

STUDY GUIDE



26 WAYS TO BE A GOOD MUSLIM PARENT

PART 1

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From the series: 26 Ways to be a Good Muslim Parent

COURSE OUTLINE



COURSE TOPICS:

1. Accept your responsibility
2. Parenthood is a great responsibility
3. Best practices of parenthood
4. Do not delegate your duty
5. Choose a good spouse
6. Wrong tendencies
7. Doing good deeds and its effect on our children
8. Implementing the Sunnah among your household
9. Stages of the child and how to implement the Sunnah in every stage
10. Treating your own parents well
11. Commandments in the verses 23 and 24 of Surah Al Israa'
12. How to honour one's parents after their death
13. Be a role model



COURSE OUTLINE



COURSE OBJECTIVES:

1. To be able to apply the ways of being a good parent
2. To fulfill one's duty in child education and upbringing
3. To be able to bring up children according to the teachings of Islam

QUESTION & ANSWER BUCKET



TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False



COURSE OUTLINE



COURSE DURATION

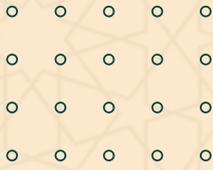
Video – 2 hours 20 min

Study Guide – 45 min

Assessment – 10 min

Total Duration – 3 hours 15 min





LESSON 1

ACCEPT YOUR RESPONSIBILITY





1. ONE: ACCEPT YOUR RESPONSIBILITY

Parenthood is an investment. It takes a huge amount of your time, wealth, and your effort, and it causes a huge amount of stress and difficulty, that in all honesty never really ends. Having this importance, you should bear and carry it out to the best of your ability.

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The very least that you can do is to prepare yourself for and accept this responsibility.

And one of the ways that we can see the value of this investment is in the Hadith of the Prophet (pbuh) in which he said, when the child of Adam dies, all of their deeds cease, except for three, one of which is a pious child that makes Du'a for him or her.



