

# How The Salaf Raised Their Children

A transcribed lecture of Shaykh Abu Khadeejah Abdul-Waahid Alam

إن الحمد لله نحمده ونستعينه و نستغفره و نعوذ بالله من شرور أنفسنا ومن سيئات أعمالنا من يهده الله فلا مضل له ومن يضلل فلا هادي له وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله. أما بعد، فإن أصدق الكلام كلام الله وخير الهدي هدي محمد صلى الله عليه وسلم وشر الأمور محدثاتها وكل محدثة بدعة وكل بدعة ضلالة وكل ضلالة في النار. أما بعد،

Verily, all praises and thanks are due to Allah, we praise Him, we seek His support, we seek His forgiveness. Whoever Allah guides, none can misguide him and whoever He leaves to go astray, none can guide him. And I testify that none deserves to be worshipped in truth except Allah and that Muhammed is His slave and Messenger. To proceed: Verily, the most truthful of speech is the speech of Allah and the best of guidance is that of the prophet. The worst of affairs are those newly introduced affairs into the religion. Verily, every newly introduced affair into the religion is an innovation, every innovation is misguidance and every form of misguidance leads to Hell. To proceed:

Ikhwaan, now is the time for my actual official lecture, BārakaLlāhu feekum, which is, it's not every day that we have conferences, and it's not every day that we can gather together and that we can remember Allah (سبحانه و تعالى) and recite the book of Allah and recite the Aḥādīth of the Messenger of Allah (صلى الله عليه و سلم) and to bring the hearts together upon that regardless of anything else that is happening. And the topic that was advertised for this particular lecture was: How the salaf (رضي الله عنهم) , how they were with regard to raising their children and how they were with regards to their parents. How the Salafs were and how Allāh and His messenger (صلى الله عليه وسلم) have commanded us to raise our children. So we ask the brothers and sisters to listen to some of the important matters that are brought in this lecture, some of the anecdotes, some of the statements of the salaf with regard to how they were with regard to raising their children.

This is something that, yaa Ikhwaan, is important in our times, extremely important. Our youths are beginning to grow up, and yet many of the brothers and many of the sisters, they find it difficult to restrain them from sin. That many of us find it hard to make our children love the sunnah, love Salafiyyah, love the Aḥādīth, love the Masjid, sit in the Durūs. Many of our children become switched off and they don't know how and we as parents, we don't know how to raise our children upon Salafiyyah, how to nurture our children upon Salafiyyah. Where are some of those anecdotes, some of those statements of the Salaf and some of those experiences of the Salaf that we can draw upon to give us some encouragement with regard to our children? And WaLlahi, it's a shame that many of us when we give our Durūs and our lectures, I'm in a park you know, present company accepted that many of the time when we give our lectures and our durus around the country and in the Maraakiz and the

Masaajid, that even though we find youths meaning twenty, nineteen, eighteen but where are the children of the brothers and sisters themselves? Where are the children from the ages of seven and eight and nine and ten and eleven entering into their teens? A lot of the time when we look towards those individuals who attend our Durūs and our lectures that we see that many of them are from college and universities but they weren't practising, then Allāh ( سبحانه و تعالى ) guided them towards the Sunnah and then they end up at our events and our lectures and our seminars. But many of us, we have our children, our own children! That we are trying to raise upon the sunnah and we find them disinterested and they are not really concerned with the memorization of Aḥādīth, they are not really concerned with learning the Aqeedah and the Minhāj and the Sunnah and what distinguishes the Salafi from the Non-Salafi, they don't want to learn the Fiqh of the Deen and the Aqwaal of the 'Ulamā and

their Fatāwah, that they switched off. We need to enthuse our children, we need to find ways and means that our Salaf used right from an early age to put that enthusiasm into our children and our offspring so right from an early age, that they love the Sunnah and they love to be a part of the Sunnah, they love to be Salafi and be upon Salafiyyah and whatever the world offers them of decoration and the Dunya, whatever it offers them of decoration and sin and whatever it calls to them, that this is what they switch off from, that they don't want concern with. But rather their concern is with the Deen and their concern is with the Aḥādīth of the Messenger of Allah (صلى الله عليه و سلم).

The reason why this topic came to my mind, to be honest only a few days ago is because some brothers from the United States of America, may Allah (وتعالى سبحانه) reward them, the likes of our brother Abu-I-Hassan Malik and our brother Jaleel and our Brother Jaleel

Makins and the likes of Khaashif and those brothers, they organized a seminar, a one-day seminar in the United States of America in Philadelphia and they entitled it: "A seminar for fathers and their sons". So on the day of the lecture, they phoned me and they said "Akhi, if you don't mind is it possible that this evening - I think it's within about three or four hours - if you can deliver something over the telephone to the brothers and their sons that are gathered here by way of giving them encouragement upon the sunnah and encouragement so that their children and our youths that they remain upon Istiqamah. The first thing that came to my mind when the brother asked me, one of our brothers Abu Maryam, when he asked me, the first thing that came to my mind was the Riwaayah that which we only read a week ago or a week before that for those of you that attended that Dars, we would go through the Sharh of the Mandhumatul Hāiyyah, Sharh Mandhumatul Hāiyyah of Abu Bakr Ibn Abi

Dawood ( رحمه الله تعالى ) ,the great Imām who died in the year 316AH. This Imām ( رحمه الله تعالى ), I remember when we went through the Tarjimah and the biography of this great Imām that only by having an insight, just by mentioning one or two points you realize what kind of father this individual had. It is not wrong to say that many of our sons and daughters also but more so our sons, they go astray because as fathers we are not fulfilling the role as we should fulfil it. We are not strong parents; we are not strong fathers as the salaf were with regard to their children. We don't have that nurturing and that keeping our children close to us, making our children our companions as one of the salafs said that : The life of the child with regard to his parents, with regard to the father and his son is divided into three parts:

He said that the first part is the 1st 'seven years' and that is play. The father, he will play with his children. The mother, she will play with her children. First seven years are play and

they will get away with anything; spill the milk, damage the carpet, burn the house down, get away with anything! That's alright, he's only six years old, he's you know, he's mischievous, first seven years one of the salafs said, he's just playing with the children.

