become a Muslim" I jumped on it and did not give time for the dust to settle, Alhamdulillah.



Do you have any particular verses from Quran that you use for guidance, solace, or energy?

MARY: Ayat al-Kursi and Surahs Baqarah, Maryam, Falaq, and Nas. I am now able to recite the last two of these and, Inshallah, will learn more as my memory repairs itself.

Endnotes

- 1 Holy-Rolling is a term which mean to become enthusiastic about preaching, very charismatic. This is a term which implies a powerful preacher which captures the interest of his congregants and can work them up to a point of spiritual shouting.
- 2 The Pentecostal church as based loosely on a story in the Bible in which a group of people "spoke in tongue", which means different languages. In the Pentecostal church the preacher, as well as some congregants, speak in tongues and then this is interpreted to be a message from God. In some of the churches there a special people designated to do the interpretation
- 3 Since the time of this incident, Mary regained her original languages and lost the ability to recite Quran. Her memory was so affected by the heart attack that it is difficult for her to learn to read and memorize Quran now. This was truly a miracle.
- 4 Author's Note: Recently Mary has returned to the doctor for a routine check-up and her heart currently shows no signs of ever having a heart attack; Mashallah and Subhanallah.
- 5 Maria, Mary's daughter, is the focus of the second part of this article.



The Prophet's Methods Of Educating Children

Children deprived of love and affection not only display difficulties in improving intellectually and in their capabilities, they also become selfish, unsociable and show insufficient spiritual development.

In many verses of the Qur'an, fathers and mothers are held responsible for both, their children's happiness, and for their bad conduct; it has been revealed in clear, decisive words and examples, that those who do not fulfill this duty will be subjected to eternal anguish on the Day of Judgment.

In one hadith, the Prophet (pbuh) says: "A father cannot give his child anything more valuable than good manners." In another hadith, it is emphasized that being taught good manners, is a right a child has over its father.

The main principles that Islam portrays in the system of discipline in accordance with the Qur'an, and the traditions of the Prophet (pbuh) are:

LOVE AND AFFECTION

Children deprived of love and affection not only display difficulties in improving intellectually and in their capabilities, they also become selfish, unsociable and show insufficient spiritual development. Thus, the healthy development of the body is related to a child's psychology. Children deprived of love

The verses in the Qur'ân mentioning the Prophets Yahya and Isa, who were blessed with wisdom at a young age, speaking in the cradle is a Divine reminder of the importance of teaching children from a young age.



during their childhood, bear the consequences of this throughout their lives, and very often suffer from various material, spiritual, and psychological problems.

The Prophet always encouraged, and emphasized the importance of showing affection to children: “He who shows no tenderness to the young... is not one of us” **“Kiss your children a lot. For each kiss you will get a divine heavenly rank which would otherwise take 500 years to achieve.”**

EDUCATING CHILDREN FROM AN EARLY AGE

According to our religion, effective, and systematic education should begin as early as possible. There is a saying: **“What you learn in childhood is carved on stone; what you learn in old age is carved on water”** however there is nothing defining age. In fact, the verses in the Qur'ân mentioning the Prophets Yahya and Isa, who were blessed with wisdom at a young age, speaking in the cradle is a Divine reminder of the importance of teaching children from a young age.

One of the main reasons that a child should be taught about their religion and religious duties like prayer, fasting, hijab, and Hajj from an early age is that the habit of performing good duties is consistent “Encourage good habits, for good continues to exist with familiarity.”

During the time of the Prophet, children were raised among the congregation, and

they were not forbidden in joining any of the prayers or meetings. In fact, while he was delivering the Friday sermon one day, the Prophet sat his grandson Hassan beside him.

BEING A GOOD EXAMPLE

Parents must be a good example in every aspect of their children's education.

*Compatibility in the home: A mother and father should display mutual love, respect, kindness, understanding and solidarity in the home. The spiritual and psychological state of children depends mainly on tranquility within the family structure, which means that both the mother and father must consider the future of their children, and act accordingly.

*A mother or father cannot teach their children to be truthful if they lie to each other, or to their children.

*If a mother and father are polite and respectful, their children will also be polite and respectful.

*The children of mothers and fathers who perform good deeds and actions, will also pursue a life of excellence.

In these sayings, the Prophet also commands us to perform certain forms of worship in our homes, and not to turn our homes into graves: “Do not turn your homes into graves. The Satan will not enter houses where the Qur'ân is recited”, “Perform your voluntary prayers at home, and do not turn

your homes into graves.” These sayings of the Prophet emphasize the importance of achieving the aims of education within family life.