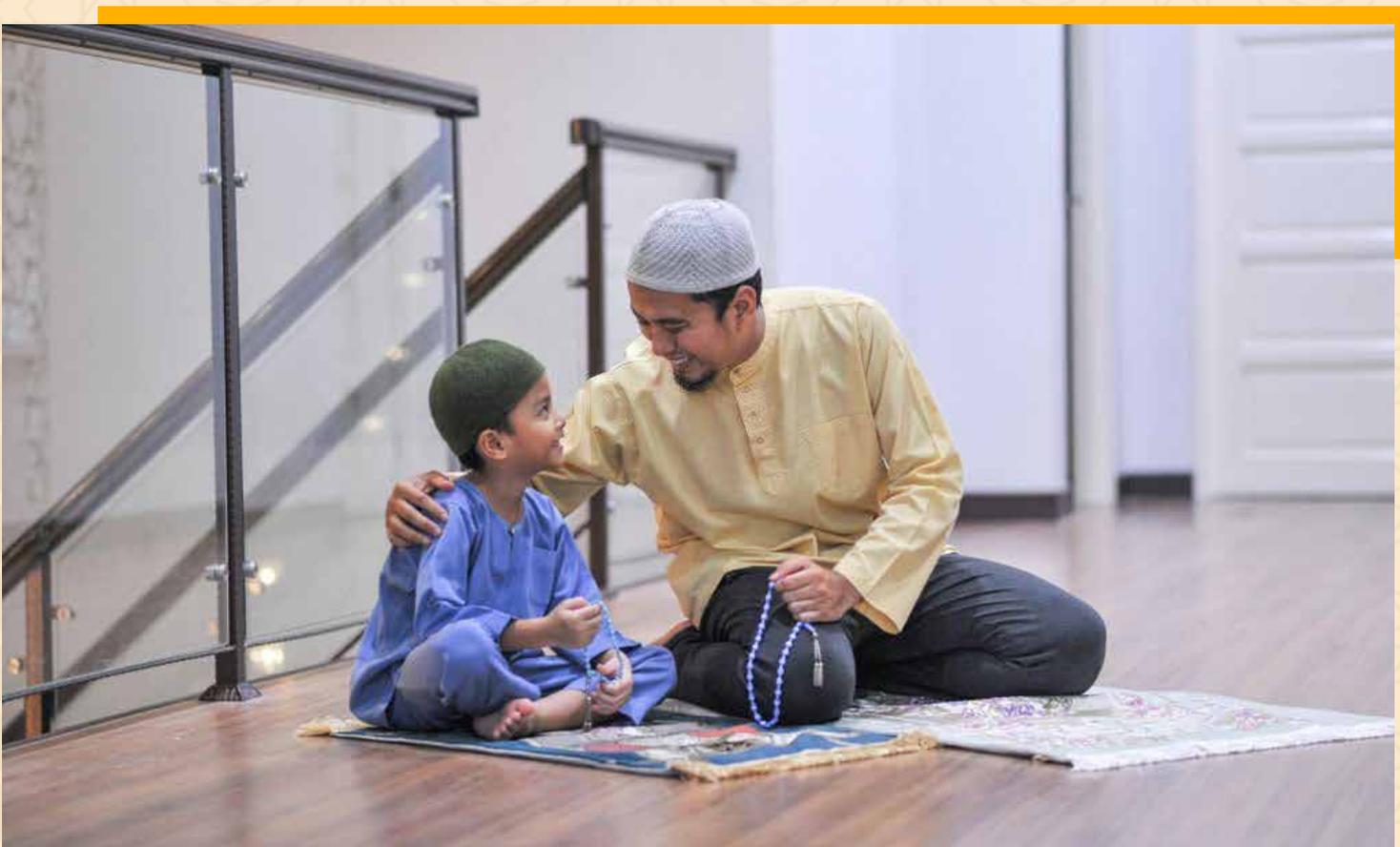


2. PARENTHOOD IS A GREAT RESPONSIBILITY

The Prophet (pbuh) said:

“Every one of you is a shepherd. And every one of you will be asked about his flock.

- i** the ruler is a shepherd for his people, and he will be asked about his subjects.
- ii** the man is a shepherd for his family and his household and will be asked about them.
- iii** the wife is a shepherd for her husband's house and shall be asked about her flock.
- iv** the servant is a shepherd over his master's money and shall be asked about his responsibility.”



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The benefit that we take from this Hadith is that it is not something that is the role of the father, or the role of the mother. But it is a responsibility that is shared.

But the head bears the greater responsibility. If you are a manager in a firm, a manager in a company, and if your employees are cheating and lying and stealing, it's you that are going to be fired.



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3. BEST PRACTICES OF PARENTHOOD

Many people tend to pass the blame on others.
The best things are to:

- i Take the responsibility as yours.
- ii Hold the reins of your children's upbringing/education. You start to become proactive, instead of reactive. You need to develop proactive parenting.
- iii You should ingrain the good attitudes and good behaviours before blaming the children for wrong practices. This means that you establish your system of upbringing, and this means also that you require changes and planning.
- iv The decisions that you make when you are a parent need to be made considering this Hadith; namely, that you will be asked about the type of upbringing and education you intend to expose your children to, for the results are very decisive.
- v Every decision a person makes should be counted based on the good future of both the parents and children.

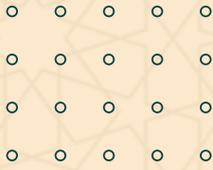




4. DO NOT DELEGATE YOUR DUTY



- i** The father should not take the responsibility of bringing money, thinking that he is by that has no responsibility as regards the upbringing of his children. The Hadith makes it clear that he too is responsible.
- ii** Further it is not enough to send your children to an Islamic school without establishing an Islamic environment at home.
- iii** What we want you to do is to see everything as being your job, father or mother, and then to use a school, to use your friends, to use your relatives as assistance in you performing your role, and not to use them as an alternative to your doing the job.



LESSON 2

CHOOSE A GOOD SPOUSE





5. TWO: CHOOSE A GOOD SPOUSE

The reality is that parenting starts before you even marry. The following Hadith reveals this:

i A man came to the Prophet (pbuh) and told him, I have found a woman for marriage, who is a woman of Hasab — Hasab refers to the deeds of her family and her ancestor — and of beauty. But then he mentioned that she could not give birth. She could not have any children. Should I marry her?



The Prophet (pbuh) said, No. The man asked him three times, every time the Prophet (pbuh) forbade him, and he finally advised him, saying,



*"Zawwajoo Al Wadood
Al Walood."*

"Marry the one who is loving and will bear you many children. For indeed, I will boast of your numbers to the other nations."



Al Wadood is the one who is loving and caring about the children. And Al Walood is someone who is going to have many children.

