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## تربية الأولاد على الكتاب والسنة

### Cultivating the Children upon the Book and the Sunnah

Given by:

Faisal Ibn Abdul Qadir Ibn Hassan  
Abu Sulaymaan

#### First Khutbah

إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقُ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ مُخَدَّنَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

As for what follows:

أَيُّهَا النَّاسُ

Oh People!<sup>1</sup>

Allah says in His Honorable Book:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded [66:6]

Ali ibn abi Talib (may Allah be pleased with him) commented on this verse saying:

عَلِّمُوهُمْ ، وَأَدِّبُوهُمْ

Teach them, discipline/train them [upon good manners]

[Reported Hakim, Bayhaqi, and others. Graded Saheeh by Shaikh Salim al-Hilali in his verification of the book Tuhfatul Mawlood of Ibn Qayyim (pg. 375)]

This verse and narration are among the many evidences about the importance of raising our children upon Islam. The focus of this khutbah today will be on the strategies that we use to cultivate the next generation and the younger ones upon the Quran and Sunnah. This topic is especially important so that we can work together in shaping the success of our children in our society upon our religion.

The first and most important thing we need to do is teach our children about Allah and Tawheed. Tawheed is the foundation of this religion, as Allah says:

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<sup>1</sup> This is from the Sunnah of the Prophet (ﷺ) as found in many Ahaadith. For more, see Shaikh Yahya ibn ali al-Hajoori's excellent work *Abkaam ul-Jumma wa bida'iha* pg. 364

## وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ

And I (Allah) created not the jinns and humans except they should worship Me (Alone) [51:56]

And for that reason, the children need to be taught the Tawheed of Allah. Yes, all children are born upon Islam as comes in the Hadith of Abu Hurairah (may Allah be pleased with him) that the Prophet (ﷺ) said:

## مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ

There is not a new-born except it is born upon the natural disposition

[Bukhari no. 1358 and Muslim no. 2658]

However, the Prophets and Messengers used to teach their children Tawheed. The proof is the verse in the Quran:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ

Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), One Ilah (God), and to Him we submit (in Islam)."

Nuh (may peace and blessings be upon him) also advises his son with La ila illa Allah when he was in his death bed [Saheeh Musnad no. 801].

So we should teach the children Tawheed and Aqeedah. This will allow them to obey Allah because they will know who their Creator is. Along with that, the children need to be taught the Quran. Teaching the children the Quran is from their rights. Sa'eed ibn al-'As (may Allah be pleased with him):

إِذَا عَلَّمْتَ وَلَدِي الْقُرْآنَ وَأَحْبَبْتُهُ وَزَوَّجْتَهُ فَقَدْ قَضَيْتَ حَقَّهُ ، وَبَقِيَ حَقِّي عَلَيْهِ

"If I teach my child the Quran, send him to Hajj, and get him married, then I have completed his right. My right over him remains"

[Reported by Ibn Abi Shaybah (no. 26845), Ibn Abi Dunya in Kitab al-'Iyaal (no. 170), Bayhaqi in Sunnan Kubra (3/84) with a Saheeh chain]

The Quran contains many benefits for the children in terms of beliefs, halal and haram, and the high morals/manners. Allah said:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ

Verily, this Quran guides to that which is most just and right [17:9]

Alongside teaching our children, it is important we cultivate them to pray the prayers. The prayer is the second pillar of Islam as we all know and it is important that our children know that as well and practice it. The Prophet (ﷺ) instructed us to teach our children the prayer at the age of seven as comes in the Hadith reported by Abdullah ibn 'Amr al-'As (may Allah be pleased with him):

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ وَاصْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

Command your children to pray when they become seven years old, and discipline them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately [Saheeh Sunan Abi Dawood no. 495]

So we learn three crucial benefits from this Hadith in regards to raising children:

1. Children should be ordered to pray at seven years old
2. They should be disciplined if they do not pray at ten years old
3. That the children should sleep separately from one another at the age of ten

Imam al-Munaawi (may Allah have mercy upon him):

أي فرقوا بين أولادكم في مضاجعهم التي ينامون فيها إذا بلغوا عشرة حذرا من غوائل الشهوة