RELIGIOUS EDUCATION

In addition to the various aspects of religion to be encouraged within the family structure, the Qur’ân specifically commands regarding the prayer; “Enjoin Salâh (prayer) on your family, and be patient in offering them”. This displays the importance of prayer in Islam. On the other hand, the verses of the Qur’ân which stress that prayer prevents ‘evil and indecency’, clearly portrays the importance of religious education, and especially prayer in preventing our children from evil and committing sin. Qâdi Iyâd, who emphasized the responsibility of Imams regarding religious education, went on to say: “...for there is always the possibility that your child may be taught a corrupt belief that will be difficult to eliminate from his heart.”

TOLERANCE

By observing the Prophet’s manner of teaching, we see that overreacting in the education and discipline of young children is unnecessary. It is clear that tolerance is essential in the education of children, as in many other cases, Anas who remained under the Prophet’s guardianship from the age of ten, until he was twenty reported that, regardless of the fact that on many occasions he did not fulfill his duties as the Prophet desired, that

during his ten years of service to the Prophet, he never once hit him, abused him, questioned him ‘why did you do this,’ ‘why did you do that in such a way?’” or never even sighed out of anger or frustration. Anas reported that if the Prophet’s wives scolded him for breaking something by accident, the Prophet would say: “Leave the boy alone, for he has only done what Allah destined.”

SUPERVISION

Although in the reports conveyed by Anas, we see that in principle the Prophet (pbuh) was lenient in certain aspects of discipline, this does not mean that children should be left unsupervised or to do as they please. The Prophet gave great importance to the supervision of children, what time they left and returned home, whether they had fulfilled their duties or not, and if their clothing was in accordance with the Islamic regulations. In the hadith, there are many beautiful examples of the supervision of children:

Due to a duty given to him by the Prophet, Anas returned home later than usual one day, so his mother questioned him “why have you come home so late?” and when he replied “The Prophet Muhammad sent me on an errand” she asked “What was the errand..?” portraying the importance of supervising children. Although his mother knew that Anas was serving the Prophet, when he came home later than his usual time, she felt the need to question him.



During the time of the Prophet, children were raised among the congregation, and they were not forbidden in joining any of the prayers or meetings. In fact, while he was delivering the Friday sermon one day, the Prophet sat his grandson Hasan beside him.

According to another report by Anas, the Prophet (pbuh) sent him on an errand one day. However, on the way he saw a few of his friends playing in the street, and could not resist the temptation, so he went to play with them for a while. He was so occupied playing, that he forgot the Prophet's errand. A short while later he felt somebody holding the neck of his shirt. As he looked round, the Prophet smiled at him and said "Anas, can you go and do what I told you!" So Anas replied "I am going now" and he ran off.

Children who are given a duty should be supervised as to whether they are fulfilling their duty or not, to the contrary, this may lead to other bad habits.

Nu'mân bin Bashîr reported: "One day somebody sent the Prophet some grapes from ²Tâif as a gift. He called me and said "Take these grapes to your mother", I took the grapes, but I ate them all before I reached home. A few days later I saw the Prophet and he asked: "What did you do with the grapes, did you give them to your mother?" when I replied "No!" he called me "disloyal."

Therefore, if a child does not fulfill his duty, parents must show their displeasure in some way.

EQUAL TREATMENT

Another aspect that the Prophet (pbuh) insisted on regarding raising children, was equal treatment. In addition to children within the same family, the equal treatment of pupils in the same class by teachers is just as important. Just as mothers and fathers are forbidden from discriminating between girls and boys, older children from younger children, it is also forbidden for teachers

to discriminate between students of rich or poor backgrounds, those who are family and strangers, in fact, any kind of discrimination between pupils is forbidden.

NOT USING EVIL WORDS

The term 'evil words' refers to threats, insults, condemning, cursing, abuse, swearing, mockery and also includes taunting people for past mistakes. The Prophet forbade evil words to children, as this affects their psychology and character: "Do not curse your children, as your curse may reach Allah" the following hadith is also relevant to the subject in question: "A Muslim does not slander, curse, speak obscenely, or speak rudely."

The Prophet gave great importance to the supervision of children, what time they left and returned home, whether they had fulfilled their duties or not, and if their clothing was in accordance with the Islamic regulations.

CHOOSING GOOD FRIENDS

An important matter in raising children, is protecting them from the evil of their friends. When Imam Ghazâli described 'raising children' he said: "The main principle in bringing up children is protecting them from bad company." The Prophet expressed the importance of friends in a person finding his own personality: "A man follows the religion of his friend, therefore each of you should consider who he takes as his friend."

