

E-Book

Save your family before they burn

Sheikh

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Introduction

All praise is for Allaah the Exalted, we praise Him, seek His Help, and ask for His forgiveness. We seek refuge in Allaah the Exalted from the evils of our souls and the evils of our actions.

Whoever Allaah the Exalted guides, there is none that can misguide them, and whoever He misguides then there is none that can guide them.

I bear witness and testify that there is no deity worthy of worship besides Allaah the Exalted, alone, with no partners, and that Muhammad, sallallaahu `alayhi wa sallam, is His Slave and Messenger.

Allaah the Exalted Said (what means):

- *"O you who have believed, fear Allaah as He should be feared and do not die except as Muslims [in submission to Him]." [QUR'AAN 3:102]*
- *"O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allaah, through whom you ask one another, and the wombs. Indeed Allaah is ever, over you, an Observer." [QUR'AAN 4:1]*
- *"O you who have believed, fear Allaah and speak words of appropriate justice. He will [then] amend*





for you your deeds and forgive you your sins. And whoever obeys Allaah and His Messenger has certainly attained a great attainment."

[QUR'AAN 33:70-71]

To proceed :

The blessing of family and children is one of the greatest worldly blessings that Allaah the Exalted has favored us with. It is obligatory to thank Him, Who gave us favors, and we must use those things that He gave us in accordance to what He ordered and legislated.

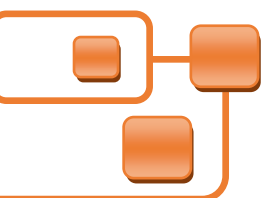
That is why one of the greatest means of expressing thankfulness, preserving the blessing, and prolonging family ties in the Hereafter is to call them to the truth, correct them, strengthen them through beneficial knowledge, make them used to performing good actions, warning them from what harms them, and protect them. Allaah the Exalted Said (what means):

"And those who believed and whose descendants followed them in faith - We will join with them their descendants."

[QUR'AAN 52:21]

This treatise revolves around this important topic and the great benefits of building an upright and settled family.

A person's family comprises their roots, surroundings, environment, it is their aid that defends them, those that keep their secrets, know them the best, and are usually those who





are most keen on benefitting them. Allaah the Exalted Said regarding differences arising between two spouses (what means):

"And if you fear dissension between the two, send an arbitrator from his people and an arbitrator from her people. If they both desire reconciliation, Allaah will cause it between them." [QUR'AAN 4:35]

The most important benefit and favor that a person must be keen on obtaining for their family, children, and relatives, is that they save their family from the Fire. Allaah the Exalted enjoined this in His Book, Saying (what means):

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded." [QUR'AAN 66:6]

Thus, in order to help accomplish this objective, our discussion will be regarding the means one can take to save their family and children from Hellfire, and the way to preserve their homes, so that they are purified of everything that angers Allaah the Exalted. We ask Allaah the Exalted for divine aid and soundness in our endeavors.

Allaah the Exalted Said (what means): *"And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous."* [QUR'AAN 25:74]



The importance of the topic

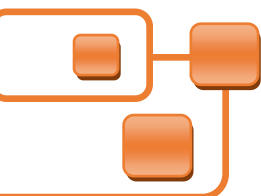
Speaking about raising a family is speaking about fortifying the guards of the castle. Neglecting the family leads to great corruption, as we see before us today.

Protecting the family is obedience to Allaah and His Messenger and an integral part of answering their call. Allaah the Exalted called us by the call of faith to work on protecting our families and saving them from the Fire. Allaah the Exalted Said (what means): *"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded."* [QUR'AN 66:6]

Qataadah, may Allaah have mercy on him, said: "They should order them to obey Allaah the Exalted and forbid them from disobeying Him. They should order them to fulfil the order of Allaah and should help them in doing it. If they see them doing a sin, they rebuke and censure them, so that they do not do it anymore."¹

It is a form of enjoining good, Allaah the Exalted Said (what means): *"And he used to enjoin on his people prayer and Zakaah and was to his Lord pleasing."* [QUR'AN 19:55]

¹ Tafseer At-Tabari (28/166).





It is patience and endurance, as Allaah the Exalted Said (what means): *"And enjoin prayer upon your family [and people] and be steadfast therein. We ask you not for provision; We provide for you, and the [best] outcome is for [those of] righteousness."* [QUR'AAN 20:132]

It is cooperation and support mentioned in the general meaning of the words when Allaah the Exalted Said (what means): *"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allaah"* [QUR'AAN 5:2]

It is a responsibility that Allaah the Exalted has obligated on His slaves. Ibn `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"All of you are guardians, and each of you is responsible for those under their guard."*¹ **Anas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, said:** *"Allaah will ask each guardian regarding those under their guard and if they preserved or lost it. A person will be asked about those in their household."*²

If we were to look around us, we would find that there are many disasters that occur in society due to perversions within families. Society is but a collection of families, so, if the families are rectified, then so is society, and if the family is corrupt, then so is society. That is why we must reaffirm the importance of raising a family, calling them, and reforming

¹ Reported by Al-Bukhaari (2554) and Muslim (1829).

² Reported by Ibn Hibbaan in his Saheeh (4570) and Al-Albaani ruled it as acceptable in his book Saheeh Al-Jaami` (1775).



them, so that they can protect themselves from the punishment of Hellfire. So, save your family before they are burned.



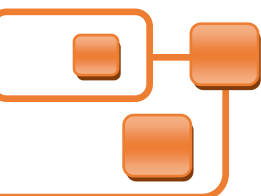
Who is this topic for ?



Before we begin this topic, we should mention that it is not permissible for one to limit the onus of caring for the family solely on the father or husband and not task the youth with this responsibility, using the pretext that their reformative role is minor within their homes, or that the Sharee'ah (Islaamic legislation) does not place the responsibility of reforming their mothers or sisters on them. Actually, this topic is relevant to everyone who has a family, regardless if they are a father, mother, spouse, son, brother, or relative.

There are numerous examples of youth who undertook the responsibility of reforming their households. These were the youth who were raised before the eyes of the Prophet, sallallaahu `alayhi wa sallam, and he ordered them to convey this message to their families. Abu Sulaymaan Maalik ibn Al-Huwayrith, may Allaah be pleased with him, said: "We went to the Prophet, sallallaahu `alayhi wa sallam, and we were youth around the same age and stayed with him for twenty days and nights.

Allaah's Messenger, sallallaahu `alayhi wa sallam, was merciful and kindhearted, and when he thought that we were missing





our families, or that we were worried about them, he asked us about who we had left behind, and we told him, he said: *'Go to your families and remain with them, teach them and order them [to do good].'*¹

The youth of the Ummah during these times must emulate the youth of the Companions. They must feel the responsibility that Allaah the Exalted has placed on them and through which he has honored them. They should work to build a strong personality within their household that helps them fulfill the obligation of calling to Allaah the Exalted and giving good counsel. They should face the problems with wisdom, while establishing evidence and proof. They should not resort to using brute strength except in appropriate situations, and according to the levels of reprimanding that are tied to legal benefits. This group of people should begin spreading Islaamic awareness in the homes, through Islaamic books and tapes.

A woman is similar to a man in this issue. She must acquire knowledge of Islaamic legislation then proceed to reform her household, family, and children. How many men were guided through the efforts of their wives? How many fathers repented through the advice of one of their daughters? The guardians of the woman must also give her the chance to attend circles of knowledge. They should urge them to attend lessons of Qur'aan and centers of memorization of Qur'aan for women.

¹ Reported by Al-Bukhaari (605) and Muslim (674).



All those whom Allaah the Exalted has favored with guidance, regardless if they are young or old, men or women, should have a positive role in the house. They should try to influence their father, mother, brother, and sister, and should think of ways to distance the individuals in their families from areas of deviation and corruption. They should also think of how they can tie them to righteousness and reformation.

