

26 WAYS TO BE A GOOD MUSLIM PARENT

BY MUHAMMAD TIM HUMBLE

Course Outline

Course topics:

1. Build self-confidence in the children
2. Build a bond with your children
3. Teach your children about evil
4. A serious question
5. Teach your children to know Allah
6. Knowledge makes the difference
7. Salaah
8. Commanding the good and forbidding the evil
9. Train children to face difficulties of life
10. Teach our children good manners
11. The concept of gratitude
12. recapitulation

Course objectives:

1. To prepare children spiritually, morally and intellectually to carry out the responsibilities of life as righteous Muslims.
2. To enlighten parent on how to deal with children at different age levels, and on the content of education
3. To protect our children from being perverted by bad environment

QUESTION & ANSWER BUCKET

TRANSCRIPTS

ASSESSMENT

Multiple Choice Questions

Match the Columns

True or False

COURSE DURATION

Video	–	3 hours 20 min
Study Guide	–	35 min
Assessment	–	15 min
Total Duration	–	3 hours 10 mins

Lesson 1: 26 Ways to Be a Good Muslim Parent-Part 19

1. Build self-confidence in the children

Self-confidence can be built through:

- i. Giving them responsibility

They should be tested through tasks to see what potentials they have. Allah said in Suratun Nisaa',

"Make trial of orphans until they reach the age of marriage. If you find sound judgement in them, release their property to them."

When they are mature, the orphans should be given the wealth under their guardian's care.

Based on this verse, give children responsibility, when you see signs of good reasoning in them. To keep depreciating their potentials, and treating them as small children is educationally counterproductive. Besides, when they grow up and start having responsibility, it becomes burdensome for them to handle.

However, while relegating to children some responsibilities, their age and capabilities should be considered.

Start with small responsibilities and keep raising the ceiling gradually as they grow up and develop skills, starting with home tasks (e.g. Bringing objects) to tasks involving interactions with the neighbours and relatives, and then to the outer world.

Consider when the Prophet sent the young boy, Anas on an errand. It was proportionate to his age, and was with extreme gentleness, which caused Anas to love him intensely.

Allah addressed the Prophet saying, "And if you were harsh and hard-hearted, they would have fled from around you. So, overlook their mistakes and seek forgiveness for them and consult them in matters. When you have made your decision, then trust in Allah. Indeed, Allah loves those who put their trust in Him."

- ii. Consulting them, taking their advice when it is right, and taking them them seriously.

When adults feel that they are treated like children, they stop sharing their thoughts.- By the time they're 8, 9,10 years old, you can start to really consult them, what do you think about this? Even if they do not give you a sensible answer, just take that as part of the test.

When you feel that they are starting to give you more sensible answers, then you need to increase the amount and the kind of questions.

And by the time they are teenagers, really, you should have that kind of bond and relationship where you have family meetings to discuss internal issues.

Lesson 2: 26 Ways to Be a Good Muslim Parent-Part 20

2. Building a bond with your children

Here is a principle of parenting, “Play with your child for 7 years, then teach your child for 7 years, then accompany your child and befriend your child for 7 years.”

And throughout these phases, there is a suitable amount of education in it.

The Prophet Sallallahu Alaihi Wasallam in his life played with young children, and gave them nice words.

But at the same time, he commanded us to teach children to perform Salaah at 7 years of age.

There is a lot of things that children learn at this age, but the primary vehicle for learning at that age is playing, and having fun.

Now your child is going from simply knowing about the prayer through role play, copying mom and dad as they pray, from going sometimes to the Masjid, to the age where the child is coming to every single prayer, boy or girl, in the company of parents, five times a day, including Fajr.

The younger the child is, the easier it is for the parent to develop a habit in them. So do not delay and use the best method.

Saying that the phase of teaching is between 7 and 14 doesn't mean that you stop teaching them at 15. But what it does mean is that you should be willing to change the method of your teaching.

By the time the children reach adulthood, treat them as friends. If they feel that you are their friend, they will open up to you and reveal their thoughts, wishes and problems, rather than looking for solution outside the family or with friends of the opposite sex. But you have to work to establish such friendship.