And then he mentioned the 2nd 'seven years', from the age of seven to the age of fourteen, this is the age of discipline, now we discipline our children, we don't let them get away with anything, we inculcate in their hearts manners and the respect, honour and self-respect. How to look towards their elders, how to be with their neighbours, how to be with the mother, how to be in the house, how to be in Durūs, because at that age between seven and fourteen they're controllable and that's why the prophet (صلى الله عليه و سلم) said, "Command your children to pray at the age of seven and smack them to pray at the age of ten and separate them in their beds". Why? Because this is the era and the age in which our children are disciplined and they will



listen. You tell them, you are the last one, when we go upstairs you make sure that all of the doors are locked, you make sure that the lights are turned off, you make sure that the cat is out of the house, you make sure that the alarm is put on. So now you give them that discipline so they know throughout their day that there are things that they have to do. You tell them that between the hours of such and such, five and seven, you will go to the Taḥfīẓul Qur'ān and memorize the Qur'ān, in the morning when you get up that you will memorize one of the Aḥādīth of the Messenger of Allah (صلى الله عليه و سلم) from the Ḥadīth of Al Arba'un of the Imām Nawawi (رحمه الله تعالى), for example. Or you will memorize Thalaathatul usool of Shaykh-I Islam Muhammad Ibn Abdul Wahab. 2nd 'seven years' of a child's life is discipline, discipline, discipline. It doesn't mean that you can't play with them, it doesn't mean that you can't smile with them, but this is the era of discipline for the children.

Then he mentions the next 'seven years' from the age of fourteen to twenty-one, this is the age of Suhba, now he's your companion why, because he had your seven years of play so he knows your mercy, he knows that you stayed up with him when he was ill or when she was ill, he knows that when he was not able to feed himself that you fed him, he knows that you took him out to play. Then the 2nd seven years, this is the age where he knows that he's being disciplined, he's been taught, he knows how to respect, how to honour, how to treat the shaykh, he knows how to sit in the Dars, he knows how to take notes because that was the second seven years. So therefore, in the 3rd 'seven years' from age fourteen to twenty-one, now it's suhba, its companionship, now he's your friend. Wherever you go, he goes, sometimes he drives the car, sometimes you drive the car. You make Istisharah with him, you make this consultation with him, you ask his opinion. When he reaches a certain age, my

son what do you think? My daughter, what do you think? Do you think that we should go to London on this path or should we go to 'Umrah? Which airline should we...? You start making Istishaarah with him because now he's your companion.

Sometimes what happens is that we play with them from the age of zero up until the age of fourteen. Just play, laugh from the day that they're born up until the age of fourteen and their parents say to me, "Akhi, but he's still young let him play.". Fourteen, fifteen, Sahaba (رضي الله عنهم) they used to be with the Messenger of Allah (صلى الله عليه وسلم) and they used to say, Ya Rasulallah, let us participate in Jihad with you. And the prophet (صلى الله عليه وسلم) used to measure them up, see if they were big and strong enough and mentally capable enough to enter into Jihad at the ages of twelve, thirteen and fourteen and we are saying to our peers and each other "No, but he's still

young, he's still a child". Why? Because we've mixed up things, we don't know how to give the correct Tarbiya, sometimes it's not even the parents' fault, it's just that they haven't been taught or they haven't thought and they haven't looked at the way of the Salaf, how they were with the children, or they haven't read between the lines. Sometimes you read a narration from the Salaf that so-and-so at the age of twelve got married and then he moves to the next sentence. Stop there for a moment, age of twelve?! Sheikh-ul-Islam Muhammad Ibn AbdulWahab (رحمه الله تعالى) at the age of twelve he was the Imām, he's leading the prayer in the Masjid, memorized the Qur'ān and his father married him off at the age of twelve. Sheikh ul Islam Muhammed bn AbdulWahab (رحمه الله تعالى)! Now you say to parents that your child is ready to marry, does it mean that you need to get them married tomorrow, or after the weekend? No, it means that they're ready to marry. Meaning what? Meaning that the age of

responsibility has come upon them. It's not now daddy doing everything, it's not now anything happens that the father can't go away because he just got little children. Now, he's a man.

The signs of manhood are three, or the signs should I say of adulthood are three. Manhood, the signs are many. Many signs and many people don't possess them and that's why they can't be given the title of or given the description of Rajuula- or manhood. But the signs of adulthood are three: coarse hair growing upon the private areas; or night emissions meaning that they are able to have sexual intercourse; or thirdly, that they reach the age of fifteen. Whichever one of these three comes first, he has entered into adulthood. And the woman, there's one more for her and that is menstruation. Whichever one of these four for a lady comes first, then she has entered into adulthood and we have to recognize these signs in our children.

So as I mentioned when we were looking at the biography of Abu Bakr Ibn Abi Dawood, he mentions that he was born in the region of Sijistan because you all know Abu Bakr Ibn Abi Dawood was the son of Abu Dawood As Sijistaniy, Sahibu Sunnan - the compiler of the Sunnan of Abu Dawood. So this is his son, Abu Bakr Ibn Abi Dawood, born in the year 230. That is, almost exactly 1200 years ago, that this Imām was born in that time, which year? ( audience murmuring ) 230. This is going to come in handy when I mention the next narration. Born in the year 230, Abu Bakr Ibn Dawood ( رحمه الله ) he said, As-Sijistaani, he said: "My first writing, my first compilation of a book was in the year 241". How old was he? Eleven years old? As I say, sometimes you read these narrations and we don't ponder, eleven years old and the boy had already written his first book regarding the life of Muhammad Ibn Aslam At Thuusi الله رحمه تعالى , the great Imam, he mentions he was in Thuus and he was a