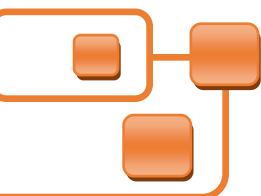
Correct intentions of the caller have an amazing impact on the one being called, so whenever an individual loves goodness for their family and brothers, Allaah the Exalted opens up means of calling to Him and spreading goodness.

Reflect on what the Prophet of Allaah the Exalted, Moosa (Moses), may Allaah exalt his mention, said (what means): *"And appoint for me a minister from my family - Aaron, my brother. Increase through him my strength And let him share my task."* [QUR'AAN 20:29-32]

He wished good for his brother and wanted him to have a share in promoting it, so that they can cooperate in calling to Allaah the Exalted and obedience to Him.

So my dear reader: correct your intention and seek help through Allaah the Exalted.

Reflect with us in the upcoming pages, perhaps Allaah the Exalted will write that you save your family and loved ones from the fire of Hell. Allaah the Exalted Said (what means):





"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allaah in what He commands them but do what they are commanded." [QUR'AAN 66:6]

How to protect our families from the Fire

Raising and caring for a family is putting the order of Allaah the Exalted into action, when He the Exalted Said (what means):

"O you who have believed, protect yourselves and your families from a Fire." [QUR'AAN 66:6]

It is a way that one can follow in the footsteps of the noble prophets of Allaah the Exalted whom Allaah the Exalted ordered us to follow when He Said (what means):

"So from their guidance take an example." [QUR'AAN 6:90]

The example of the prophets being keen on safeguarding their families is evident in what Allaah the Exalted Said regarding his prophet Ismaa`eel (Ishmael), may Allaah exalt his mention, (what means): *"And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and Zakaah and was to his Lord pleasing."* [QUR'AAN 19:54-55]

The first obligation of the Muslim is to base the foundation of his household on the fear of Allaah the Exalted and on proof and evidence. They must make their household a Muslim



household in the true sense of the word. They should guide their family to performing the obligations that allow them to reach Allaah the Exalted and make them closer to Paradise.

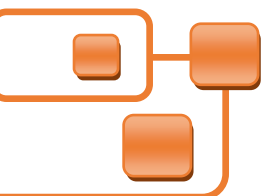
A believer is responsible for guiding their family by showing them the way and reforming their household, just as they are responsible for guiding themselves and reforming their homes, because the Prophet, sallallaahu `alayhi wa sallam, said: “All of you are guardians, and all of you are held accountable. So, a leader is a guardian, and they are responsible for things under their guard. A man is a guardian of his family, and he is responsible for that. A woman is a guardian over the house of her husband, and she is responsible for that. A slave is a guardian over the wealth of their master, and they are responsible for that. All of you are guardians, and all of you are responsible and are held accountable.”¹

This text shows us the responsibility of the Muslim and the general responsibility that no one is free of and that has no exceptions.

The responsibility a believer has regarding their own selves and family is a heavy and intimidating one. Hellfire has been prepared for the unjust, and a believer and their family might be susceptible to entering it. They must protect themselves and their families from it.

In order to protect our families from the Fire, we must pay attention to several issues, including:

¹ Reported by Al-Bukhaari (5188) and the wording is his, and Muslim (1829).





First : Keeness on teaching them the Book of Allaah the Exalted and the matters pertaining to their religion :

Religious knowledge is a means of fearing Allaah the Exalted. Out of all the slaves of Allaah the Exalted, the scholars are those who fear Allaah the Exalted the most. When the leader of the household is keen on teaching their family the Book of Allaah the Exalted and Islaamic knowledge that pertains to them, then they have placed them on the first path of safety from the Fire.

The Haneef religion (i.e., religion that inclines away from polytheism) urges people to teach their womenfolk and guide them to correct manners. Al-Bukhaari, may Allaah have mercy on him, named a chapter: “Chapter: A man should teach their slave-girl and wife.” In this chapter, he placed the Hadeeth of Abu Moosa Al-Ash`ari, may Allaah be pleased with him, who said that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: *“There are three individuals who have two rewards... A man who has a slave-girl, teaches her good manners in a good way, teaches her in a good way, then frees her and marries her, such a person has two rewards.”*¹ Ibn Hajar, may Allaah have mercy on him, said: “The relation of the Hadeeth to the chapter heading and mentioning a slave-girl is through the obvious text, but it applies to the wife through analogy, since keeness regarding one’s free wives in teaching them the

¹ Reported by Al-Bukhaari (97) and Muslim (154).



obligations of Allaah and the traditions of His Messenger is more important than keenness regarding one's slave-girl."¹

*Adh-Dhahhaak, may Allaah have mercy on him, and Muqaatil, may Allaah have mercy on him, said: "It is a right on the Muslim to teach their family, such as their relatives, slave-girls, and servants, what Allaah the Exalted has made obligatory on them and what He the Exalted has prohibited for them."*²

So, we must teach the religion, good things, and manners that they must learn to our children and families.

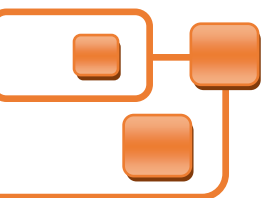
The religion has given women the right to being accorded special care in teaching. Al-Bukhaari, may Allaah have mercy on him, said: "Chapter: Can women be given a day in solitude with knowledge?" Then, he mentioned the Hadeeth of Abu Sa`eed Al-Khudri, may Allaah be pleased with him, who said: "Women said to the Prophet, sallallaahu `alayhi wa sallam: 'The men have overtaken us in benefitting from you, so give us a day that is convenient for you.' At that, he appointed them a day when he would meet them, and would admonish them and enjoin them."³

In the narration of Sahl ibn Saalih, may Allaah have mercy on him, who reported from his father, may Allaah have mercy on him, who reported from Abu Hurayrah, may Allaah be pleased

¹ Fat-h Al-Baari (1/190).

² Tafseer Ibn Katheer (4/502).

³ Reported by Al-Bukhaari (102) and Muslim (2634).





with him, something similar to this story, and in it, the Prophet, sallallaahu `alayhi wa sallam, said: *“Your appointment is in the home of so-and-so woman.”* So, he went there and taught them.¹ So, the Prophet, sallallaahu `alayhi wa sallam, gave them a specific timing and place wherein he would teach them.

Ibn `Abbaas, may Allaah be pleased with him, reported: “I went with the Prophet, sallallaahu `alayhi wa sallam, during the day of (Eed) Al-Fitr or Adh-ha, and he prayed, then gave a sermon, then went to the women, admonished them, reminded them, and ordered them to give charity.”²

Ibn Hajar, may Allaah have mercy on him, mentioned some benefits of this Hadeeth, saying: “It is recommended to admonish women, teach them the rulings of Islaam, and remind them regarding the matters that are obligated on them. It is recommended to urge them to give charity, and to do so in a specific sitting. All of this should be done if there is no fear of Fitnah or corruption.”³

A man should be forgiving and should entertain their questions and objections to what he says with a smiling face. They should try to give them the information in the correct manner.

Ibn Abu Mulaykah, may Allaah have mercy on him, reported that whenever `Aa’ishah, may Allaah be pleased with her,

¹ Reported by An-Nasaa’i in Al-Kubra (3/452), Ibn Hibbaan in his Saheeh (3003) and Al-Humaydi in his Musnad (1067). Shu`ayb Al-Arnaa’oot said: “The chain of narration is authentic according to the conditions stipulated by Muslim.”

² Reported by Al-Bukhaari (932) and Muslim (884).

³ Fat-h Al-Baari (3/407).

