



## CORRECT UPBRINGING OF OUR CHILDREN

Shaykh Muhammad Saleem Dhorat hafizahullah

*(Article continued from last issue)*

Tarbiyah should result in children never opposing the 'ilm they learned, no matter what the circumstances. They should have the message firmly ingrained in their minds that Allah ﷻ is the One who controls benefit and harm, and to obey Him is to please Him and to disobey Him is to displease Him. And seeing as He controls benefit and harm, it is not possible for someone to lose out by pleasing Him, whatever the circumstances, even though the intellect may argue differently.

An episode from the life of Shaykh 'Abd-ul-Qadir Jilani sufficiently illustrates this point. His mother did his tarbiyah properly and one of the points she stressed to him was to always tell the truth and never lie. She then sent him away to study 'ilm, cleverly sewing some money into his clothing so that it would not be stolen on the journey. He did run into bandits on the way though, and when they asked if he had anything valuable he told them he had money and where it was hidden. When the chief of the bandits asked him why he had admitted he had money, he said simply that his mother had taught him always to tell the truth, for it pleases Allah ﷻ.

Shaytān always tricks people by telling them of all the potential harms of telling the truth and the potential benefits of lying, but the tarbiyah of his mother meant he understood that benefit can only come from obeying pleasing Allah ﷻ. The bandits were greatly moved and repented.

### Some Advice on Tarbiyah

In order to do tarbiyah properly, parents should show love to their children, be their friends, give them rewards for good behaviour and sit and talk with them. They should read stories of our pious predecessors to them and also take them into the company of the 'ulam and mashāyikh.

If a child makes a mistake, parents should not ignore tarbiyah and just suffice with a reprimand. Today's mistakes, if left unattended, will grow and grow. If, for example, a child tells a lie then the parents should understand that the sickness of lying is in the child's heart and will not be removed by just shouting or getting angry with the child. Concerned parents should refer to the experts, the mashāyikh, for a solution. If the sickness is not cured through tarbiyah then the child will go on lying, only in ways that his parents will not detect.

Finally, it should be understood that being harsh and overly strict with children is not tarbiyah. Love is what is needed. If children are treated with love 90% of the time then on the rare occasion's parents do get angry for some reason the child will feel ashamed rather than resentful.

May Allah ﷻ grant all parents the ability to be truly grateful for the great blessing they have been given in the form of children. And may He also grant them the ability to fulfil the requirements of shukr by ensuring that ta'lim and tarbiyah are properly carried out. آمين.

## ACTIONS TO ACQUIRE THE FRIENDSHIP OF ALLAH TA'ALA

By Arif Billah Hadhrat Mawlana Hakeem Akhtar Sahib d.b

- 1) Keep a beard to the extent of one fist in length
- 2) To keep the ankles exposed i.e not to cover the ankles with the trousers, pants etc.
- 3) Protecting the gaze
- 4) Protecting the heart



# Imam Shaf'i Rahmatullahi-alayhi

## NAME, BIRTH

Muhammed bin Idris As-Shaf'i [R] was born in 150 AH, (the same year Imam Abu Hanifah [R] passed away) – in a place called Asqalan near Baitul-Maqdis in Palestine.

## EDUCATION, DEENI SERVICES, WRITINGS, ETC.

Imam Shaf'i [R] began his quest for knowledge in his childhood. At the age of 9 he had completed the hifz of the Glorious Qur'an. At the age of 13 he gained expertise in Nahwa, Sarf, Arabic Literature and Poetry. From his childhood he began seeking knowledge of Hadeeth and Fiqh from the Ulama of Makka Mukarramah. At the age of 14, Muslim bin Khalid granted him permission to issue fa-tawa. It was around this time that he travelled to Imam Malik [R] in Medina Munawwarah and studied the "Muwatta" under him and memorized it in a period of 8 months. Thereafter he travelled to Kufa where he studied under Imam Muhammed [R]. Imam Shaf'i [R] returned to Baghdad in 195 AH. He spent two years in Baghdad during which his "Mazhabe-Qadeem" was formulated. Many great Ulama including Imam Ahmed [R] benefitted from him. In 199 AH. he migrated to Egypt where he formulated his "Mazhabe-Jadeed".