righteous man. "My father was delighted with me due to what I had written about him". This is a father who is what? Encouraging, enthusiastic that I wrote about, I wrote a biography of one of the Imāms and my father looked at it and my father was an Imām". Look at all the benefits just in that Jumla there, that the age of eleven, what kind of father, what kind of Tarbiya would have necessitated to have been taking place for a son to say that "I have written my first work at the age of eleven and that my father read it and my father was delighted". So that shows what kind of Tarbiya was coming from the direction of the father, that the father was encouraging and he mentioned that "my father was delighted with me due to what I had written about him (Muhammed Ibn Aslam) and my father said to me, "The first thing that you have written, you have written about a righteous man". So first thing he wrote was a book at the age of eleven. Our children, too busy on Wii and X box and this box, you know, this game and that game,

where is the writing of our children? Not to say of course, that every single one of our children will make this Taalifat, that they will start writing these books and these writings but you even need to sit your child down and say listen, here's the biography of Imam Ahmad, I'll give you half an hour to read it then I am going to take it away from you and then, I'll give you an hour to write whatever you recall from what you have read. Benefits. How many of us do that with our children? And after he has written it then you ask him, why did you point out that thing? What made you focus about all the biography of Imam Ahmad you read for half an hour and in the page or two pages that you wrote, why did you focus upon these points in the life of Ahmad? This is encouragement of the children. How many of us do that with our children? Because the more that our children are introduced to the Salaf of this Ummah, to the biographies of the Salaf of this Ummah, the more enthused they would become, the more



encouraged they will become, the more that they will become, for the use of you know a better term, they will become their heroes even though maybe that's not the most ideal term to use as regards to them, that they will be their role models instead of this modern-day Fusāq, the likes of, you know, these beacons and football stars and you know, whatever their names are from, you know, from the football league that some of our children waLlāhi if you tell them, name eleven Imāms of the Salaf and tell them I'll help you along the way, Ahmad Ibn Hanbal, Malik Ibn Anas, Imām Shafii, name me another eight, they will say, "Dad, you just named all the three that I knew, I don't know anymore, Bukhari?" Yes, yes talk. Now tell them 'Name me the first team from Manchester United or Liverpool or Everton or Man City' and you will find our children, WaLlāhul Musta'ān, they'll reel them off as if its second nature to them. Our children, salafiyyūn! It's not something to be proud of Yaa Ikhwaan. You

know, some of the Salaf the likes of Abu Zur'a Ar- Razi and we'll come to him in a moment, that they could see if someone brought them a piece of paper like this and on the back of it was the diagram of the Isnaad, of the chain of narration going back to the prophet (صلى الله عليه وسلم), they would see the shape of that, of that branch, or of that tree going back to the prophet (صلى الله عليه وسلم) as a chain of narration, the likes of Abu Zur'a and Abu Haatim Ar- Razi Ar-Raziyyian, they would see it from a distance, almost like where I'm putting it now on the second row, and you would not be able to read the writing but they would decipher just by seeing the shape of the image and they would tell you the Isnaad from sitting there and you will say how is that possible? I'll tell you how it's possible. It's the same thing that happens to our children, that our children in the middle of the night with no street lights they will see a car driving in the distance and they will say "Abiy, that's a Mercedes 320S L 2008". That's what

they'll say. Say what? Walad, how did you know that? He'll say, Abiy, I know, I just know. It's true, they don't know how they know but they know. It's not as if they've been looking at cars in the night and memorizing them like you memorize Qur'ān, they haven't. It's because their enthusiasm for cars and their love of cars has caused them to recognize the shape of a car from a distance away. Just draw an image of a car, just a silhouette of a car with no labels, no names, nothing, just a silhouette of a car presented to a child at the age of ten and eleven, he'll tell you, Mercedes, BMW, Ford, Mustang, whatever, he'll tell you. Our Salaf, you present to them a chain of narration, of course not all of the Salaf, but those who have been raised upon 'ilm and knowledge, that they were raised that you could show them an Isnaad and they will tell you whether this Isnaad is something which is saḥīḥ, to what Matan or Matūn it is connected to and without even looking at the names, they will tell you, and this

is something that used to happen to the Salaf of this Ummah, like what happened to Imām Bukhari that when the people used to test, that when the people used to gather around him, they used to take a hundred hadith and they used to mix the Isnād with the Matnu. So one of them would stand and he would say, Akhbarna Fulaan, Ḥadathana Fulaan, Akhbarna Fulaan...going all the way back to the Prophet (صلى الله عليه وسلم) and then he would say the prophet (صلى الله عليه وسلم) said such and such. Imam Bukhari would give them a look and he would say, “No, Next”. Next one would stand up, hundred hadith and he would not say anything to them and then what will he do? He would say, ‘as for the first one that stood up, then that Isnād goes with the thirteenth one that stood up. And as for the thirteenth one that brought his Matan, then that is connected to the Isnād of the forty-ninth brother that stood up.’. Just like our children know the Mercedes Benz in the distance, all the BMW in the distance, the

Salaf, the 'Ulama of the Salaf, that this is how they used to try to raise their children.

Look at this narration, he said, “ I'll witness the funeral of Ishaq Ibn Rahwayh and Ishaq died in the year 238 AH, what year was he born, Ibn Abi Dawood? 230. He went to the Janāza of the companion of Imam Ahmad Ibn Hanbal, Ishaq Ibn Rahwayh who died in the year 238. How old was he? Eight years old and he witnessed the Janāza of an Imām of the Sunnah.