Thus, from the outset, your children should be in your mind when you think about getting married. And I think this is the most important benefit from this Hadith.



Prophet (pbuh) said:

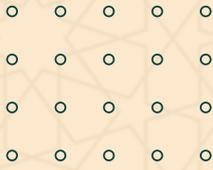
“If there comes to you someone seeking to marry your daughter, and you are happy with his religion and his character, then marry her to him. And if you do not do so, there will be a great trial on the earth and a great corruption.” He emphasised it three times.



6. WRONG TENDENCIES

- i** To look for a guy who's earning a lot of money, and the sister is thinking: he's going to take care of me. He's got plenty of money. He's going to buy me things. He's going to shower me with gifts.
- ii** To look forward to marrying a guy whose job makes him keep travelling all around the world. He's going to be an absent husband or father.
- iii** To marry someone who is not willing to have children or not caring or not wanting to have many children.





LESSON 3

DO GOOD DEEDS





7.

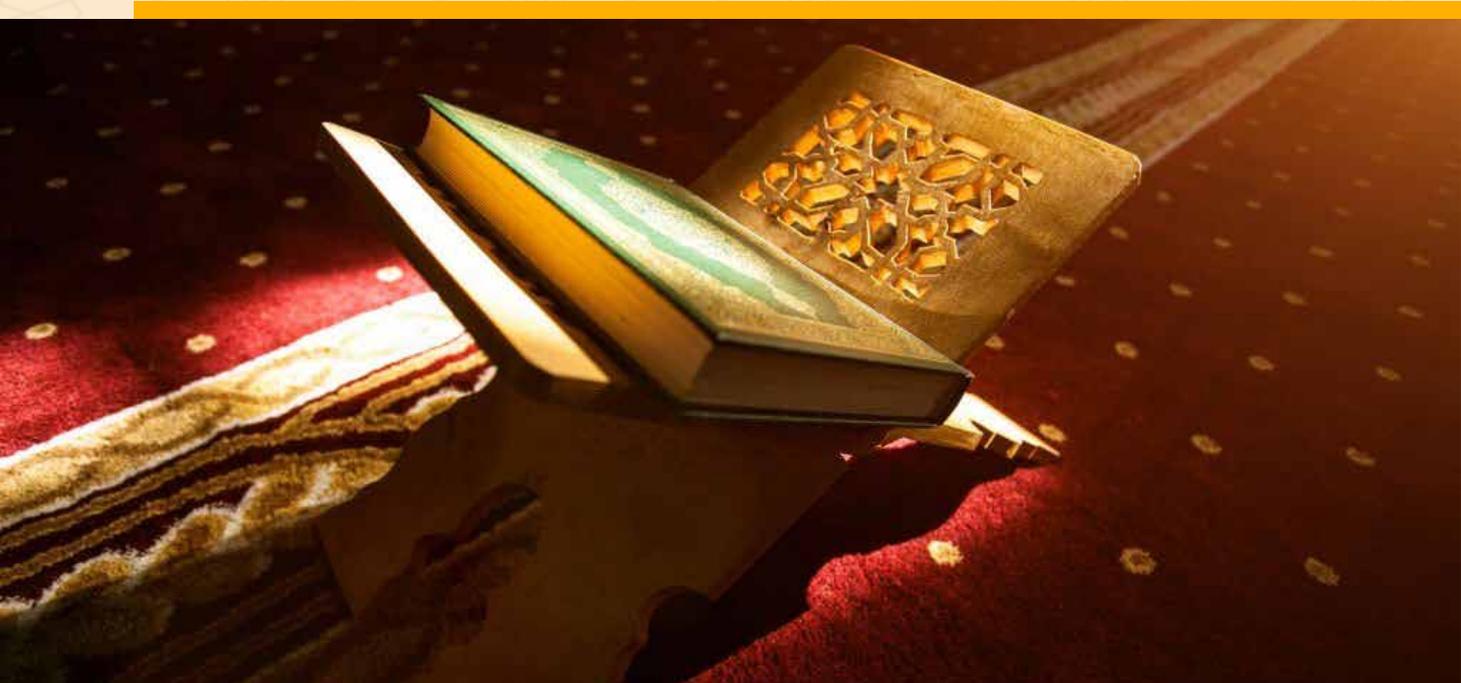
THREE: DOING GOOD DEEDS AND ITS EFFECT ON OUR CHILDREN

One of the experiences that Prophet Musa (pbuh) learnt from Khidr (pbuh) as stated in Surah Al Kahf verse number 82 is when they visited the town, seeking food or shelter and those people refused to give them any accommodation.