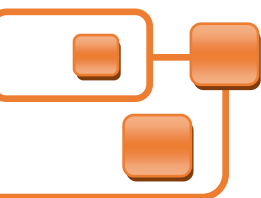


would hear about something she would ask about it in order to understand it correctly, and that the Prophet, sallallaahu `alayhi wa sallam, said: *"Whoever is thoroughly examined regarding their accounting will be punished."* `Aa'ishah, may Allaah be pleased with her, said: **"Did not Allaah the Exalted Say (what means): *"He will be judged with an easy account"* [QUR'AAN 84:8]"** He, sallallaahu `alayhi wa sallam, said: *"That is when the actions are presented. However, whoever is thoroughly examined with regards to their accounting will be destroyed."*¹

Thus, there are some people who will be accounted in an easy manner. They will not be asked about every minor and major sin that they did. Their accounting will end very swiftly and they will proceed to Paradise. As for those who are examined about their actions, and are asked about all major and minor sins that they did, they will be destroyed and punished. We ask Allaah the Exalted for safety and protection.

Here we have `Aa'ishah, may Allaah be pleased with her, despite being a woman, asking her husband, sallallaahu `alayhi wa sallam, regarding issues that were confusing to her. The Prophet, sallallaahu `alayhi wa sallam, used to answer her questions. Our women should follow in the footsteps of `Aa'ishah, may Allaah be pleased with her, by asking about matters pertaining to their religion, and our men should follow in the footsteps of the Prophet, sallallaahu `alayhi wa sallam, by teaching their women.

¹ Reported by Al-Bukhaari (103) and Muslim (2876).





Actually, ignorance that overtakes a wife, daughter, and sister due to the negligence of the man might actually affect them even in their grave. `Abdullaah ibn `Umar, may Allaah be pleased with him, reported that when `Umar, may Allaah be pleased with him, was killed, Hafsaah, may Allaah be pleased with her, cried for him. At that, he, may Allaah be pleased with him, said: “Stop, O young woman! Do you not know that Allaah’s Messenger, sallallaahu `alayhi wa sallam, said: *‘The dead person would be punished due to their family crying over them.’* ¹

Scholars have various ways of interpreting this Hadeeth, and of the strongest views is that they are punished in their graves if they knew that it was the practice of their family to wail but neglected teaching them regarding the prohibition of wailing and did not prevent them from doing so before they died. If that is so, they would be punished in their graves due to their wailing over them, and this is a good interpretation of the Hadeeth, and it reconciles between it and when Allaah the Exalted Said (what means): *“No bearer of burdens will bear the burden of another.”* [QUR’AAN 6:164]

A man must ask about the issues that their family needs to know but they do not know. We are very pleased when we hear of men going to people of knowledge and asking questions pertinent to their women, such as matters of purity dealing with natural blood, rulings of her relatives, whom she must

¹ Reported by Al-Bukhaari (1288) and Muslim (927).



cover in front of, and whom she does not need to cover in front of.

Whenever a man does this, it shows that they are keen regarding their family, and are keen on implementing when Allaah the Exalted Said (what means): *"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones"* [QUR'AAN 66:6] So, they are certain of the responsibility and feel it, which is why they ask regarding rulings for their wives.

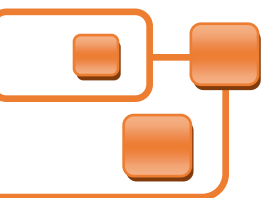
At the end of this section, it is appropriate to give advice that the following matters be taught to the family:

As for the Qur'aan, they should be made to memorize whatever they need in order for their prayers to be sound and can be used to be implemented during their lives, such as Juz' `Amma and Tabaarak, Soorat Al-Kahf, An-Noor, and Al-Hujuraat, while also knowing the explanation of what they memorize.

A student of knowledge asked a teacher before traveling, saying: "My teacher, what do you advise me to do?" He said: "I advise you to stay connected with the Book of Allaah the Exalted through recitation, reflection, memorization, and knowing its explanation."

This is one of the most comprehensive advice that we should raise our families upon.

We must establish a close connection with the Book of Allaah the Exalted, and we should be keen regarding bringing the Qur'aan and the Sunnah of our Prophet, sallallaahu `alayhi wa sallam, alive in our lives. Allaah the Exalted Said (what means):





"And remember what is recited in your houses of the verses of Allaah and wisdom." [QUR'AAN 33:34]

Wisdom here means the Sunnah.

In the field of Hadeeth, then the book *Al-Arba`een An-Nawawiyah* should be explained to them, and they should be urged to memorize it. In `Aqeedah, we should teach them an easy book, such as *200 Questions and Answers* regarding `Aqeedah by Haafith Al-Hakami, may Allaah have mercy on him,.

In jurisprudence, we should teach them the characteristics of ablution and prayer of the Prophet, sallallaahu `alayhi wa sallam, as well as matters pertaining to women, such as Hijaab, adornments, and issues pertaining to menstruation.

One should not neglect teaching the biography of the Prophet, sallallaahu `alayhi wa sallam, especially to young kids. Admonishment and reminders should have a specific focus in our lessons. The lessons should not be turned into simply imparting information wherein the opinions of various scholars are mentioned, but one forgets to mention the Lord the Giver. Many people are driven away by their dull knowledge from finding mistakes and illnesses in their hearts. Hearts become rusty, and its rust is removed through remembrance of Allaah the Exalted.

It is important that when teaching our children, the effort should be consistent and not inconsistent. The class should have an appointed time that is weekly, and the entire family is instructed to attend and no one may be absent. This class should be a regular occurrence in our homes for the lifetime.



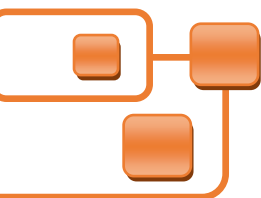
Enjoining them to perform obligations and supervising them :

The head of the household should be diligent with regards to the obligations and following up with their spouse and children. They should also be watchful over them to see if they are performing the obligations, especially prayer. They should urge them to establish the prayer with its pillars, conditions, obligations, and voluntary actions at their appointed times, especially Fajr prayer.

Shaykh `Abd Al-`Azeez ibn Baaz, may Allaah have mercy on him, was asked: “If a person has a class in the mosque after Fajr, and they go out to the prayer while their family is sleeping, must they go back and wake their family, even if they miss some parts of the class, or if they miss the entire class? Or, should he sit in the class?” He said: “He must go back, because ordering his family to pray is obligatory, while attending the class is voluntary.

They should not give precedence to a voluntary action over an obligatory one; he must go home and wake his family.”

The unfortunate reality is that people do not take proper care regarding the prayers of our families and children and there is a great deal of negligence. Do you know, O guardian who is responsible, how to teach your child to pray? Our children learn how to pray from each other. They all look at one another and imitate each other. Besides, children are not taught the importance of concentration in the prayer and implementation of the voluntary actions therein. We should ask why they do not learn from their fathers and guardians.





Obligations we must be watchful over regarding our families :

The obligation of charity (Zakaah); some of our relatives might have wealth, jewelry, or business that requires them to pay Zakaah. At that, we must admonish them to pay Zakaah, following the footsteps of the Prophet of Allaah, Ismaa`eel (Ishmael), may Allaah exalt his mention, who used to order his family to pray and give Zakaah, as Allaah the Exalted Said (what means): *"And mention in the Book, Ishmael. Indeed, he was true to his promise, and he was a messenger and a prophet. And he used to enjoin on his people prayer and Zakaah and was to his Lord pleasing."* [QUR'AAN 19:54-55]

Also, the head of the household must be watchful of their family while fasting and should help them in making up the days that they were not fasting in Ramadhāan by fasting with them and urging them to be make haste in making up those days.

We should make it easy for our womenfolk to perform Hajj and `Umrah and to organize our time to travel with them in performing these two rites, because she needs a Mahram (male relative whom she cannot marry) to accompany her in her travels. The husband must not stand in the way of his wife if she wishes to perform the obligatory Hajj and has a Mahram. It is impermissible for him to prevent her from making the obligatory Hajj. Also, she does not have to obey him if he orders her to stay back while she is able to go.



My Muslim brother: if you can enable your family to preserve their religion, then I congratulate you. Life is truly amazing in a house where all of its members turn to Allaah the Exalted, obeying His commands, and abstaining from His prohibitions.