Again, our children you say, “no, no, no, don't take him to the Janāza, he might, you know, he might get troubled afterwards. You know he might have nightmares.”. Yaa Ikhwaan, death is a reality. Not of course that we, you know scare monger our children but they have to know. When the people of Fadil they die, then we witness their Janāza, we witness the Janāza generally of the Muslimoon, Ishaq Ibn Rahwayh. He said( Ibn Abi Dawood), and I was with his son in elementary school so he studied

with the son of an Imam, Ishaq Ibn Rahwayh. His father was an Imām, he studied in elementary school with the son of an Imām, Ishaq bn Rahwayh. Raising your children right from an early age with good companionship, good companionship my brothers and sisters. If there's anything that I've noticed in all the years I was teaching at the tuition centre, Islāmic studies and all the years that I noticed any of our youth that went off the rails, it was due to bad companionship, weak parenting and bad companionship or a mixture of the two or one of the two. Sometimes the parents are good and they try their best but the child falls into bad companionship. He went to school with the son of Ishaq Ibn Ar-Rahwayh. Then he mentions, then it is mentioned with regards to him by Imām Dhahabi and others that Imām Abu Bakr Ibn Abi Dawood, that he travelled with his father out of Sijistan, travelling to the lands of the east and the west in search of knowledge and he

listened to and benefitted from the scholars during that time.

His father kept him close to him. His father went to the Hijaz, he went to the Hijaz, his father went to Makkah, he went to Makkah, his father went to Egypt, he went to Egypt and this is mentioned by him himself. He benefited from scholars during that time so he heard and benefitted from the lands of Khurasan modern-day Afghanistan and Iran, from Asbahan modern-day Iran, from Naisabur, from Basra, from Baghdad, from Kūfa, from Makkah, from Madinah, from Shaam, from Egypt and the Arabian peninsula. He travelled to all of these areas with his father cuz his father was collecting Ḥadīth so he went with his father so he would benefit from whatever his father used to benefit from. He was a person of extreme and immense resolve and determination right from an early age in scholarship and learning. It is no wonder that he had the zealousness for 'Ilm because his father from the beginning, the

only thing that he saw, the only sight that he saw was 'Ilm, knowledge, knowledge of the Deen of Allāh (سبحانه و تعالى) which is the predominant knowledge, which is the most important knowledge, more important than science, more important than Economics, more important than Engineering and Chemistry and Physics and Biology. The knowledge of the Deen of Allāh (سبحانه و تعالى) is the most important.. , that your son dies upon poverty! In poverty that he dies, that he dies with barely a penny to his name but he dies upon the Sunnah, upon Istiqaamah and Sidiq and he dies upon righteousness and Wara'a and piety is better than that he dies a Faasiq with huge amounts of wealth. Which is better out of the two? You know, which one would I prefer for my son? Ask yourselves the question. A son who's poor but is righteous because the poor and the righteous will enter into Jannah first. The Fuqaraa from the Muhājirun as the Prophet (صلى الله عليه و سلم) said, will enter into Jannah



first and the gates of Jannah will be open to them first from the Muhājirun and the Ansar. The Fuqaraa! Why? Because they were focused upon 'Ilm, upon Ibādah, upon Istiqaamah. He mentioned a narration that he mentions, I heard, (This is Abu Hafs Umar Ibn Shaahin, he was a student of Ibn Abi Dawood), He said that I heard Abu Bakr Ibn Abi Dawood say, he said that "I entered into Kufa and I had only with me one Dirham - one Dirham I had with me". So he said "with that one Dirham, I bought thirty handfuls of beans. With one Dirham, I bought thirty cupped handfuls, thirty Madd of beans". He said that I ate a Madd a day from it and I would write a thousand Ḥadīth a day from Abu Sa'id and Uthman. By the end of the month, I had gathered thirty thousand hadith those between Munqot'i and Mursal. Those who were between those who were disconnected meaning those who were disconnected from the chain itself and those who are Mursal, meaning those who are

narrated where a Sahabi (رضي الله عنه) is missed out in the chain of narration. Thirty thousand Ḥadīth! He mentioned that "I memorized in Asbahan alone thirty-six thousand Ḥadīth, I memorized in Asbahan, thirty-six thousand Ḥadīth". This is a father who had concern for his son, a son who had only one Dirham in his pocket but he had thirty thousand Ḥadīth in his heart, just from one place - Asbahan. Which one would you prefer Yaa Ikhawaan? A son upon the Sunnah, memorizer of the Sunnah, defender of the Sunnah, the likes of Abu Bakr Ibn Dawood or the likes of a Faasiq who has no concern except the concern for women and music like you find many of the Shabaab today? May Allāh (سبحانه و تعلى) guide them!

There's a narration also that has been reported by Al-Khateeb in Al-Faqih Wal Mutafaqih, a narration from the great Imām Hassan Al Basri (رحمه الله تعالى) who died in the year 110AH, he mentioned, seeking knowledge meaning

making Ḥifẓ, memorizing the knowledge in a young age is like inscribing it upon stone. If you inscribe something on stone, is it ever going to disappear? So when a child in early age is taught knowledge then it is like you have written upon stone, engraved upon his heart ~ Statement of Imām Hassan Al Basri.

There's also a narration reported in the Munaaqib of Ahmad from Ibn Jawzi (رحمه تعالى الله) that he mentioned that Abu Bakr Ibn Matu'i he said that "I frequently used to visit Imām Ahmad, Abu Abdillah Ahmad Ibn Hanbal and I used to visit him frequently over a period of twelve years whilst he was reading his Musnad to his own children". How many Ḥadīth in the Musnad of Imām Ahmad? Over forty thousand Ḥadīth in the Musnad of Imām Ahmad Ibn Hanbal and here we have this Sheikh, he mentioned that he used to visit him over a period of twelve years, "and when I (Ibn Matu'i) used to enter upon him, he was reading his Musnad to his own children", reading the Ḥadīth

that Imām Ahmad Ibn Hanbal had gathered. He said that "I did not write down a single Ḥadīth from him myself, twelve years I visited him, I did not write one Ḥadīth from him in twelve years but rather I used to observe his conduct, his manners and his etiquette". And this is why he has narrated this to us. How was Imām Ahmad Ibn Hanbal with regard to his children? He used to sit them down and read the Musnad to them, engraving in their hearts the knowledge of the Sunnah and love for the Sunnah. We also find many of the narrations of the Salaf with regards to this affair. The likes of Abdul Rahman bn Amr Al Awzāi.. You all heard of Imām Awzai ( رحمه الله ) ,the great scholar of Beirut in Lebanon. He died in the year 157AH. It is mentioned that Imām Al- Awzai ( رحمه الله تعالى ), was born and raised as an orphan in the house of his mother, his father had died, so he was raised as an orphan by his mother and then the narrator mentioned, Al Waleed Ibn Mazyad ( رحمه الله ), he said " Yet kings would be unable to cultivate