That is: separate between the children in regards to their beds which they sleep in if they reach ten years of age, in order to be cautious of evil of lusts [that may be come from the children] [Fayd al-Qadeer (5/521)]

We can teach our children about the importance of the prayer practically. This can be achieved by asking our children, even those in the masjid, if they prayed or not. This is what the Prophet (ﷺ) did as comes on the authority of 'Ibn 'Abbas (may Allah be pleased with him) who said:

بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ مَا أَمْسَى فَقَالَ : " أَصَلَّى  
الْغُلَامُ " . قَالُوا : نَعَمْ

"I spent a night with my maternal aunt Maimunah. The Messenger of Allah (ﷺ) came after the evening has come. He asked: Did the boy pray ? She said: Yes..." [Saheeh Sunan Abi Dawood no.1356. See Muntaqa al-Fawaa'id of Shaikh Faysal al-Hashidi (2/166)]

This simple question will show to the child that the prayer is an important matter, which cannot be left off for anything. Just as we often ask children about their studies and activities, we should also ask about their prayer and deen.

Another method to cultivate our children upon the Quran and Sunnah is by teaching them right from wrong in a manner in which they can understand. We should ensure our children know what is halal, what is Sunnah and as well, what is haram, what is innovation. Again this is something the Prophet (ﷺ) used to do. He used to teach the children the rules of this Religion. For example, the narration Umar ibn Abi Salamah (may Allah be pleased with him):

كُنْتُ غُلَامًا فِي حَجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّخْفَةِ فَقَالَ لِي  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَا غُلَامُ سَمِّ اللَّهَ، وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ " . فَمَا زِلْتُ  
تِلْكَ طِعْمَتِي بَعْدُ

I was a boy under the care of Allah's Messenger (ﷺ) and my hand used to go around the dish while I was eating. So Allah's Messenger (ﷺ) said to me, 'O boy! Mention the Name of Allah and eat with your right hand, and eat of the dish what is nearer to you.' Since then I have applied those instructions when eating [Bukhari no.5376 and Muslim no. 2022]

Shaikh Ibn ul-'Uthaymeen rahimahullah said:

"In this Hadith is the benefit that it is obligatory for a person to train his children on how to eat, drink, and upon what is necessary to say when eating and drinking as the Prophet (ﷺ) did regarding his stepson. This is good manners of the Prophet (ﷺ). In teaching him he did not scold this boy when his hand was going around the dish. However, he taught him with leniency and he addressed him with leniency: "O boy! Mention the Name of Allah and eat with your right hand". So

know that teaching the young ones with the likes of this etiquette will not forget. That is: the child will not forget while he is young. However, if he is old perhaps he may forget if you teach him. Perhaps he may disobey you with some things when he is old. However, as long as he is young and you teach him, then his is more likely accept. Whoever fears Allah regarding his children, they will fear Allah regarding him. Whoever wastes the right of his children, they will waste his right when he needs them" [Sharh Riyaad as-Saliheen (3/172)]

Another example is in the Hadith of Abu Hurairah (may Allah be pleased with him):

أَنَّ الْحَسَنَ بْنَ عَلِيٍّ، أَخَذَ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلَهَا فِي فِيهِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْفَارِسِيَّةِ " كَخِ كَخِ، أَمَا تَعْرِفُ أَنَا لَا نَأْكُلُ الصَّدَقَةَ

Al-Hasan bin 'Ali took a date from the dates of the Sadaqa and put it in his mouth. The Prophet (ﷺ) said (to him) in Persian, "Kakh, kakh! (i.e. Don't you know that we do not eat the Sadaqa (i.e. what is given in charity) (charity is the dirt of the people)). [Bukhari no. 3072]

Hasan ibn Ali (may Allah be pleased with him) was not at the age of puberty and his sins are not recorded. However, the Prophet (ﷺ) still taught him what is right from wrong. This is a great example for us in cultivating our children and the Prophet (ﷺ) is the best of examples.