There was a wall that was about to fall. And so, the companion of Musa (pbuh), Al Khidr (pbuh), rebuilt the wall.

Musa (pbuh) found this to be very strange, because of course Musa (pbuh) said, why ever would you have rebuilt the wall without taking any wage for it?





Al Khidr told him the reason why he did so (Aayah number 82).

Aayah number 82 says that the wall belonged to two young orphan boys. And underneath this wall, there was a treasure that belonged to them. So, Al Khidr (pbuh) rebuilt the wall, as a preservation to the treasure.

The reason the Qur'an gives for this keenness to preserve the treasure of the orphans is that their father was a pious man. ***"And their father was a pious man"***. Therefore, "Your Lord wished, or your Lord willed, that those two young men would reach the age of strength and maturity that they would take out their treasure as a mercy from your Lord."



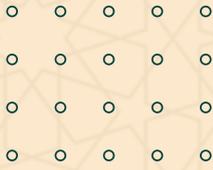
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So, instead of having their wealth stolen from them as young children, Allah (swt) willed and decreed that they would reach the age of strength and then they would be able to take out their treasure.

Specifically, the statement of Allah was "*Aboohuma was a pious man*". Some of the scholars of Tafseer said that the meaning of Aboohuma here was not only their father, because the word father can be applied to the father and the ancestors.

Thus, you're doing of good deeds has a direct effect upon your children.





LESSON 4

IMPLEMENT THE SUNNAH





8.

FOUR: IMPLEMENTING THE SUNNAH AMONG YOUR HOUSEHOLD

How do we implement the Sunnah in our homes and what kind of results might we expect if we implement the Sunnah?

- i** Recognise what the Sunnah is. Sunnah is the guidance of the Prophet (pbuh).
- ii** Make the Sunnah Du'a when having intimate relation with the wife, saying, "O Allah, keep Shaitaan away from us and keep the Shaitaan away from what you provide for us, i.e., the children." With this, the Shaitaan will not harm the child born.
- iii** The reality is the Sunnah should be present in every sphere of our lives.

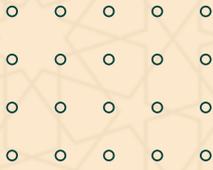




9.

STAGES OF THE CHILD AND HOW TO IMPLEMENT THE SUNNAH IN EVERY STAGE

- i** **Before we get married:** Implementing the Sunnah in choosing the spouse, in lowering the Mahr, which itself brings too much Barakah, and charging it on the husband not the wife, as some communities do. This can be applied in our marriages and the marriages of our children.
- ii** **At the time of conception:** you make Du'a to get a pious child.
- iii** **After birth:**
 - a** Make an Aqeeqah
 - b** Let them hear the words of Allah being remembered from a very young age.
 - c** Before they get to seven years old, teach them what they need to know about the prayer, and then command them to pray from seven years old and command or discipline them, if they don't pray from 10 years old.
 - d** Train the female children to wear the Hijaab before they reach puberty.
 - e** Give them practical demonstration of the Sunnah throughout life and in all situations.



LESSON 5

FULFILL THE RIGHTS OF YOUR PARENTS





10. FIVE: TREATING YOUR OWN PARENTS WELL

Everyone is rewarded in the same kind of his actions.

If you give Sadaqah, you are rewarded with wealth. If you show kindness, you are rewarded with others showing kindness to you. And most importantly for us, if you are a good child to your own parents, then In Sha Allah, Allah (swt) will reward you by making your own children kind to you.

And the evidence for this is found in Surat Al Israa, in the 17th Surah of the Qur'an, in Aayah number 23 and 24.





11.

COMMANDMENTS IN THE VERSES 23 AND 24 OF SURAH AL ISRAA'

- i** Ihsaan to parents Ihsaan comes from 'Ahsana' or 'Yuhsinu', to be good towards somebody, to show somebody good, and it generally covers all of the different ways that you can be good to your parents. But more than that, it carries the meaning of perfection, a meaning of striving to be the best you can be, and the best child that you can be to your parents.
- ii** If one of them or both reach old age, don't say to them as little as Uff.
Uff is the smallest of words that you can say to your parents. But even this not permissible.
- iii** And don't repel them, don't push them away. How many people push their parents away, especially when their parents reach old age.
- iv** And say to them noble words. When you speak with them, speak to them in a loving and honourable way.
- v** And lower to them the wing of mercy. Show them mercy. Show them the generosity in your character.
- vi** Say, 'My Lord, have mercy on them, as they both raised me when I was small.' And in this there is evidence. The word 'Rabbayaanee' indicates that they both raised me when I was small. And that is evidence that raising up children is not the exclusive job of either parent.