Many say the first person to write a treatise on Usoole-Fiqh was Imam Shaf'i [R] entitled "Ar-Ri-salah" and his famous work on fiqh was "Kitabul-Umm". He also wrote "Al-Mabsoot" and many other books.

## CHARACTER AND PIETY

Imam Shaf'i [R] was famous for his generosity and simplicity. He had a phenomenal memory. It is reported that in Ramadhan he used to recite the Glorious Qur'an 60 times in nawafil. He used to sleep only for a short while at night.

## DEMISE

Imam Shaf'i [R] passed away in 204 AH. in Egypt on a Friday and was buried at the time of Asr salah. Rabi bin Sulaiman, one of his famous students narrates: "I saw Imam Shaf'i [R] in a dream after his demise and asked him how Allah had treated him? He replied that he was made to sit upon a golden chair and beautiful pearls were scattered over him" Once Imam Malik [R] said to him: "Allah has created a special nur in your heart, do not destroy it by sin". In regard to him a poet says most aptly:

*"He was an imam in everything including archery.  
He would strike every nine or ten out of ten."*

### WWW.SHAYKH.ORG In Shaykh's Company....

Who Are We Tricking?

"You can trick the whole world but remember you can't trick Allah ﷻ and you can't trick your own conscience."

Allah's Secret Agents

"Every partical in this universe that we see before us is Allah's secret agent, and will expose everything on the Day of Judgement . To the extent, that darkness, which is also Allah's creation, will itself testify the sin you committed whilst it enshrouded you."

Having Good Thoughts About Others

"Sometimes it is quite easy for us to be become judgemental and start drawing negative conclusions about others based on external appearances only"

"We should have positive thoughts, not negative thoughts. Never look down on anyone because many times we are not aware of the spiritual condition of others and it may be that they are more beloved (than us) to Allah."

**Q** If a person does not perform salah, what reward can he get for having a beard? And if someone performs salah but does not have a beard, will he be rewarded for his salah? And will there be any reward for a person who had a beard but then shaved it off, yet who still performs salah?

**A.** The observance of salah is fardh and to abandon it is a major sin and an act of kufr. To have a beard is wajib and to trim or shave it is haraam and a major sin. Muslims are expected to adhere to all the fara'idh and wajibaat and accumulate as many rewards as possible for the Hereafter and the grave, for there is no chance of doing any act of reward after death. It is also necessary to abstain from everything haram and impermissible and every major sin; if a sin is committed, tawbah should be carried out straight away, asking Allah ﷻ for forgiveness to make up for the error so that one's future is not destroyed.

A muslim is a traveller on the road leading to the Hereafter, and should be eager to accumulate provisions for the journey and get past shrubs and thorns unscathed. Now, if someone does some good deeds and some bad deeds, they will be weighed against each other on the Day of Judgement in the scales of justice. If the good deeds prove heavier, it will mean success; if the bad deeds are heavier (we seek refuge with Allah ﷻ from that), it will mean facing disgrace, failure and destruction, unless the Mercy of Allah s comes to one's aid. This discussion answers your question, and all similar questions.

### Spending on a Child's Deeni Education

Rabee'atur Ra'y ﷺ was a great 'Alim whose students include Imam Malik and Hasan Basri. His father's name was Farooq. His father was employed as a soldier during the Khalifah of the Banoo Umayyah and was sent out to fight in many battles. His wife was expecting Rabee'atur Ra'y while he was away in battle. He finally returned home twenty seven years later.

In the mean time the son was born and became a great Alim. When Farooq was departing to go into battle he had given his wife 30,000 gold coins. This courageous woman spent all the money on the child's education. When her husband returned after his long absence he asked her about the gold coins. She replied that they were all safe.