their children to the standard of his manners. I never heard a noble word from him except that it was such that whomsoever heard it would write it down from him nor did I ever see him laughing loudly. When he mentioned the hereafter, I would say to myself, "Can any heart in this gathering be seen not to be weeping?" This is the mother who has raised her son, single mother! Many of our sisters they say, well I don't have a father for my child but sister, you can be like the mother of Awzai that even the kings could not give the Tarbiya that this woman gave to her son. Al Awzai went out in a party to Yamaamah as a youth, meaning to defend the borders as a youth, so he met Yahya Ibn Abi Kathir - the great Imām - and he said to him, "Leave now and go to Basra". Where is he? He's in Yamaamah. He said "Go to Basra, go to Iraq, to Basra and try to catch Hassan Al Basri and Muhammad Ibn Sireen, these two great Imāms from amongst the Tabi'i", so he wanted to catch these two from the Tabi'i. So he said "

As a youth, I went and I raced towards Basra, and by the time I reached, I found that Imam Hassan Al Basri had died and I visited Muhammed Ibn Sireen and he was sick". This is Imām Al Awzai in his youth, this is a mother who has raised her son upon Sunnah and upon a desire for knowledge.

We have that which has come from Sufyan Ibn Sa'id Al Thawri ( رحمه الله تعالى ), the great Imām who died in the year 161AH, he was the Shaykh-I-Islām, the Imām of the Ḥuffaz, the Mujtahid ( رحمه الله تعالى ) The most scholar, The noblest of scholars who acted upon their knowledge. He was born in the year 97 AH, he began seeking knowledge as a boy due to the care of his father, the Muḥadith, Sa'id Ibn Masruq Al Thawri. You see the trend again? That if the father is upon knowledge and upon Istiqaamah, then he will raise his son upon that knowledge and that Istiqaamah; if the father loves Ḥadīth, then the son will love Ḥadīth; if

the father loves the 'Ulamāh and visits the 'Ulamāh then the son will likewise love to do that. The number of times, my brothers and sisters that we have performed 'Umrah and Hajj, the number of times that we have visited our Mashāyikh and many of the brothers they bring their children. WaLlāhi five, six, seven years later, that same child will say, "WaLlāhi I remember when I was sitting in the house of Rab'i Ibn Haadi, when I was sitting in the house of Shaykh Abdul Muhsin Al Abad, that I saw Shaykh Saleeh Al Fawzan, that I met Shaykh Ubayd Al Jābri, I saw how they were ". A child who met them at the age of five will remember them at the age of twelve and thirteen, that if the father is upon 'Ilm, if the father loves knowledge then the son likewise will follow his father. So Sa'id bn Masruq Al- Thawri ( رحمه الله ) (تعلى) who was a student himself of Imām Sha'abi and was counted amongst the smaller Tabi'in, so this was again a father with a desire for knowledge teaching his son knowledge. Abu-l-

Muthanna said that I heard him saying in Marwa that Al Thawri has arrived. Al-Thawri at that stage was still a youth but the people of Marwa decided, that they said to each other that the people started saying, Al Thawri has arrived, Al Thawri has arrived meaning Sufyan Al Thawri has arrived. So this, Abu-I- Muthana said " So I went out to see him and I saw that he was still a very young man, the hair of his face had just begun to appear, the hair upon his face had still begun to appear ". Imām Dhahabi said that he used to be spoken well of whilst he was young due to his great intelligence and his memory. He narrated Ḥadīth whilst he was still a boy. Sufyan Al Thawri. Now when we look at our children, do we say about our children 'Maa Shaa Allāh my son's narrating ḥadīth, my son is recalling ḥadīth, my son when is sitting in front of his mother that he's telling his mother that you know what, mother I learned this today, I learnt about the life of Imām Al Bukhari, I learnt this from the Seerah of the Messenger of Allāh (



(صلى الله عليه وسلم)?' We don't hear that from many of our children because we don't give that focus. As soon as the child comes in, the mother would say, have you done your chemistry homework? Forget the chemistry homework, go and learn the ḥadīth of the Messenger of Allāh; go and learn the Aqeedah and the Fiqh; go and open the Fataawa of Shaykh Ibn Baz, Shaykh Ibn Uthaymeen, Shaykh Al Albani; go and learn something from them. Go and learn the Seerah; go and learn the lives of the companions, do your chemistry homework later after all the important stuff is done. Do your English homework later after the important things are done because this knowledge, the knowledge of the Deen of Allāh, inscribing into their hearts. Why do you think that the non-muslims have this system of sending the children to school before even the child can hardly talk, ' send them to pre-school ', they call it. The child can hardly gurgle a few words from his mouth but they still want to put

him in school cus they know whatever you teach them from an early age is like inscribing into stone. Whatever you put into that child at an early age is inscribed, he will not leave it, he will not forget it. What we say is, let them do what, let them learn their science and their economics and whatever else and when they're older, when they are in their twenties then we go and send them to Shaykh Ubayd or Shaykh Muhammed Ibn Haadee or Shaykh Rabii, then we'll send them. Yaa Ikhwaan, this is twisting and this is turning the correctness of an affair upon its head. The most important thing for our children is the Deen of Allāh. Is it so difficult my brothers and sisters every evening to gather your children around you, all of them, doesn't matter how tired you are. I don't care, my sister, how long you have been slaving over the stove, my brother how long you've been working throughout the day! Half an hour with your children every evening without fail, that you read something to them or you memorize

something with them. 'An Ameerul Mu'mineen Repeat, 'An 'Ameerul Mu'mineen, 'An Ameerul Mu'mineen ten times, they repeat after you ten times. Abi Hafs Umar Ibn Khattab, Abi Hafs Umar Ibn Khattab, Abi Hafs Umar Ibn Khattab, repeat it so they repeat it. Half an hour every evening, translate it for them, it's a ḥadīth, translate it. If you don't have knowledge of that and you don't have the ability, open up a book and read it to them. From the Fatāwah of Sheikh Ibn Baz, Shaykh Ibn Uthaymeen, from the Fatāwah of Shaykh Fawzaan so they benefit, half an hour every evening. Your child will begin to inscribe these things upon his heart.