They may make mistakes, but they would not be of a serious nature and they will ultimately be able to overcome them.

Lesson 3: 26 Ways to Be A Good Muslim Parent-Part-21

In the light of Luqman's Advice

Luqman gave his son a number of instructions that are of parenting worth. Some light will be shed on them.

3. Teach your children about evil

Luqman said to his son while he was advising him, O my son, do not make a partner with Allah. Indeed, making a partner with Allah is a great injustice. So, Luqman taught his son about the existence of Shirk.

He taught his son about what involves the worst of all sins. He did not just protect his son from falling into Shirk. He actually informed his son about it and taught his son what it was.

And we have another evidence for this. The Hadeeth of Hudaifah, when he said, "People used to ask the Messenger of Allah Sallallahu Alaihi Wasallam about good, whereas I used to ask him about evil lest it overtake me".

And from this advice of Luqman, we have a number of benefits:

- i. First of all, the need to talk to our children and advise them.
- ii. He started with the evillest deed, Shirk, which Allah does not forgive.
- iii. He gave him an understanding of what Shirk is, its effects, and its enormity.

There are two main categories of Shirk:

- i. Major, which takes one out of the fold of Islam, and,
- ii. Lesser, which is subtle and hidden, such as showing off one's worship to be praised by people.

4. A Serious Question

How to teach children about sins especially those which are sensitive? On the one hand, we want to warn them to avoid them, and on the other, we do not want to open their eyes to sins, destroy their innocence, and reduce their modesty and shyness?

There is not one answer that fits all.

Here are a few points that are assumed to be of some help:

- i. First, I need to be aware of what my child is learning, and what my child is being exposed to.

If I hear my child starts to talk about something or repeat some bad words that they have heard, now is the time that I need to warn them against it.

But you have to be really careful with this. Because if you are not completely aware of what your child is learning in school or through the internet, or whatever means, you have missed the opportunity to guide your child's education yourself, and practically left it other people do it for you.

- ii. In the Qur'an and sunnah, any discussions about sensitive matters are carried out in euphemistic terms, and in a way that does not stir people's lust.
- iii. However, it has to be in a language intelligible to children

If you feel really shy to deal with this with your children, you have some options:

- i. Offer them reading material that does the job, paying attention to the content.
- ii. Send them to the masjid courses which deal with such fiqhi issue related to youth marriage, and relations
- iii. Send them to institutions where courses with beneficial and relevant content are held.

Lesson 4: 26 Ways to Be a Good Muslim Parent-Part-22

5. Teaching your children to know Allah

Teaching your children to understand who Allah is and teaching your children to appreciate the blessings of Allah Azza Wa Jal upon them and teaching your children to have Muraqabah of Allah Azza Wa Jal, to have a knowledge that Allah sees them, and to have Ihsan in their worship.

Luqman is quoted in the Qur'an to have said to his son, "O my son, if there were to be as little as a mustard seed, and this mustard seed were to be on a rock or in the heavens or on the earth, Allah Azza Wa Jal would bring it forth."

But we want children to have knowledge of who their lord is, more than anything. This is particularly relevant in our time when Atheism and agnosticism has spread, even to the lands of the Muslims.

Indeed, Allah said, "I have only created the Jinn and men to worship Me [alone]".

And then Allah says that He created the seven heavens, and from the earth equal to them, He sends down His command between them, so that you may know that Allah is able to do all things and that Allah has surrounded everything in His knowledge.

So, these two Aayaat together tell us that Allah created the heavens and the earth in order that we know Allah, and in order to worship Him.

And there is no contradiction between these two. Rather, knowing Allah is what leads you to worship Him. And you worship Allah based upon your knowledge of who He is.

So, teaching your children to know who Allah is through His names and attributes, is fundamental to them to fulfil their purpose of worshipping their Creator.

6. Knowledge makes the difference

With knowledge, children should:

- i. Act upon such knowledge. Acting upon knowledge is more of use than accumulating it.
- ii. be aware that Allah hears them when they call upon Him. So, they never lose hope in Him.
- iii. know that Allah can see them so they be conscious of Him.
- iv. They should be careful of what they say or do.