When would you expect your children to learn and implement the above commandments? Quite simply by you doing it for your own parents because this has a two-fold effect:

- i** The first thing is that you will be repaid in the same kind. So, the reward comes back to you, as you were good to them. So, they will be good to you.
- ii** You are giving your children a practical example as you are their role model because no matter how often you advise them, what they see you doing sticks more in their minds, and they try to copy you.

Among the best ways of training yourself to be a good Muslim parent, is to train yourself, first, to be a good Muslim child to your parents.





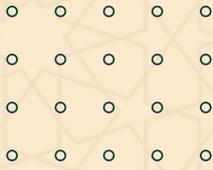
12.

HOW TO HONOUR ONE'S PARENTS AFTER THEIR DEATH

A person may say, “my parents are not alive.” We say your parents do not have to be alive for you to be a good Muslim child. You should do the following:

- i** Honour them by giving gifts to their friends and by inviting them.
- ii** By being good to their friends
- iii** By inquiring about their friends
- iv** You can honour your parents by making Du’a for them.
- v** You can honour your parents by giving Sadaqah on their behalf.
- vi** You can honour your dead parents by performing Hajj or ‘Umrah for them.
- vii** You can honour them by paying their debts and taking care of their affairs.
- viii** You can fast on their behalf for unfulfilled oaths.

There are some limited circumstances in which this becomes difficult, such as when a parent passes away as a non-Muslim. And of course, in this case, you can't do anything for them.



LESSON 6

BE A ROLE MODEL





13. SIX: BE A ROLE MODEL

Children pick up images, and feelings and ideas from a very young age. If they don't see that from you, then it becomes very hard for them to take your advice and to actually change in the way that you want them to change, and to become the way that you want them to become.

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This is because you are the single most important role model for your child. Of course, your children should have the role model of the Prophet (pbuh), the Sahaabah (ra), of the great Imams of Islam, of the great scholars of the past and the great scholars of today.



But at the same time, the role model that they should see reflecting the method of the Prophet (pbuh), they should see that reflected within the role model that they have the most access to, and the role model that is the closest to them, and that is the role model of their parents.



We find this mentioned in many places in the Qur'an:

- i** "O you who believe, save yourselves and your families from a fire. Its fuel is men and stones." (Al Qur'an 66:6)
- ii** "Command your family to pray, and you yourself remain patient in doing so." (Al Qur'an 20:132)