The Qur'ân warns us regarding good and bad companions: "Let not the believers take the disbelievers as friends, guardians and councilors instead of the believers, and whoever does that will never be helped by Allah in any way" The most important thing in any human's life is the upbringing and education of his children. It is our duty to protect our children from the evil influence of friends, and even more important is that we advise and encourage our children to befriend well behaved, respectable children.

Quiz For Children



1. What is the name of the call to prayer?
 - a. Adhan
 - b. Allahu Akbar
 - c. Call
 - d. Opening
2. What do you saying at takbir?
 - a. La ilaha illAllah
 - b. AllahuAkbar
 - c. Alhamdulillah
 - d. Allah
3. What is the name for the standing part of the prayer when you recite Qur'ān?
 - a. The Qiyam
 - b. The Ruku
 - c. The Sajdah
 - d. The Salat
4. What should you do during the Qiyam?
 - a. Make Dhikr
 - b. Think about things
 - c. Recite Al-Fatiha
 - d. Sing
5. What is the name of the part in which you bow?
 - a. The Sajdah
 - b. The Qunut
 - c. The Half Stand
 - d. The Ruku
6. What is the name of the part in which you place your head on the floor?
 - a. The Ruku
 - b. The Lying
 - c. The Sajdah
 - d. The Qiyam
7. How many required (fard) prayers are performed daily?
 - a. 2
 - b. 3
 - c. 4
 - d. 5
8. What is the name of the extra rakat performed at the time of the required prayers?
 - a. Sunnah Prayers
 - b. Prophet's Prayer
 - c. Extra Prayer
 - d. Eid Prayers
9. What is the name of the middle of the night prayer?
 - a. The Sunnah
 - b. The Dhuhr
 - c. The Qunut
 - d. The Tahajjud
10. What is the name of the Sunnah prayer made in the late morning?
 - a. The Fajr
 - b. The Dhuhr
 - c. The Duha
 - d. Qunut

Hey Kids! Maybe you can win a prize!

The first 25 entries that have all of the questions correct will win. Circle your answers, fill out the form, and mail to: Wisdom - Quiz, 8508 So. 71st East Ave.Tulsa, OK 74133 USA

Name: Age:

Address:

Parent's Name (for consent purposes only):

Please send me information about starting a subscription to Wisdom Magazine.



The Dervish Who Wanted A Son

Sadi knew of a certain dervish whose wife was expecting a baby. The dervish wanted a son, so he took a vow and prayed, "God, if you give me a son I will give my neighbors all my possessions except the clothes I wear."

A few months later, the dervish's wife gave birth to a son and he was extremely happy. The whole family rejoiced and then the dervish carried out his vow. He entertained the entire neighborhood and presented them with his material possessions.

Several years later, Sadi was passing through the dervish's neighborhood after a trip to Syria. He asked some people standing in the street about the dervish's whereabouts.

The neighbors shook their heads sadly and said, "He is sitting in the local prison."

Sadi was very surprised and asked for an explanation.

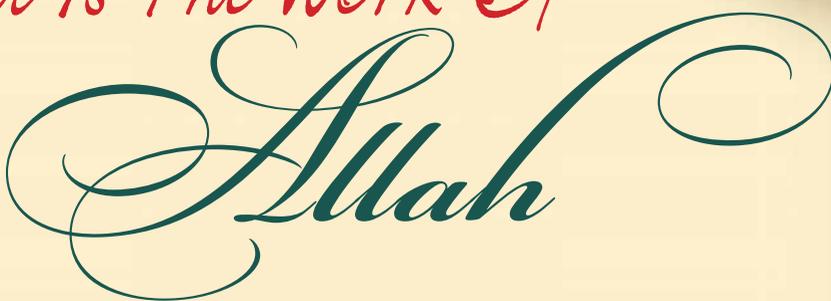
The neighbors said, "One night, the dervish's son got into an argument with another man. The dervish's son ended up seriously injuring the man, and then he fled the city. The authorities could not find him, so they decided to put his father in prison instead."

Sadi exclaimed, "I remember, that it was this very son for whom the dervish prayed and honored a vow!"

"Wise friend! It is better that the fruitful bride
In parturition should a serpent bear
Rather than sons (for thus the wise decide) -
Sons who respond not to a father's care."

(From Sadi's 'Gulistan')





That Is The Work Of

An old darwish lived on a farm with his young grandson. Early in the mornings grandfather was reading the Qur'an.

His grandson wanted to be just like him and tried to imitate him in every way he could.