Another Imām Sufyan Ibn 'Uyaynah ( رحمه الله (تعلى), Sufyan Ibn 'Uyayna, he was from the third generation of Muslims and he began seeking knowledge as a boy, as a boy he used to sit with the older Tabi'in from the students of the companions and he took a great deal of

knowledge from them. He heard from seventy of the Tabi'in and he was born in the year 107. So the tabi'i in the year 107 were getting old - many of them. The later Tabi'in, yet he was born in the year 107 so he must have been sitting with the Tabi'in before he was ten years old. He was sitting with the Tabi'in and he, how many of them? , seventy of the Tabi'in he met from the students of the companions of Allah's Messenger (صلى الله عليه وسلم); sending the children to the scholars. Now Shaykh Ubayd is in his old age, if any of you have children that have not met Shaykh Ubayd then take that advice that was given to Imam Al Awzai : ' Hasten to Basra to Hassan Al- Basra and Muhammed Ibn Sireen ' . Hasten to Ubayd Al Jaabir; hasten to Shaykh Rabi'; hasten to Zayd Al- Madhkhali; hasten to them so you might catch them! Hasten to them because those scholars are scholars of old age. Make your children meet them so they can say that I narrate from Ubayd Al Jabri when I met him, I

narrate from Rabī' Al Madkhali because I met him, I narrate from Saaleh Al Fawzan because I went to his Dars, look now Shaykh Abdullah Al Ghudyaan (رحمه الله تعالى), the Allāmah, The Shaykh, The Scholar who taught us in this masjid for over a year or maybe two years, Kitaabu Tawheed. This shaykh (رحمه الله تعالى) many of the brothers when you speak to them now you say, have you met Shaykh? Did you meet Shaykh Abdullah Al Ghadyaan? They say, no Akhi, WaLIāhi I didn't meet him. I heard him from the telelink but I never met him and I wish I had met him. Because when the scholars go, the heart yearns for them WaLIāhi, for the heart is attached, the heart that is not attached to Man United, Man City and Chelsea and Arsenal or even Accrington Stanley. Huh, a heart that is attached to the scholars, that we attach the heart of our children, our youth, that we attach it to the scholars. But the heart of the youth, how is it going to be attached to the scholars if the heart of the elders doesn't attach to the

scholars? How is it going to attach? There's a dawra every year, in fact there is a dawraat in Medinah every year, most of them in Arabic but we go every year and that dawra is translated into English. Every year after we come back, the brothers say, Akhi how was the dawrah? We say WaLlah it was Jameel, WaLlah it was a farsa that Alhamdulillah I reached it that it was an opportunity that I caught. So did you take your children? Yes, of course, I took my children. Did many of the brothers go? You say, yes, maybe a hundred and they took their children and they took their wives. Who were the Mashaaykh? Shaykh Rabī' Shaykh Muhammed Ibn Haadee, Shaykh Ahmad Bazmool, you know, Shaykh As-Suhaymee, Shaykh Abdullah Al- Bukhari, that these where the Mashaaykh that we sat with, Shaykh Ali Naasir Al Faqih and all others. Say Akhi, next year, put my name down now, we say, akhi we still got twelve months to go. No, no, put my name down now. Okay, no problem. Akhi you

don't see them around for another eleven months. They say, when's the 'umrah? We say next month, he says, akhi you know what, I can't go this time. Put my name down for next year. Dawrah Ilmiyya Yaa Ikhwaan, not just for the sake of umrah, umrah in itself of course is an expiation of that which is between the one umrah and the next umrah, umrah as the Messenger of Allah صلى الله عليه و سلم said, wipes away poverty, but also ilm and knowledge with the scholars, with the Mashaayhaykh , that your children see them and your children from a young age. WaLlahi I can say Shaykh Ubayd Ibn Jaabir picked up my daughter and kissed her when she was three years old. And you remind your children, 'you were picked up by Shaykh Fulaan when you were three years old, when you were two years old Shaykh Ubayd made dua for you, Shaykh Falaah made du'a for you, he put his hand upon your head and made dua for you, Shaykh Rab'i that you sat right next to him in his Dars when you were five

years old', and the children when they inculcate upon this, not just at the age of five, at the age of five and six and seven all the way through until you reach that age of sohba with you and your child, the stage between fourteen and twenty one when he becomes your friend and your companion.

Likewise, my brother and sisters, we have that which was narrated from Abu Zur'a Ar Rāzi رحمه الله تعالى, the great Imam and the scholar, it was narrated that Al Hafidh Abu Ahmad Ibn 'Adee رحمه الله تعالى said that "I heard my father say that I was in Rey, that I was in Rey in this village in Persh, modern-day Iran, that I was still a young man amongst the cloth traders. So as a young man I was in Rey and a man swore an oath that his wife would be divorced unless Abu Zur'a Ar Rāzi had memorized a hundred thousand hadith. So this is a young boy listening to the conversation of the people in which field? In the field of knowledge, that a man said that WaLlahi



my wife she is divorced from me if Abu Zur'a Ar Rāzi has not memorized a hundred thousand hadith. So some of the people and he said "I was amongst them as a youth, that we went to Abu Zur'a Ar Rāzi and we asked him about that so he said 'what would lead a person to make such an oath involving divorce? Why has he put me in his oath for divorcing his wife?' So it was said to him, 'well he has done it now, so what are you gonna do? If you memorized a hundred thousand hadith then he's still married, if you haven't, he's lost his wife. So Abu Zur'a said, 'then let him hold on to his wife, he's not divorced from her'. Benefit one, Abu Zur'a had memorized a hundred thousand hadith so much so that a man, not correct of course, could make this type of oath, but a man was willing to say that if he has not memorized a hundred thousand hadith, I'm divorcing my wife. So he had memorized over a hundred thousand hadith because he, Abu Zur'a, said "you don't have to divorce your wife".