## Second Khutbah

الحمد لله رب العالمين والصلاة والسلام على نبينا محمد وعلى آله وصحبه أجمعين

As for what proceeds:

Teaching the children good should be something continuous in order for it to be from their habit as comes in the narration:

عَنْ يُونُسَ بْنِ مَيْسَرَةَ بْنِ حَلْبَسٍ، أَنَّهُ حَدَّثَهُ قَالَ سَمِعْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّهُ قَالَ " الْخَيْرُ عَادَةٌ وَالشَّرُّ لَجَاجَةٌ وَمَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ

It was narrated that Yunus bin Maisarah bin Halbas said: I heard Mu'awiyah bin Abu Sufyan (may Allah be pleased with him) narrating that the Messenger of Allah (ﷺ) said:

“Goodness is a (natural) habit while evil is a stubbornness (constant prodding from Satan). When Allah wills good for a person, he causes him to understand the religion.”

[Reported by Ibn Majah and others. Graded Hasan by Al-Albani in Saheeh Ibn Majah no. 182]

Also Ibn Mas'ud (may Allah be pleased with him) said:

**حَافِظُوا عَلَى أَوْلَادِكُمْ فِي الصَّلَاةِ ، وَعَلِّمُوهُمْ الْخَيْرَ فَإِنَّمَا الْخَيْرُ عَادَةٌ**

Preserve your children upon the prayer and teach them good. For verily good is a habit [Bayhaqi in Sunan al-Kubra no. 4688]

So we should be persistent in teaching them the good. With that being said, we need to also block the means to evil. The means to corruption have increased in this era and so too have the companions of evil online or offline. We should be diligent to protect the young ones from any means of evil and evil companionship. As comes in the Hadith of Abu Musa al-Ashari (may Allah be pleased with him) that the Prophet (ﷺ) said:

**مَثَلُ الْجَلِيسِ الصَّالِحِ وَالسَّوِّءِ كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ ، فَحَامِلُ الْمِسْكِ إِذَا أُنْ يُحْدِيكَ ، وَإِذَا أُنْ تَبْتَعُ مِنْهُ ، وَإِذَا أُنْ تَجِدَ مِنْهُ رِيحًا طَيِّبَةً ، وَنَافِخُ الْكَبِيرِ إِذَا أُنْ يُحْرِقُ ثِيَابَكَ ، وَإِذَا أُنْ تَجِدَ رِيحًا خَبِيثَةً**

The example of a good pious companion and an evil one is that of a person carrying musk and another blowing a pair of bellows. The one who is carrying musk will either give you some perfume as a present, or you will buy some from him, or you will get a good smell from him, but the one who is blowing a pair of bellows will either burn your clothes or you will get a bad smell from him [Bukhari no. 5534]

This includes technology and social media which may corrupt the mind of a child and spoil their religion. This is a responsibility upon us because we all are shepherds:

**أَلَا كَلُّكُمْ رَاعٍ ، وَكُلُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُونٌ عَنْ رَعِيَّتِهِ ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْنُونَةٌ عَنْهُمْ ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُونٌ عَنْهُ ، أَلَا فَكَلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْنُونٌ عَنْ رَعِيَّتِهِ**

Surely! Everyone of you is a guardian and is responsible for his charges: The Imam (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges [Bukhari no. 7138]

We ask Allah to rectify your youth and grant them success.

اللهم أعز الإسلام والمسلمين ، وأذل الشرك والمشركين ، ودمر أعداء الدين ، وانصر عبادك  
الموحدين اللهم أصلح شبابنا، اللهم أصلح بناتنا، وأصلح أبناءنا وذرياتنا

Oh Allah honor Islam and the Muslims, humiliate Shirk and the polytheists, destroy the enemies of the religion, and support your worshippers who are Muwahideen. Oh Allah rectify our youth, O Allah rectify our daughters, and rectify our children, and offspring.

قُومُوا إِلَى صَلَاتِكُمْ يَرْحَمُكُمُ اللَّهُ

Stand for you Prayer, may Allah have mercy upon you<sup>2</sup>

-----End of the Khutbah-----

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<sup>2</sup> This is how Abu Bakr as-Sideeq radiallahu anahu ended his first Khutbah as found in *Seerah Ibn Hisham* with a **Saheeh** chain.