One day the grandson asked, "Grandpa, I try to read the Qur'an just like you but I don't understand it, and what I do understand I forget as soon as I close the book. What good does reading the Qur'an do?"

The Grandfather quietly turned from putting coal in the stove and replied, "Take this coal basket down to the river and bring me back a basket of water."

The boy did as he was told, but all the water leaked out before he got back to the house. The grandfather laughed and said, "You'll have to move a little faster next time," and sent him back to the river with the basket to try again.

This time the boy ran faster, but again the basket was empty before he returned home.

Out of breath, he told his grandfather that it was impossible to carry water in a basket, and he went to get a bucket instead.

The old man said, "I don't want a bucket of water; I want a basket of water. You're just not trying hard enough," and he went out the door to watch the boy try again.

At this point, the boy knew it was impossible, but he wanted to show his grandfather that even if he ran as fast as he could, the water would leak out before he got back to the house.

The boy again dipped the basket into river and ran hard, but when he reached his grandfather the basket was again empty.

Out of breath, he said, "See Grandpa, it's useless!"

"So you think it is useless?" The old man said, "Look at the basket."

The boy looked at the basket and for the first time realized that the basket was different. It had been transformed from a dirty old coal basket and was now clean, inside and out. "Son, that's what happens when you read the Qur'an. You might not understand or remember everything, but when you read it, you will be changed, inside and out. That is the work of Allah in our lives."



Ibrahim Canan was born in 1940 in Kucukkarapinar, a village in the Ermenek district of Karaman. Canan's primary education was found in Ermenek and Konya. His further education also took him abroad to Europe, including many years in Paris. After teaching in secondary schools in both Kayseri and Aksehir, he went on to become a lecturer at the School of Islamic Sciences at the prestigious Ataturk University.

One of the most leading works of Professor Canan is the compilation recognized as the main source of Hadith sciences: "Al-Kuttub Al-Sitte A Translation and Commentary."

In addition to the faculty's magazines, Professor Canan's articles have been published in the Diyanet, Hakses, Islam, Islam Medeniyeti, Zafer, Sur, Icmal, Kadin ve Aile, and Okul magazines. Professor Canan received The Turkish National Culture Foundation award in 1979 for his book "The Education of Children at Home and School According to the Prophet." Professor Canan who completed his academic career as a Hadith lecturer, gave lessons and lectures in Hadith to students in the Theology Faculties. He passed away in 2009. May Allah bless his soul.

Methods Of Raising Children And The Concept Of *‘Righteous Children’*

..... ❁ An Interview with Professor Ibrahim Canan ❁

Every young girl or boy should have a certain amount of knowledge in raising children, and child psychology before they actually get married. Potential mothers and fathers must be inspired with a sense of responsibility; if not, they will be incapable of raising children in the correct manner.

WISDOM: What is the meaning of “Righteous children”, and who are “Righteous children”?

CANAN: I understand the term “righteous children” to be “righteous humans.” After all, every human is an offspring. If we need to expand on the definition of “righteous children”, I would say it is a person who recognizes, and fulfills his duty to Allah.

Firstly, this person is righteous to himself, he is righteous to his mother and father who will benefit from his good deeds, and he is righteous to his environment as he would never harm those around him. Therefore, we can include those mentioned in the following hadith of the Prophet “A Muslim is he from whose hand and tongue the Muslims are safe” in describing righteous children.

WISDOM: How should righteous children, or in your terms righteous people be brought up?

CANAN: Raising righteous children is primarily the duty of their mothers and fathers. Parents must recognize their responsibility in

The Islamic faith does not accept that children are born with bad characteristics; birth is the time of purity, excellence and innocence, the time when a human is totally free of all sin. Unlike the Christians, Islam does not accept the perception that the sins of humans is from birth.



raising their children. Every parent must accept that they are the tutors and enforcers of disciplinary measures. They must prepare themselves for parenthood as unfortunately, schools teach many unessential aspects of life, and although once a person gets married they are mothers and fathers for the rest of their lives, schools do not provide any education in this very important duty. In 1967, we met some Spanish friends in Europe, and got onto the subject of marriage. They told us that young Spanish people go to a school defined as 'Marriage School' where they are given a certificate before they got married, and that those who did not obtain the certificate were not allowed to marry. Indeed, every young girl or boy should have a certain amount of knowledge in raising children, and child psychology before they actually get married. Potential mothers and fathers must be inspired with a sense of responsibility; if not, they will be incapable of raising children in the correct manner.

One of the most important aspects of raising children, without doubt is the mother and father providing a home of peace and harmony. A good relationship between parents must be portrayed, so that family life has a positive effect on the children.