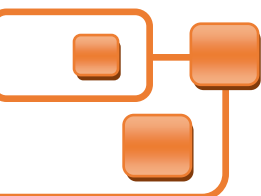
Second : Keeness on worship-based upbringing in family life :

The man must work hard to raise the level of worship in family life. They should not make do with merely fulfilling what Allaah the Exalted obligated on them, rather, they should encourage them to pray the emphasized voluntary prayers, the voluntary prayers, and the recommended prayers, just as the Prophet, sallallaahu `alayhi wa sallam, used to do, as `Aa'ishah, may Allaah be pleased with her, said: *"Allaah's Messenger would, when the last ten nights would enter, would bring the night to life (through prayer), would wake his family, and would become serious and dedicated in prayer."*¹

Umm Salamah, may Allaah be pleased with her, said that the Prophet, sallallaahu `alayhi wa sallam, woke one night and said: *"Transcendent is Allaah! How many afflictions have been sent down by Allaah tonight, and how many treasures have been sent down? Who will wake the women sleeping in these rooms? Perhaps one will be clothed in this world, but naked in the Hereafter."*²

¹ Reported by Al-Bukhaari (2024) and Muslim (2008).

² Reported by Al-Bukhaari (1058).





`Aa'ishah, may Allaah be pleased with her, said: "Allaah's Messenger, sallallaahu `alayhi wa sallam, used to pray by night, and when he would pray the Witr prayer, he would say: *'Get up and pray Witr. O `Aa'ishah.'*"¹

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"May Allaah have mercy on a man who gets up and prays by night and wakes his wife and she also prays and if she refuses, he lightly drips some water on her face. May Allaah have mercy on a woman who gets up and prays by night and wakes her husband and he also prays and if he refuses, she lightly drips some water on his face."*²

Abu Waa'il, may Allaah have mercy on him, said:

"We went in the morning once to `Abdullaah ibn Mas`ood after praying Fajr. We greeted him and he gave us permission to enter, but we remained at the door for a short while. A slave-girl came and said: 'Will you not enter?' We entered and found him sitting and glorifying Allaah.

He said: 'What stopped you from entering while I had given you permission?' They said: 'Nothing but we thought that some of the household would be asleep.' He said:

'You think that the family of Ibn Umm `Abd (meaning, Ibn Mas`ood) is heedless? (meaning, that they do not wake for Fajr

¹ Reported by Muslim (744).

² Reported by Abu Daawood (1308) and An-Nasaa'i (1610) and it was ruled as acceptable by Al-Albaani in his book Saheeh At-Targheeb wa At-Tarheeb (625).



or that they do not glorify and remember Allaah after Fajr).’ Then, he proceeded to glorify Allaah the Exalted until he thought the sun had risen.

Then, he said: ‘O girl, go see if the sun has risen.’ She went and checked and found that it had not yet risen.

So, he continued again to glorify Allaah until he thought that it had risen, and said: ‘O girl, go see if the sun has risen.’ She went and checked and found that it had risen. He then said: ‘All praise is for Allaah who forgave us this day and did not destroy us due to our sins.’¹

An-Nawawi, may Allaah have mercy on him, said: “This Hadeeth contains evidence that a man should be keen regarding their household and those under his care in matters pertaining to their religion.”²

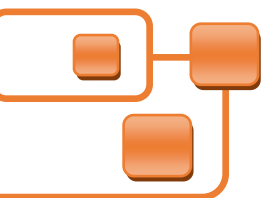
Third: Teaching the family to have praiseworthy manners, shyness, and modesty:

Mujaahid, may Allaah have mercy on him, said: “Advise yourselves and your families to fear Allaah, and teach your family manners.”³ No doubt, the head of the household must

¹ Reported by Muslim (823).

² Sharh Muslim (6/107).

³ Reported by Al-Bukhaari without a chain of narration or with a partial chain of narration (4/1868).





work to develop praiseworthy manners in their family, such as honesty, trustworthiness, a spirit of forgiveness, contentment, and patience. They should also teach them humility, modesty and how to treat parents, neighbors, relatives, and friends. The husband must also be watchful over the tongue of his wife or daughter especially in regard to backbiting and slandering. He should also create an environment where the womenfolk of his family meet with righteous women. He should not allow them to mix with others, or he should prevent non-religious women from entering his home, because women's gatherings entail incurring numerous sins of the tongue, and sitting with righteous women lessens these sins.

Some dissolute female companions might teach our women matters which corrupt the nature or religion, as some men mention that their wives ask to have intercourse in an area prohibited by legislation, and she informed him that her friend does that with her husband, and refuge is sought with Allaah the Exalted.

We must be keen that the women in our family should save their time and not waste it. Some women waste their time in long phone calls without any benefit that is worth mentioning. So, the caller to Allaah the Exalted must guide their family and inform them of the value of time.

Likewise, one must teach women the etiquette of speaking to non-related men, the recommended mannerisms and perils thereof. They should be taught how to answer the phone if the



caller is a non-related man. Also, they should make sure that when a woman is going to a wedding or feast or places such as those places, that nothing reprehensible occurs in such festivities.

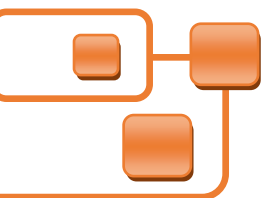
They should also be watchful over the covering of the woman when she goes out, and should make sure it is long, covers the whole body, is thick, is not scented, does not resemble clothes of men or disbelieving women, and is loose rather than tight.

Unfortunately, some people who ascribe themselves to Islaam display manners that are more suited to a cuckold or someone whose sense of right and wrong is dull.

Due to that, they do not care for the modesty and Islaamic covering of their wife, daughters, or sisters. So, you find them allowing their daughters to go out however they want and with whomever they want. They have no one watching over them or taking them to account. If such an individual is reprimanded for that, his excuse is that she is still young and that he trusts her completely.

Some people take their womenfolk to gardens and parks, and there, he allows her to play around as they wish and do whatever they want. Some parts of their bodies might become uncovered and their covering would be neglected.

Even more disastrous is that some people do not ask their women where they are going and where they are coming from. A man would be ordered by his wife or daughter to drive them





to a particular place, and he would comply without asking about the reason they are going there or the place they are going to.

Worse than that is that he drops her off there and allows her to return with a chauffeur. Does not this grievous matter lead to reprehensible actions that in turn lead to great calamities in society?

A man is responsible for all of this, and you have a good example in Allaah's Messenger, sallallaahu `alayhi wa sallam. He, sallallaahu `alayhi wa sallam, used to have great protective zeal for his wives, as reported that `Aa'ishah, may Allaah be pleased with her, said that the Prophet, sallallaahu `alayhi wa sallam, entered on her while there was a man sitting with her, and that severely bothered him.

She said: "I noticed anger in his face, and then he, sallallaahu `alayhi wa sallam, said:

'O `Aa'ishah, who is this?' I said: 'This is my brother due to suckling.' He, sallallaahu `alayhi wa sallam, said:

*'Be careful of whom you consider your brothers through suckling, because suckling only occurs when the child is suckled at a young enough age that breast milk satisfies them, and they are suckled to the point that they are full.'*¹

Meaning, before allowing a man to enter your homes and claiming that they are your brothers from suckling, make sure

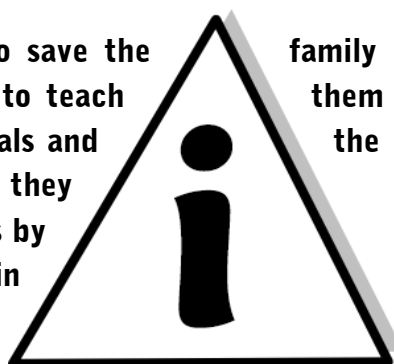
¹ Reported by Al-Bukhaari (5102) and Muslim (1455).



that suckling actually occurred in the timeframe that is recognized, or if it occurred in a timeframe that is not recognized, making the impermissibility of marriage thereafter invalid.