Secondly, that this Abu Ahmad Ibn 'Adee he mentioned that he said, I heard my father say, meaning 'Adee, that I was as a youth, that I went to Abu Zur'a Al Rāzi رحمه الله تعالى, again Yaa Ikhwan, being in that environment of knowledge, where are you gonna get that environment, from the streets? Make your children Tullaab, Tullaabul Ilm not Thulab of the Shawaree. Make them awlad of the masaajid, children of the mosque, do not make them awlad of the street of the shawaree, keep your children away from the streets, keep your children away from bad company.

We also have that, the advice of Sahal Ibn Abdullah Al Thustahree رحمه الله تعالى that Sahal said, he said that when we saw the students of hadith, that when we saw the students of hadith that we said, "Strive that you should not meet Allah except that you have your ink pots". That a student of knowledge, youth should always have with him a pen, should always have with

him a Daftar, a book or a notepad where he can always be writing down benefits. Make it a habit of your children that when you bring them to the masjid, that they carry with them their masjid notebook even if there is no a dars that just in case there's a benefit that can be gained, someone that they meet from their teachers that they can ask them a question and write it in the notebook. So the children coming to the habit of having their ink pots with them, of being individuals who are constantly upon knowledge as Abu Bakr Al Khateed Al Baghdadi رحمه الله تعالى who was born in the year 392.AH, that his father Abu-I-Hassan was a Khateeb. His father Abu-I-Hassan was a Khateeb, Khateebul Baghdadi his father was a Khateeb as well, and he was from those who learnt recitation of the Quran from Abu Hafs Al Khataani. So he encouraged his son to sit and hear the narration of Fiqh, a father encouraging his son Khateeb Al-Baghdadi Yaa Ikhwaan from the greatest of the scholars of the Ummah of the fourth

century, from the greatest of scholars of salafiyya and hadith of his era. That his father encouraged him right from an early age to hear the narrations of fiqh. He first heard narrations at the age of eleven years old and he travelled to Basra at the age of twenty, to Naisabur at the age of twenty-three and in middle age to Shaam and Makkah and other places. So this now shows that he began upon that Tarbiyya Islamiyya, the Tarbiyya of seeking knowledge, the Tarbiyya and that cultivation of loving knowledge. Wishing to be around the people of knowledge. But how is our child going to do that Yaa Ikhwaan if you dump them to the streets or you leave them to the schools or you leave them in the house to do as they wish? That half an hour a day Yaa Ikhwaan, giving your children that tarbiya, that tarbiya Islamiyya, that true correct Salafiyya so that child grows up with the love of salafiyya and hatred for Bid'a.

There's that beautiful narration of Yunus Ibn 'Ubayd. Yunus bn 'Ubayd saw his son walking out of the house of 'Amr Ibn 'Umayd, 'Amr Ibn 'Ubayd was the head of the m'utazilah, a deviant, a person of Bid'a that all of the scholars used to warn against so much so that one of the Ulama when was upon his deathbed, he started weeping and one of the people said to him "why do you weep? Are you afraid of meeting your Lord?" He said "WaLlahi, I don't weep because of the fear of death, I weep because I met 'Amr Ibn 'Ubayd, the M'utazilah, he gave me salam and I returned the salam and I fear that Allah will call me to account for returning the salam of the innovator". So Yunus Ibn 'Ubayd, he saw his son coming out of the house of 'Amr Ibn 'Ubayd, the M'utazilah and he said "Oh my son, WaLlahi, it would have been easier upon my soul that I saw you walking out of the house of a lewd woman than that you have walked out of the house of this innovator. Were that you were to meet Allah as a Faasiq,

as a fornicator, as a thief would be more beloved to me than you meet Allah with one of these ideas of bid'a of the likes of the M'utazilah.". This is the salaf concerning their children.

Imam Ahmad Ibn Hanbal said that the fussiaaq of Ahlu Sunnah, now this is of course in comparison to the people of bid'a, that the fussiaaq, that the sinners of Ahlu Sunnah that they are the Awliyah of Allah (سبحانه و تعالی). Why? Because they are people of sunnah even if they have sins with them.

In conclusion, and there is much that can be said about the relationship between the father and his son. But in conclusion Yaa Ikwaan, I've given lectures after lectures about the rights of the parents. Those things that you need to inculcate in your children right from an early age. Is that your child and your children sit in front of you like a student sits in front of his shaykh, that he does not speak except that you

permit him to speak, he does not shout and he is not rowdy around you and some of these and some of these aadaab, some of these etiquettes where those etiquettes that were mentioned by our Shaykh, Shaykh Muhammad ibn Abdul Wahab Al Aqeel (حفظه الله تعالى) from the scholars of Madinah in some of the darus that we had with him. He mentioned that the son when he sits in front of his father that he should not look into the eyes of his father, you know like some of the children you tell them off and he looks in your eyes like he's trying to, you know I don't know, some sort of courage that he's trying to show his father. The child right from a young age don't look. If your father's telling you off or is admonishing you or your mother's punishing you, your mother, look down, don't look into their eyes as if to challenge them. Be humble with them and you need to inculcate that in your children. Teach your children that if I'm telling you off don't look at me, look down and feel humble and humility

at the fact that you are being admonished so that you may rectify yourself. Likewise that a child when he's sitting in the company of his father, that he should be sitting in the company like he's sitting in the company of the Mashaaykh. Yaa Ikhwaan, if any of you had sat with the scholars or in front of the Mashaaykh, you do not point your feet at the shaykh, you don't point your feet like that in front of the shaykh so the soles of your feet are pointing towards the shaykh. That you don't point your feet, that you don't raise your feet in front of the scholar. Because this is the adhab that is not mamduh, It is not praiseworthy, so much so that many of the scholars, they take the narration of Jibril عليه السلام when he came in form of the man in a very white thobe and very black hair that what did they say? فجلس إلى النبي صلى الله عليه و سلم, and what did he do? That he, Jibril عليه السلام that he sat with his "ركبتيه إلى ركبتيه", with his knees with the knees of the messenger of Allah (صلى



(الله عليه و سلم) not feet, knees with the knees of the messenger of Allah, صلى الله عليه و سلم.