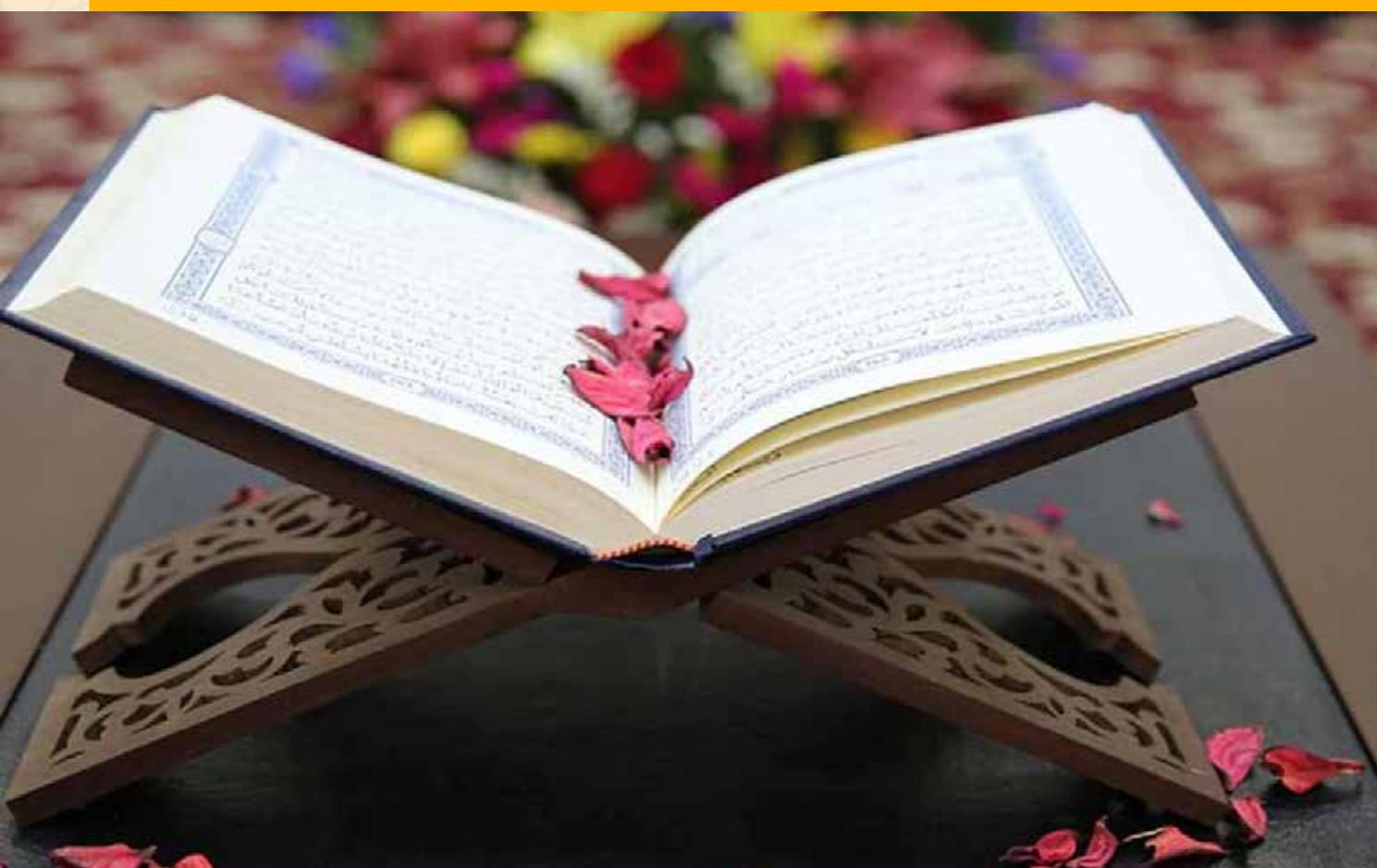
Either remain patient in praying, or remain patient in commanding your family to pray, or both.

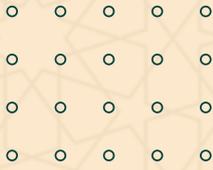




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- iii** "O you who believe, why is it that you say that which you do not do? Grave is it in the sight of Allah that you say that which you do not do." (Al Qur'an 61:2-3)
- iv** "And remember in the book when Isma'eel was a messenger and a Prophet, and he used to command his family to pray and give the Zakaah and he was in the sight of his Lord, beloved." (Al Qur'an 19:54-55)





QUESTION AND ANSWER BUCKET





Q1.

IF THE PARENTS COMMIT SOME SINS NOT IN THE PRESENCE OF THE CHILD, DOES THAT STILL AFFECT THE CHILD'S BEHAVIOUR OR INTERACTION WITH THEM?

ANSWER

It may affect the behaviour of the child as a divine punishment for their sins. But if the parents do this against their own parents, it will most probably be reflected in the behaviour of the children towards their parents, since the punishment of being rude to one's parents is normally inflicted in this world.

Q2.

WHEN THE PARENTS DO THEIR PARENTHOOD ACCORDING TO THE QUR'AN AND SUNNAH, DOES IT MEAN THAT THE CHILDREN WILL NECESSARILY BE PIOUS?

ANSWER

One should do one's duty perfectly and leave the results to Allah. The son of Noah (pbuh) was a disbeliever, although his father must have brought him up in the perfect manner. So, it is about doing one's duty and fulfilling one's obligation, and guidance lies with Allah.



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Q3.

WHEN ALLAH IN THE QUR'AN PRAISES PROPHET ISMA'EEL (PBUH) FOR HIS COMMANDING HIS FAMILY TO ESTABLISH THE SALAAH, WHAT DOES IT IMPLY?

ANSWER

This implies two things: one, the importance of Salaah, and two, the importance and the great responsibility of teaching the children to observe Salaah.



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