Fourth : Warning the family of the dangers of the people of misguidance :

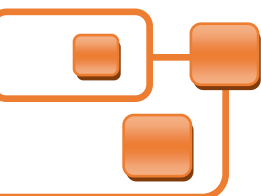
One of the most important ways to save the family from deviation and misguidance is to teach the practices and dangers of criminals and people of misguidance in how they misguide others due to their vileness by presenting misguidance and sin in beautiful manners, and calling it by another name.



family
them
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Two of the most important things that one must warn the women of are:

- Certain criminals try to incite them to remove their covering and take them out of their homes in order to enjoy themselves with her, and they call it "freedom" of women.
- Undermining the Islaamic family and its size, and lessening the size of the Islaamic Ummah, and they call it the plan of birth control.





These calls have been given by many satellite channels that have been established solely in order to destroy homes and manners and to kill modesty and shyness.

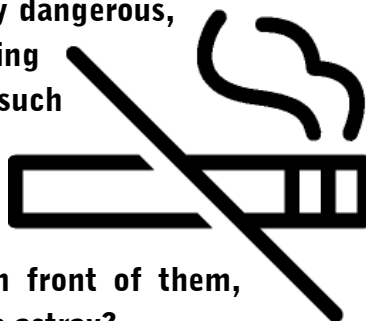
Fifth : Safeguarding the home from blameworthy matters:

Many fathers are negligent regarding their families and children during these times.

A child might watch something reprehensible in the home, which would embed itself in their mind slowly and their heart would become inclined to sinful actions.

There are many reprehensible matters in the homes which can be divided into three categories :

First category : Reprehensible actions which are specific to the head of the household. These are very dangerous, because the child is raised while seeing his role-model doing those actions, such as smoking and watching movies and soap-operas. Some of them order their children to stay away from sins, but they commit them in front of them, then ask later on: why did my child go astray?



Listen to some elementary school teachers who relate what the children speak about innocently and spontaneously concerning reprehensible actions that occur in their homes. One of them said: “One of my students spoke to me, and he was in one of the elementary levels. He said: ‘My father drinks alcohol in the



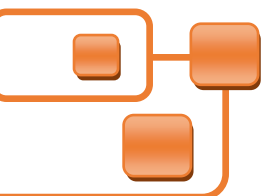
house, but when his friends come to drink alcohol together, he takes us out of the room.’ I said: ‘Perhaps they are drinking juice,’ and the child said: ‘No, I know it, they are drinking alcohol.’”

This young boy of six years old has this to say about his father. The father thinks that if he takes his boy out of the room he will not know what is happening. It did not cross his mind that children are intelligent and can understand many things.

Another child said to his teacher: “My father does to the maid what my mother does to the driver.” Do you realize what the father is doing and what the mother is doing!? What do we hope from such children when they become older? What kind of life, misery, and unhappiness will overcome these children while they witness such awful immoral actions being perpetrated in their homes?!

Second category : Reprehensible matters which are specific to women and children but are facilitated by a man for his family. He might do so just to let them have some leisure, and does not wish to plant different types of sin and evil in them.

Many things that are facilitated for our children conflict with religion and our beliefs and plant polytheism and disbelief in them. Some cartoons, for example, plant the love of magic and magicians in the hearts of our children, while magic is disbelief in Allaah the Exalted. In such movies, or in some video games, you find that the magician is a good person, helps the innocent, and fights the criminals. So, you find that the child wishes that the “good” magician is victorious. Therefore, look how the beliefs are turned upside down.





We do not mean that we should not give our families and children their rights in recreation or lawful leisure that is free of blameworthy matters, but, from the rights of the family and children on their parents is that they provide them with beneficial games, various types of lawful leisure, and to remove anything that would corrupt their religion or mind.

Earlier, when we would hear about an individual bringing things into the household that corrupts them, we should think that they just want them to amuse themselves and make them happy, and that they were heedless with regards to the types of corruption that such things cause. We did not believe that anyone would purposely try to corrupt their families, until I heard some stories that are contrary to intellect and sound nature. One of the young women said: “My father used to bring pornographic movies to the house and used to force me to watch them while I was two years and a half.”

Another says: “My father, since I was young, would take us with him to disbelieving countries during summer break. He would take us with him to bars that had dancing and corruption. After we got older and became young women who reached puberty, he would order us to dance with young disbelieving men. He would give us to them by his own hand in order to dance with them, and they could do what they wanted to us.” These are two stories I have heard myself and they were not told to me by anyone besides the two narrators.

These are astonishing examples that indicate complete bankruptcy of religion, manners, modesty, and the instinct to safeguard one's family and preserve their modesty. These are examples that are present in our Islaamic society. We are not



talking about American or English societies in the disbelieving nations, we are talking about something that is present among us; this is how some of them raise their children, then we ask why sins are so widespread in our societies, why there are so many indecent incidents, and why fornication is so widespread.

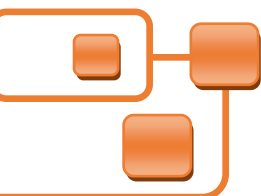
Third category :

Immorality and immodesty in society works its way into our homes. The growing corruption and decadence in the markets, streets, and schools easily work their ways into our homes, because our children go to these places and mix with both righteous and corrupt people. The presence of corrupt individuals is glaring in our societies today. Thus, the head of the household must warn their families and children from learning from this society.

The Muslim who is a sincere advisor must constantly supplicate to Allaah the Exalted to safeguard their family from the prevailing decadence and widespread destructive sins in our societies today.

For example, Loote (Lot), may Allaah exalt his mention, lived in a corrupt society, and his people did not accept that he and his family be far from sin, and they pressured him in various ways. What did he say? He used to pray fervently to Allaah and call on Him, saying (what means):

"My Lord, save me and my family from [the consequence of] what they do." [QUR'AAN 26:169] He, may Allaah exalt his





mention, was keen on saving his family from corruption, and now, every Muslim with a sound mind should say: *"My Lord, save me and my family from [the consequence of] what they do."* [QUR'AAN 26:169] Because the corruption that is present in our societies is similar to those of the people of Loote, may Allaah exalt his mention,; rather, they are more.

Allaah the Exalted answered the supplication of Loote, may Allaah exalt his mention, as He the Exalted Said (what means): *"So We saved him and his family, all."* [QUR'AAN 26:170] This is the recompense of honesty and sincerity.

Here are some examples from the guidance of the Prophet, sallallaahu `alayhi wa sallam, and his Companions in correcting some reprehensible matters in their homes:

- The Prophet, sallallaahu `alayhi wa sallam, rejected certain blameworthy acts in his home: `Aa'ishah, may Allaah be pleased with her, said that she purchased a cushion that had some images on it. When the Prophet, sallallaahu `alayhi wa sallam, saw her, he stood at the door and did not enter. She realized that he disliked something and said: "O Allaah's Messenger, I ask the forgiveness of Allaah and of His Messenger; what have I done wrong?" He, sallallaahu `alayhi wa sallam, said: *"What is that cushion?"* She said: *I purchased it so that you can sit and lie down on it."* He, sallallaahu `alayhi wa sallam, said; *"Those who create these images will be punished on the Day of Resurrection, and it will be*



said to them: *'Bring to life what you have created.'*

¹ In another narration, it states that he did not enter until she removed it from the house.²

Also, the Prophet, sallallaahu `alayhi wa sallam, expelled an effeminate man who had no desire for women who used to visit the wives of the Prophet, sallallaahu `alayhi wa sallam,. Then, he described one of the women of At-Taa'if, and the Prophet, sallallaahu `alayhi wa sallam, said: *"This one shall not enter on you."*³

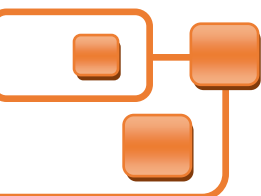
- `Umar, may Allaah be pleased with him, reprimanded wailing and struck the wailing woman: Al-Bukhaari, may Allaah have mercy on him, reported without a chain that `Umar expelled the sister of Abu Bakr, may Allaah be pleased with him, when she wailed.⁴ Ibn Hajar, may Allaah have mercy on him, said: "Ibn Sa`d narrated it with a complete chain of narration in At-Tabaqat, with an authentic chain of narration, from Sa`eed ibn Al-Musayyib who said: 'When Abu Bakr died, one of his relatives was wailing over him. When `Umar heard of that, he prohibited them from doing so, but they did not listen. He said to Hishaam ibn Al-Waleed: 'Let us go to the home of Abu Quhaafah – meaning, that woman.' Then, he

¹ Reported by Al-Bukhaari (1999) and Muslim (2107).