“ووضع كفيه على فخذيته”، he put his hands, the palms of his hands upon his thighs. This is the adhab of the student with his shaykh. Some of us that allow our children to behave in any manner, if you don't teach them respect at a young age, don't point your feet at me, don't raise your feet at me, when you sit in front of me, sit with adhaab. Shaykh Muhammed Ibn Abdul Wahab Al Aqeel رحمه الله تعالى also mentioned that when you are about to enter a building, that the son, that he stands back and allows his father to enter first into a building or a room. When the guest comes that the father teaches his son to serve the guest. Not that he's just jumping around the room like some sort of nutcase, like some sort of delinquent. WaLlahi sometimes you enter into the house of some brothers and the child he's eight, nine maybe ten years old and he's running around like he's still in his nappies causing havoc and screaming and

shouting, answering his father back. This is not adhab that is being taught to children. If he's behaving like that at the age of nine and ten how's he going to be when he's sixteen and seventeen? Is he going to be better or worse? So the child that when the guest come that he's an exemplary example of what a good son should be or if it's the sisters, a good daughter should be. That she sits down and doesn't talk and chatter. That when she speaks she seeks permission from her mother. If she wishes to leave the room that she seeks permission. The father likewise that when the food is served that the son he serves the guest of his father. Likewise that even the friends of the father they are treated with respect.

Many of you maybe know the narration of Abdullah Ibn Umar Ibn Khattab (رضي الله عنهما) that after the death of his father, the Ameerul Mumimeen, Umar Ibn Khattab (رضي الله عنه) that he was riding into Makkah and he had with him his camel and his donkey and he was riding

upon his donkey. When he became tired, he rode upon the camel. As he was entering into Makkah, he came across a Bedouin and the Bedouin said to him, are you the son of Umar? He said yes, I'm the son of Umar and then he started telling him about his relationship, meaning the Bedouin and the closeness he had with Umar Ibn Khattab (رضي الله عنه) so Abdullah Ibn Umar had upon his head a turban, an Amaama upon his head, so he took it off and he gave it to the Bedouin and then he came off his donkey and gave the donkey to the Bedouin and then he said some of the people said to Abdullah Ibn Umar, what have you done? You've given your donkey to a Bedouin? And you've taken off your turban and you've given it the Amaama and you have given it to the Bedouin? He said, indeed that this is that I heard from the messenger of Allah (صلى الله عليه و سلم) concerning the good treatment of the companions of your parents after they pass away. So even after your parents pass away,

that the son that he remembers that even though my father has died and my mother has died, I should give good treatment to those individuals who were the companions of my mother and father like Abdullah Ibn Umar did showing good treatment to the Bedouin who knew his father. These types of manners my brothers and sisters, these are lacking in the society that we are living in and the society that we're living in with the child. He's taught to backchat and answer back, swear and use foul language even to the extent that I've heard situation, not among Salafis WaliLahi Hamd, well I hope not among the Salafis where a child is taught that don't call me mom just call me Trish, huh? Don't call me mom just call me Shaz because we're friends. So now even the respect, that barrier of respect that is between the father and the child or the mother and her child is removed. So much so now that they argue with each other that a child will argue with his father and maybe even swear at him,

call him names, backbite him behind his back, his father or his mother. This is because, in that first three, we've mentioned the three stages, do you still remember them? We're not gonna forget them, because in that first seven years of playing then the second seven years, they were not followed up by Tarbiya and discipline in teaching good manners so therefore the child begins to think that he can treat his mother and father in any way that pleases him. Brothers and sisters, the Tarbiya of the awlad is from the most important affairs that will catch them young, keep them close to you. As soon as you come back from work, it doesn't matter how tired you are. Yaa Ikwaan this is the investment for your future because your son as the Prophet (صلى الله عليه و سلم) said, the righteous children who make Dua for their parents all of the deeds are cut off except for those few and from them is the righteous children that make Dua for their parents. So raise the children upon righteousness and piety. or were just chasing

the Dunya, Dunya, Dunya. That we're just interested in the GCSEs and the A levels for our children. It's the only thing that we're interested in now. Deen doesn't mean anything. You see our youths now, youths I even used to teach, have earrings in their ears WaLlahul Mustaan. Many of the children in our community not necessarily many of them salafi but just you know children that we used to see that were young and they were coming across that used to memorize the Quran, some of them even memorized the Quran, used to sit in the durus. Now they listen to music, go to clubs, mix with girls, earrings in their ears. Something's gone wrong Yaa Ikhwaan, something's gone wrong. Yes, Allah ( سبحانه و ) writes guidance and misguidance for every individual but that does not remove the obligation of striving, obligation of striving. One of the first things that are lost Yaa Ikhwaaan is this desire for knowledge and Tawheed and knowledge of the Aqeedah. Make your children

hungry for this knowledge, make your children competitive for this knowledge, make that in them, keep that in them and keep them close, don't make them, distant from you. May Allah (سبحانه و تعالى) guide us and guide our children and guide the next generation upon Sunnah and Salafiyyah because this da'wah needs men who will carry it, and so far, at this present moment, very few of the men are coming through. Make your children from them. Don't give up Yaa Ikhwaan!

الحمد لله رب العالمين و صلى الله على نبينا محمد و على آله  
وصحبه و سلم.

Transcribed by Umm Aa'ishah bint Thaabit May  
Allah bless her

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