Child education begins at birth, therefore we should never assume that 'they are too young to understand' and prolong the various measures of raising children in the correct manner. According to many teachers in the West, two thirds of a child's personality is completed at the age of six, while others claim that a child's personality is totally complete at that age. In which case, we must concentrate on educating our children during the early years of life. If we ignore the importance of teaching our children in the early years, and later on in life assume that you will 'Teach them how to pray, and explain good from bad' you will be leaving this to chance.

WISDOM: So what is the reason for children not being brought up in the correct manner?

CANAN: In my opinion, the main reason for children not being brought up in the correct way is due to the parent's lack of responsibility. In Islam, a mother and father are not only responsible for their children in this world, they



Although the Prophet never approved of adults looking after animals, he gave permission to children. This means that playing with animals plays an important role in the development of children.

are also held responsible for their happiness and punishment in the Hereafter. In the case of a person being sent to Hell, he will grab onto his mother and father and complain to his Creator “O Lord! My parents did not teach me.” If a person has been raised as a righteous human, his parent’s book of deeds will remain open, and every good deed performed by the child will be recorded in his parent’s book of deeds. The Prophet said, “Whoever encourages a good deed is like the one who performed it.”

The second reason is due to the ignorance of parents in the subject of raising children. This is not only ignorance towards their responsibility, but ignorance as to how a child should be raised? What is the psychology of a child? How should children be disciplined at certain ages? These are all subjects that require knowledge, and I am of the opinion that mothers and fathers greatly lack the knowledge, and understanding needed to raise children.

WISDOM: How does the Qur’ân advise parents regarding the education and discipline of children?

CANAN: Allah tells us in the Qur’ân: “Allah brought you forth from the wombs of your mothers when you knew nothing, and endowed you with hearing and eyes and hearts, that you may give thanks” stating that He bestowed humans with these blessings so that they will show gratitude to Him. This means a human comes into this world like an empty tablet, as Imam Ghazâli said. A child is born

into this world like an empty tablet, wrapped in a sheet and passed onto us. Engraving and developing this tablet, transforming this unprimed human substance into a scholar, an engineer is in our hands. Many researchers of the present agree that “There are no bad children, there is bad discipline” and bad discipline is primarily a deficiency on the part of the parents.

The Islamic faith does not accept that children are born with bad characteristics; birth is the time of purity, excellence and innocence, the time when a human is totally free of all sin. Unlike the Christians, Islam does not accept the perception that the sins of humans is from birth. On the contrary, every human, irrespective of the faith that they are born into, is created with the same ‘Fitrah’, natural disposition. With the advice and teachings of the environment, he is then guided to various religions, and towards either good or evil. So, according to Islam turning towards good or bad depends on the environment, in other words, something which happens long after birth, and the result of a child’s upbringing. This is why Islam gives great importance to the upbringing, discipline and education of children

WISDOM: What are the effects of the environment, school and the media in raising righteous children?

CANAN: Schooling alone is insufficient in teaching children. Many parents pay extremely high fees to send their children to private

schools, assuming that these schools are the answer to every problem. Unfortunately however, we see that many of these schools are concerned solely with the pupil's intelligence, and show very little concern with the development of spiritual and moral virtues in humans.

While these young pupils are occupied working day and night studying math, physics, chemistry and other subjects that they will probably benefit very little from throughout their whole lives, they are deprived of learning the spiritual values that bear great importance in every aspect of their lives.

Whether we approach the social or the physical aspects of the environment, the rules are the same; they both bear equal importance in the healthy development of children. This is why the Prophet included "A good place" in the rights of children. Although "A good place" may be referring to 'a religious mother of pure origin', it can also mean among social and physical conditions that will enable him to learn the Qur'an and knowledge.

Even animals are important in raising children. Although the Prophet never approved of adults looking after animals, he gave permission to children. This means that playing with animals plays an important role in the development of children. So, preventing children from playing with cats, birds and other animals may cause a deficiency in their psychological development.

According to the current conditions, we can place the media in second place in the line of educating children. The media influences a child even more than his friends. On television channels, they claim that it is not suitable for children under a specific age to watch certain a programs, this is a Western approach. According to Islam, there is no such thing as suitable for adults, but not children. If something is harmful, it is harmful to both adults and children. And if something is beneficial, it is beneficial to both adults and children.



According to Islam turning towards good or bad depends on the environment, in other words, something which happens long after birth, and the result of a child's upbringing. This is why Islam gives great importance to the upbringing, discipline and education of children