² The addition was reported by Abu Bakr Ash-Shaafi'i in Kitaab Al-Fawaa'id. Refer to Aadaab Az-Zafaaf (pg. 115).

³ Reported by Ibn Hibbaan in his Saheeh (4488) and Shu`ayb Al-Arnaa'oot ruled it as authentic.

⁴ Reported by Al-Bukhaari (8/267).





began striking the home with a stick or whip, and the wailing women left after hearing of that.”¹ In another narration: “He expelled them, one woman at a time, while striking them with a stick or whip.”²

- **Ibn Mas`ood, may Allaah be pleased with him, and his freeing himself from reprehensible actions: Look and reflect on the story of `Abdullaah ibn Mas`ood, may Allaah be pleased with him, when he said: “May Allaah curse the tattooed women, those women that tattoo other women, women who pluck their eyebrows, and women who create gaps in their teeth to beautify themselves, because they are changing the creation of Allaah.” One of the women from Banu Asad called Umm Ya'qoob heard this and came up to him and said: “I see your family doing something of the sort.” He said: “Go and see if they do that.” She went and saw but did not see what she wanted to see. Ibn Mas`ood, may Allaah be pleased with him, said: “Had it been thus, I would not be with her under one household.”³ The meaning is that he would not be in one home with her, would not be her companion, would not be with her, and would not allow her to remain in his house.**

¹ Reported by Ibn Sa`d in his book At-Tabaqaat (3/208).

² Fat-h Al-Baari (7/307).

³ Reported by Al-Bukhaari (4604).

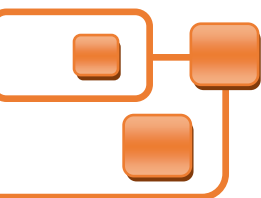


- **Abu Moosa, may Allaah be pleased with him, and his warning his family against some prohibited matters: Abu Burdah reported that Abu Moosa, may Allaah be pleased with him, experienced some pain that caused him to become unconscious while his head was in the lap of one of his female relatives. She began to scream, but he was unable to say anything to her. When he woke up, he said: “I am free from what Allaah’s Messenger, sallallaahu `alayhi wa sallam, freed himself from. Allaah’s Messenger, sallallaahu `alayhi wa sallam, freed himself from women that raise their voices and scream during calamities, women that shave and cut their hair during calamities, and women that tear their clothes during calamities.”¹ Here, we have Abu Moosa Al-Ash`ari, may Allaah have mercy on him, rebuking his wife while on the deathbed. Should not those who are enjoying sound health take that as a lesson and call their family to goodness while rebuking them for reprehensible matters?**

Sixth : Watching over women who work :

When women leave their homes for work, many times it leads to corruption. Women working is one of the great doors to spreading evil that were it not a matter of necessity or the premise of pious women, it would result in great corruption.

¹ Reported by Al-Bukhaari (1234) and Muslim (104).





Almost every day we hear of terrible stories in homes due to women going to work, and so forth. A woman who worked in a company got to know a man through her workplace. The outcome was that when her husband traveled, she received that man in her home when he was not present. All began in the workplace.

Therefore, a woman going to work is a dangerous matter and must be given rules and the orders of Islaamic legislation must be taken into account.

The biggest goal and wish of the enemies of Allaah such as the secularists and people like them are to figure out how to get the woman out of her home.

That is why we find that they are so keen on women working, and by that, they are trying to destroy the last stronghold of the Islaamic society.

Seventh : Keeness on educating and disciplining the child from a young age :

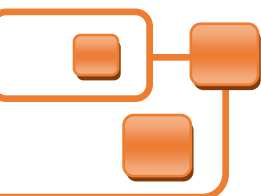
Negligence in caring for a child during their young age usually leads to their becoming deviants in the future, because our society is filled with moral corruption. This is the case if the child is neglected, so how about if the parent themselves are those corrupting them? Reforming children begins at a young age. If they get older, the train of reform will have passed, unless Allaah the Exalted chooses to favor whomever He Wills through His Mercy.



A father once came to Shaykh Ibn Baaz, may Allaah have mercy on him, complaining, and said: “I have children that never pray. I advised them, spoke to them, admonished them, and cursed them about this, but to no avail. What should I do?” The Shaykh, may Allaah have mercy on him, said: “Advise them. When they reach ten years old, he should hit them until they reach puberty. As for at the time of puberty, then afterwards, hitting does not benefit, and it only results in hatred; also, the son might respond and hit their parents twice as hard as they hit them.” Look at the deep understanding of this Imaam, and how he knew that children, after reaching the age of puberty, have also passed the age of reformation.

An elderly man on once said: “My daughter goes out to the street alone, hails a taxi and rides it. I do not know where she goes or where she comes from. I admonished her but she did not listen to what I said. I spoke to her mother about it, but she and her mother screamed at me and said: ‘This is how we live! Leave us alone!’ So, what should I do?”

To this we respond: now, after the period of education and raising them correctly has passed, you wish to try and advise and order them, and you wish to be obeyed? Raising and teaching children occurs best when they are young. When the young person is raised on something, they grow old doing that thing. We should fear Allaah the Exalted with regard to our children and should begin teaching them when they are young, and before they enter a stage wherein they do not accept our advice or guidance.





Such a person should not despair in the Mercy of Allaah the Exalted. He should continuously call them and advise them. He should also vary his methods. Thus, he should invite them sometimes, with a tape, other times through speaking to them, other times through a book, and other times through asking one of the righteous women in his family to talk to them. They should persist until Allaah the Exalted rectifies their affairs, or Allaah the Exalted allows a matter to proceed that He had predestined.

Other means of Da'wah (calling) within the family

We mentioned in the previous pages how to protect one's family from the Fire. Most of what we said consists of direct ways of approaching and addressing issues within the immediate family. In order to protect one's family and relatives, there are certain indirect means as well that might be more effective than direct ways, at times.

Here are some of the means of calling within the Muslim family:

First : Being a good role model :

One of the mistakes and shortcomings of the youth of the blessed awakening is that they are keen on acquiring purely intellectual



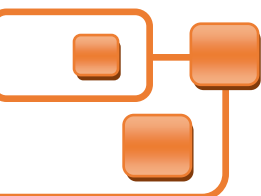


aspects of knowledge. You find many of them trying to memorize texts, and keen on going to assemblies of knowledge. At the same time, you do not find an equal or balancing keenness on acquiring good manners and character. The result is that some people are not affected by the admonishments of such a caller and student of knowledge, even though they have a treasure trove of knowledge. However, he lacks the key to winning hearts, which is, good manners and character.

No doubt, the head of the household who is not well-mannered in what they say has the same ruling as this student who neglects good manners and character, because they are in the position of a teacher in regard to his family and children. The head of the household that tries to advise their family and raise them in a faith-based and correct manner must be a role-model for them in everything. They should be a role model in teaching, worship, manners, character, and in spending and generosity.

Likewise, it is important that the head of the family applies himself what he wants his family to learn; if a man orders his family to have good manners, but does not show good manners himself when dealing with them, then how does he think it will affect them? The Prophet, sallallahu `alayhi wa sallam, said: *"The best among you are the best among you to their families."*¹

¹ Reported by At-Tirmithi (3895) and Ibn Maajah (1977) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (285).