- v. They know that Allah Subhanahu Wa Ta'ala is severe in punishment, and so they never stop fearing Allah.

The prophet said that the "The foot of the servant will not be moved on the Day of Judgment until he is asked about five things". And one of them is and about his knowledge, how much of it did he act upon?

Lesson 5: 26 Ways to Be a Good Muslim Parent-PART 23

7. Salaah

The advice of Luqman, "O my son establish Salaah, command good and forbid evil and be patient about what befalls you.

So, the very first action after Tawheed that Luqman spoke to his son about was the Salaah. And the first thing we benefit from this is the wisdom of Luqman in knowing the importance of the various acts of worship in Islam.

8. Command the good and forbid the evil

Ordering good and forbidding evil is an essential part of Islam. And it is an essential lesson to pass on to our children.

Allah said in the Quran, "You are the best Ummah that has been brought forth for mankind. You command good and you forbid evil, and you believe in Allah."

So, the very thing that makes Muslims the best Ummah is that we command good, and we forbid evil. This is what makes us the best of nations. This is what makes us the best. If we do not do this, then we are no longer the best of nations.

We're no longer the best of people. So, it's very important that we teach our children to be a force for good, and to be a force against evil.

One should assume the role of someone who tells people to do good, not just somebody who does good themselves, because doing good yourself is Maasha Allah wonderful thing, but what is even better is telling other people to do good.

The Prophet Sallallahu Alaihi Wasallam said, "Whoever among you sees an evil, let him change it with his hand. And if he cannot, then with his tongue. And if he cannot, then in his heart, and that is the weakest level of faith.

The following points have to be remembered in relation to this Hadeeth:

- i. The scholars maintained that those who can change the evil physically are those who have authority, starting from the ruler.
- ii. That does not mean that you and I never have an ability to physically stop an evil. We can do it with our children.
- iii. Executing the punishments upon the sinners is the prerogative of the authorities.

- iv. As for changing it with your tongue, you have to have knowledge. And primarily this is the role of the scholars and the people of knowledge.

In the least degree, at least the following things should not be considered:

- i. Our children should have desire to want to stop that evil
- ii. Our children should have a great deal of wisdom in doing so. This has to be taught to them.
- iii. Our children should be aware that there are many pitfalls which if not avoided will cause bigger evil. We have to teach them about Masaalih (positive consequences) and Mafaasid (negative consequences) of attempting such a change.
- iv. We have to teach them the levels of changing the evil in the Hadith.
- v. We also need to condition our children to conceal people's sins. Due to their modesty and their innocence, they cannot understand why somebody would do sin. And so, they start telling everybody about it.

But the more that our children learn to command good, learn to be a force for good, then they become the best of people for their community.

Lesson 6: 26 Ways to Be a Good Muslim Parent-PART 24

9. Train children to face difficulties of life

Children are in great need of being trained to face the difficulties of life, in the same manner they should be trained to sit exams.

Doing everything for them does not prepare them to face the challenges of life, and they become spoiled.

Anticipating this, Luqman said to his son, "Bear enduringly what befalls you." The previous commands (including the Salaah, commanding the good and forbidding the bad, etc.) require one to endure patiently. One needs patience and determination to stop himself from sins. That needs early training.

Otherwise, the first time something bad happens to them, the first setback, they get the first hurdle, they fall down.

There will be trials at the end of the world, such as the temptations, tribulations, the Dajjal, and the other trials that are as dark as the night. Are we preparing our children to face such trials?

We need to explain to our children some of the trials and tribulations in a way appropriate to their age. At the beginning, it might just be teaching them the first 10 Aayaat of Surat Al Kahf, as well as the Du'aa as a protection from Ad Dajjal.

Then we can begin to teach our children some of these trials and tribulations so that they recognise them, so they recognise these Fitan, in a way appropriate to their ages.