Rabee'atur Ra'y ﷺ was busy teaching hadeeth in the time of his father's return. When his father came to the masjid he noticed the scene before him and saw that his son had developed a massive following. He could not control himself out of extreme happiness. When he returned home his wife asked him: 'Tell me what is better, the 30,000 gold coins or this great bounty? Of what value are those gold coins?'

When she told him that she had used all the money for her son's education, he was overjoyed and said: 'I swear by Allah that you have not wasted those gold coins.'

It is mentioned in a Hadeeth that when a person dies, his deeds are cut off, except the reward of three deeds: (1) *sadaqah-e-jaariyah* (continuous charity - example endowing a property, well or masjid in the name of Allah), (2) knowledge which benefits the people (for example by teaching, writing books, etc.), (3) **a pious child that prays and makes duas for the deceased.** (*muslim*)

Here are 10 Soorahs from the Glorious Qur'an. Can you match each Soorah with its Juz (Para)? The first one has been done for you as an example.

- |    |                |          |
|----|----------------|----------|
| a) | Soorah Baqarah | 10th Juz |
| b) | Soorah Tawbah  | 29th Juz |
| c) | Soorah Kahf    | 12th Juz |
| d) | Soorah Yaseen  | 21st Juz |
| e) | Soorah Mulk    | 25th Juz |
| f) | Soorah Dukhan  | 30th Juz |
| g) | Soorah Feel    | 1st Juz  |
| h) | Soorah Yoosuf  | 23rd Juz |
| i) | Soorah Sajdah  | 15th Juz |
| j) | Soorah Anfāl   | 19th Juz |

Which Soorah?  
Which Juz?

## Sunnats At The Time Of Death And After Death

**1.** When it becomes apparent that the time of death is close, then those present should face the dying person towards the Qiblah and they should make talqeen i.e. recite the kalima to encourage him to recite. (*Mustadrak Haakim, Tirmidhi*)

**2.** When the time of death has approached, the dying person should recite this Dua:

اللَّهُمَّ اغْفِرْ لِيْ وَ ارْحَمْنِيْ وَ اَلْحِقْنِيْ بِالرَّفِيقِ الْاَعْلَى

*O Allah, forgive me, and have mercy on me and join me with the companions who are in the highest stage.*

**3.** When there are indications that the soul is departing, recite this dua:

اللَّهُمَّ اَعِنِّيْ عَلَى غَمْرَاتِ الْمَوْتِ وَ سَكَرَاتِ الْمَوْتِ

**4.** When death has occurred then those having any connection with the deceased should recite:

اِنَّا لِلّٰهِ وَ اِنَّا اِلَيْهِ رَاٰجِعُوْنَ اَللّٰهُمَّ اجْرِنِيْ فِيْ مُصِيبَتِيْ  
وَ اٰخُلِفْ لِيْ خَيْرًا مِّنْهَا

*Verily to Allah we belong and to him shall we return. O Allah, reward me in my difficulty and grant me something better in exchange.*

**5.** After the person has passed away, the deceased's eyes should be closed.

**6.** Any person carrying the deceased to place him on a surface or any person carrying the janazah should say: بِسْمِ اللّٰهِ

**7.** It is sunnat to hasten in the burial. (*Abu Dawood*)

**8.** When placing the deceased into the grave, recite this dua:

بِسْمِ اللّٰهِ وَ عَلَى مِلَّةِ رَسُوْلِ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ

**9.** The deceased should be placed on his right side in such a manner that his entire chest is facing the qiblah and his back should be against the wall of the grave. Now-a-days, only the face is turned to the qiblah and the deceased is made to lie on his back, resulting in the chest facing the sky. This is completely contradictory to the sunnat method. (*Tahawee*)

**10.** To feed the family of the deceased is sunnah. It is not permissible for all the town people and family members to partake of this food for name and fame whatever is available, should be given. (*Tirmidhi*)

**11.** After the burial, Rasoolullah ﷺ would instruct his companions to make istighfaar for their brother and to make dua that Allah ta'ala keeps him steadfast at the time of questioning by Munkar and Nakeer.

Note: After burial, to face the Qibla and make dua is sunnat. However to make dua after janaaza salah, as is the custom today is not permissible.