A role-model's actions affect a person more than their speech. For example, tell your young boy about the importance of prayer and how to do it.

Then, get up and pray before him, and you would find that the boy would get up and pray with you. Actually, you might find that the child prays next to their father if they see him praying, even if he did not order them.

As for if he orders the child to pray but does not see the parent practically applying it, they might pray or they might not. So, doing righteous actions has more effect than speech.

Look at this Companion, the role model, who used to gather his family every time he would complete recitation of the Qur'aan and it is as if he is saying: 'I have completed the Qur'aan, so when will you?' This would make it a matter of competition between his family and children.

This Companion was Anas ibn Maalik, may Allaah be pleased with him, as has been narrated about him, that when he would complete recitation of the Qur'aan, he would gather his family and children and would supplicate for them.¹

Some of the pious predecessors said about their father during Ramadhaan: "Our father used to gather us every day," due to his efforts in completing the Qur'aan. When the family sees

¹ Reported by Ad-Daarimi in his Sunan (3474) and At-Tabaraani in his book Al-Mu'jam Al-Kabeer (1/291).



that the leader of the family is the one that completes the Qur'aan the most it would cause them to follow and take him as a role model.

Second : Reward and punishment :

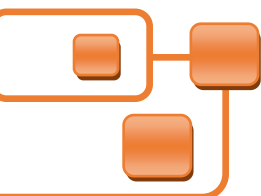
A direct order in prohibiting something might sometimes not be the ideal way in calling to Allaah with family and others. Actually, the caller when calling to Allaah the Exalted must use variant methods so that what they say is more likely to be accepted.

Some youth take the method of being similar to a destructive hurricane, saying television is Haraam, the dish is Haraam, music is Haraam, pictures are Haraam, and so forth.

Such a method might not produce the needed effect. Actually, it might be an impediment in the path of Da`wah.

An intelligent teacher brings their advice and admonishment with reminding of the greatness of Allaah the Exalted and His great rights on His slaves, then speak about the Hour and what it contains in terms of recompense, accounting, paradise, hellfire, the bridge that everyone will walk over, but only the good will pass, the scales, intercession, and the pool of the Prophet, sallallaahu `alayhi wa sallam,.

They mention to their family that the day is preceded by trials in the grave and punishment for criminals. Before that, there is death and extraction of the soul, and that the soul of the truthful believer is extracted very smoothly, while the soul of the disbeliever and hypocrite is extracted extremely severely.





When they complete talking about those topics and wish to speak about rulings, the path would be easily set up, and the souls would be ready to accept what is to be said.

My brother who engages in Da`wah, reflect in the Book of our Lord the Exalted. Were the jurisprudential rulings mentioned without anything else? Did Allaah the Exalted only Say: 'This is lawful, and this is unlawful,' or did He the Exalted promise reward and punishment? Our Qur'aan is filled with speech about the Last Day. Many of the verses therein also speak about His Greatness and rights besides the verses that comprise of jurisprudential rulings.

There are verses that speak about His fire, punishment, force, wrath, Strength, and dominance. In the same Book, there are verses that speak to people and call them by names that are loving such as (what means):

"O you who have believed." [QUR'AAN 2:104] Also (what means):

"O My servants." [QUR'AAN 29:56]

These are calls that attract the souls and hearts of believers. There are also verses that end with (what means): *"And fear Allaah and know that Allaah is severe in penalty."* [QUR'AAN 2:196] Also, another that ends with (what means): *"Allaah is Forgiving and Merciful."* [QUR'AAN 2:218]

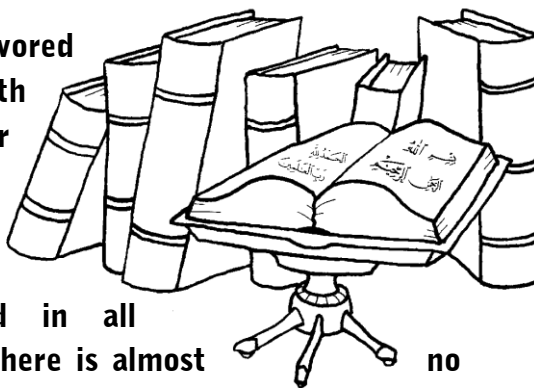
This is the method of Allaah the Exalted in fixating rulings. It is not fixated alone without any admonishment, promise of reward, and promise of punishment. Whoever wishes to seek understanding regarding how to call, they should understand



these methods. Otherwise, they will have much deficiency in calling their family, and in calling people in general.

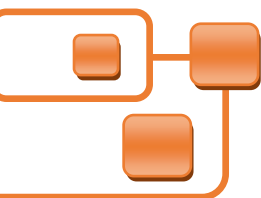
Third : Encouraging them to sign up with centers for memorization of the Qur'aan :

Allaah the Exalted has favored us during our times with many centers for memorization of the Qur'aan, for both men and women, and with them being widespread in all places, to the point that there is almost no neighborhood except that it has a center for memorizing the Qur'aan.



The head of the household that finds themselves lacking in calling their family due to their many things that busy things, lack of knowledge, or alienation of some of their family, will find that these centers are an ideal solution to resolve this deficiency of his, even though we do not excuse his deficiency with his family, for he must find more time to teach his family and try to fix his own self by learning, then by teaching his family. He should also try to reconnect with individuals in the family and be on good terms as much as possible.

The good effects of these centers are obvious to the eye, just as the sun is during broad day. Many of our women have been affected by these centers in the biggest of manners, and their situations have become better after becoming a part of these





centers. Actually, some husbands do not possess ability to control and affect their wives as well as those centers do.

The fact that these centers are maintained and run by good and virtuous female callers to Islaam has had a great effect in many women, especially since many of them have the understanding of how to be a caller to Islaam, which they use to grab hold of the hearts of women similar to her.

These centers also have created an environment that women can release in, as well as being a comfort to men. As for women, it is noticeable that many of our women, despite being ordered to remain in their homes, like to go out of their homes at least once or twice a week. Going to these centers five times a week satisfies their desires to go out; rather, it makes them not wish to go out anywhere else, because it is hard for women to constantly go in and out of the home.

As for the comfort that men experience, then it lies in knowing where their wives are when they go out, and that they are in gardens of paradise. However, when they go to the markets or to meet their friends, many men are uncomfortable because he would like to know where she is going, whom she is meeting, what she is doing, and so forth.

There is another great benefit in women going to these centers that one of the female callers to Allaah informed us, when she said: "In the beginning, we used to say that the woman should not go out of the house, because when she does, it corrupts her. Now, we realize that this is not enough, because a woman can not only be corrupted when they leave the house, but may



also be corrupted while she is in the house, because many women and children are corrupted through satellite dishes and immoral magazines.” This caller is a very understanding caller to Islaam.

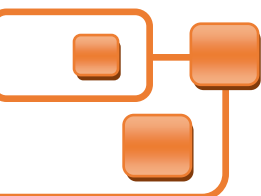
We should emphasize in the end of this part regarding an important matter, and it is that a woman leaving the house is one of the reasons of her being tested and testing others. The husband or head of the household should not sent women to those centers with drivers or allow them to walk alone on their feet if the distance is far. Rather, he should be keen on taking and bringing her himself, or to entrust one of his sons with doing so.

Fourth : Establishing educational programs within the family:

The caller to Islaam must break the traditional barriers in his call. Rather than pouring information into the ears of his family, he should use innovative ways to get that information across.

Of the innovative ways in this field is, for example, to establish educational programs within the family that comprise of competitions, stories, lawful games, and other matters that develop the spirit of competition in them, and that satisfy some of their psychological needs.