Lesson 7: 26 Ways to Be a Good Muslim Parent-PART 25

10. Teaching our children good manners

Luqman said to his son, "Do not turn your cheek out of pride to the people", i.e., do not show yourself. Do not be boastful. Do not be full of pride to the people. Do not deal with people in a way that constitutes pride.

What is pride?

Pride is two things, a disdain for the truth, and looking down on other people.

And this is the first of the characteristics that we want to remove from our children. And the good manners we want to teach our children is humility, and accepting the truth, even if it goes against our own ancestors, or parents or ourselves.

And do not walk boastfully and arrogantly on the earth. Do not look down on people or discriminate between them on the basis of their colour, nationality, etc. This should be engrained in the hearts of the children, who are already, by nature, non-racist.

The Prophet Sallallahu Alaihi Wasallam said, perhaps a man who is Ash'asa Aghbar, (who is dusty and dishevelled), pushed away from people's doors. If he were to swear to Allah that Allah makes something happen, Allah would make it happen.

Luqman said to his son, "Be moderate in your walking". Islam requires moderation, and strikes a middle path between each two extremes. However, a Muslim never compromises principles.

There is a difference between moderate and liberal. Liberalness is in itself a form of extremism.

Islam takes a moderate middle stance between extreme and lenient, between Ifraat and between Tafreet. Between the two extremes of both ends. We sit in the middle, and we teach our children to remain in the middle.

Luqman said to his son, "and lower your voice". lower your voice. It has two aspects to it, what you say and how you say it.

This is because the harshest of voices is the braying of the donkey.

Lesson 8: 26 Ways to Be a Good Muslim Parent-PART 26

11. The Concept of Gratitude

Gratitude is included in a statement of Allah Azza Wa Jal in Surat Ibrahim in the 7th Aayah, "When your Lord proclaimed that if you are grateful, I will give you even more. And if you are ungrateful, then indeed My punishment is severe."

Gratitude to Allah is a fundamental part of the life of a Muslim. And it goes hand in hand with Sabr, with patience. You need to have both in order to be able to raise your children in an Islamic manner.

We need to show gratitude by speaking about the blessings, and praising and thanking Allah, and through actions, by doing what is commanded by Allah and abstaining from what is prohibited by Allah.

Tawfeeq

And that leads me to my next point that Tawfeeq is only from Allah. I can tell you everything I know about being a good parent. And in reality, it will not make any difference unless Allah Subhanahu Wa Ta'ala blesses you with the success to implement it and blesses me with the success to explain it to you properly, and to implement it in my own life. We should make Du'aa to attain these two goals.

12. Recapitulation

- i. Accept your responsibility
- ii. Take control.
- iii. Do not become a reactive parent. When your child goes out and does something wrong, you react.
- iv. Put Islam first. Do not allow the Dunya to make you put Islam in second position.
- v. Give children an opportunity to grow up in the obedience of Allah and expect the reward from Allah for doing so.
- vi. Build a bond with your children. Play with them, and teach them. And more than anything, be a friend to your children. Be a playmate, be a teacher.

Question and Answer Bucket

1. Can we find an example where the prophet gave responsibility to young children?

Ans. Some of the most common forty hadeeths needed by every Muslim are narrated by young children, such as Abdullah bin Abbas, Nu'man ibn Basheer, and Al Hasan Ibn Ali.

The Prophet (pbuh) entrusted them with the knowledge of Islam. He entrusted them with the knowledge of fundamental things that are needed by the whole Ummah.

2. What do we learn from the Prophet's sending the young Anas, and the way the Prophet treated his procrastination?

Ans. We learn the following:

- i. We learn how gently the children should be treated even when they show deliberate procrastination or rebellion.
- ii. We learn how the Prophet started giving responsibility to the children even at a young age.
- iii. We learn how the elders should be role models for the children.
- iv. We learn how we can educate our children through love and affection.

3. What should be our response to our children's correction of our mistakes?

Ans. Accept the good advice of your children

When the children give you a good advice about something wrong you are doing, pride should not stop you from following it.

Say, you're right. In Sha Allah, I have to learn about this and make sure I don't do it again.