While doing such programs, the caller should remember when Allaah the Exalted Said (what means): *"O you who have*



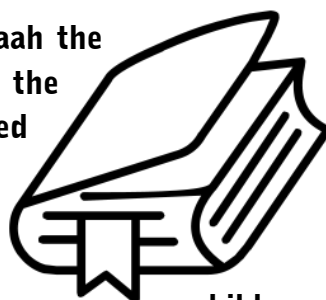


believed, protect yourselves and your families from a Fire whose fuel is people and stones." [QUR'AAN 66:6]

They should know that what they do is not a waste of time, but rather, is a means of protecting their family from the fire. Those educational programs pull them slowly from being in front of the television and satellite dish, including what those things consist of in terms of cartoon movies and competitions that consist of nakedness, gambling, and so forth.

Fifth : Educating children by way of stories :

Of the beneficial ways of calling to Allaah the Exalted is to get the meaning across to the child through stories. It has been noticed that stories have great impact on children through all ages, and that they have effects like nothing else.



The stories that we want to raise our children upon are our Islaamic stories. Our Qur'aan, the Sunnah of our Prophet, sallallaahu `alayhi wa sallam, and our history are all filled with stories that consist of wisdom, admonishment, and benefit, all at the same time.

Of the most important stories that are present within our religion and that are appropriate for children are the story of the people of the trench, the story of Yoosuf (Joseph), may Allaah exalt his mention, the story of the mother of Moosa (Moses), may Allaah exalt his mention, and these are stories that are mentioned in the Qur'aan.



As for the Sunnah, there are stories in it that are appropriate for children, such as the camel that complained to the Prophet, sallallaahu `alayhi wa sallam, that its owner was overworking it and starving it while putting it to hard work and labor,¹ as well as the story of Abu Hurayrah, may Allaah be pleased with him, with the devil, in describing the virtue of Aayat Al-Kursi.² Further, one can mention the story of the bird that one of the Companions took its chicks, causing it to scream and screech, and when the Prophet, sallallaahu `alayhi wa sallam, came to know of it, he ordered that the chicks be returned to the mother.³

Also, the story of Ibn `Umar, may Allaah be pleased with him, with the shepherd when he wanted to purchase a goat from him without telling the owner of the sheep, and when he said: “Tell him that the wolves ate the goat.”⁴ Also, the story of `Umar, may Allaah be pleased with him, with the woman and her daughter who was selling milk, when she said: “Mix the milk with water.”⁵

There are also other stories that if presented to children in a good manner, they would find that they have a good effect on children, planting good manners and attributes, and developing good conduct, even when dealing with beasts and animals.

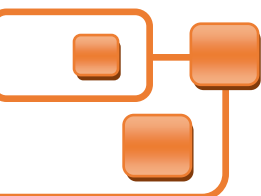
¹ Reported by Abu Daawood (2549) and Al-Albaani ruled it as authentic.

² Reported by Al-Bukhaari (3275, 5010).

³ Reported by Abu Daawood (3089).

⁴ Reported by Abu Daawood (293) Al-Baihaqi in Ash-Shu`ab (8366) and Abu Nu`aym in Al-Arba`oon (14).

⁵ Taareekh Dimashq (70/253).





When presenting stories to children, one must be keen on simplifying the stories and not using the verbatim terms that children might not understand, and to omit things that would confuse the child in terms of understanding the meaning.

Also, we should keep away from useless stories that have no benefit, as is the case with most animated stories, like Mickey Mouse, Duck Tales, and so forth.

Some of these stories plant some meanings that are corrupt and contradictory to the religion in our children. Once, I was flipping through the channels, and was attracted to a story for children that a woman was narrating. What do you think the story was about? She said:

“An ant exerts effort in gathering food and storing it in its hole. But, a cockroach is lazy, does not collect food, spoils food, and does not take precautions in collecting of food. So, when winter came and the ant was in a good state, but the cockroach was hungry, so he knocked the door of his neighbor, the ant – and until now, her speech is almost acceptable – and said: ‘Give me some seeds, and I will give it to you next year, with an increase, of course.’”

The woman said that the cockroach would borrow from the ant and give it back to them the next year with benefits. What will be planted in the soul of the young child that hears this show? Then, we become surprised when children deviate, and we ask what did we do wrong, where did they get these deviant ideas, and where is the root of the problem? The root of the problem



lies with what those children hear and see, as the cockroach borrows from the ant with interest benefits.

Rights and manners on the head of the household



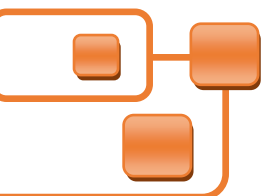
The head of the household has numerous rights on

him. The Prophet, sallallaahu `alayhi wa sallam, when informed that `Abdullaah ibn `Umar, may Allaah be pleased with him, fasted every day and prayed all night, said: *"I was told that you pray by night and fast during the day."* He said: **"I do so."** He, sallallaahu `alayhi wa sallam, said: *"If you do so, your eyes will weaken and your soul will become tired. Your soul has a right on you, as does your family."*¹

The Hadeeth clarifies that one's family has a right on them.

So, give them a part of your time, especially since neglecting these rights might lead to their deviance and destruction, since the cause of the deviance of some families is that these rights are neglected or abandoned.

¹ Reported by Al-Bukhaari (1153) and Muslim (1159).





So, if the head of the household is busied away from his family, does not accompany them, and does not sit with them, then how will he teach and guide them?

Therefore, giving the family their rights is one of the biggest means of saving them from the Fire. These are some of the rights that the head of the household must know:

First : Spending on them :

The head of the household is tasked with spending on those in his house from his wealth and to suffice them in terms of what they need, so that they do not look at what others possess.



The Prophet, sallallaahu `alayhi wa sallam, ordered the Muslim man to begin spending on their own family before anything else, saying: *"Begin with those whom you provide for."*¹ `Umar, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to keep provisions for his family for the entirety of the year.²

From the favors of Allaah the Exalted on His slaves is that He made spending on the family have a great reward if they a person expects reward with Allaah the Exalted. Abu Mas`ood,

¹ Reported by Al-Bukhaari (5040).

² Reported by Al-Bukhaari (5042).



may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said:

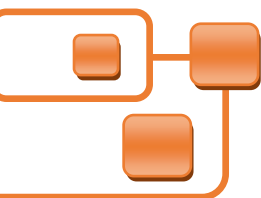
*"If a man spends on his family while expecting the reward, he earns reward of charity."*¹

Ibn Hajar, may Allaah have mercy on him, said:

"One benefit from the Hadeeth is that reward is only applicable when it is coupled with the correct intention. That is why Al-Bukhaari placed it in the chapter of: 'What has been transmitted regarding actions being based on intentions and seeking reward.' His statement: 'On his family,' might mean the wife and relatives. Spending on the family is obligatory according to consensus of the scholars. The Legislator called it a charity out of fear that if they perform this obligatory action they would not earn reward, and they had previously been informed of the reward of charity. So, he informed them that charity should not be given to other than the family until after the family is sufficed. There is no contradiction between it being obligatory while also being called a charity; rather, it is better than voluntary charity."²

¹ Reported by Al-Bukhaari (55) and Muslim (1002).

² Fat-h Al-Baari (9/498) with slight annotation.





Something that is included in this is the Hadeeth of Jaabir, may Allaah be pleased with him, who reported that the Prophet, sallallaahu `alayhi wa sallam, said:

"Begin with yourself, and spend on it. If anything remains, then give to your family, and if there are any remnants, then give to your relatives."¹

This does not mean that we forget the other charities, rather, we should give a part of our charity to other good endeavors. The intelligent man is the one who takes the middle path in all matters. So, they would be moderate in spending on their home, and would not be extravagant, then, they leave some parts of their wealth to spend in other good endeavors.

Second : Treating them with correct Islaamic etiquette :

There are numerous Islaamic etiquettes legislated for the man in treating the family, and it is obligatory that he observes them. of those manners is that he supplicates with the narrated supplication when having intercourse with his wife. Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "If one of you says, when having intercourse with his wife, 'In the Name of Allaah, O Allaah, keep Satan away from us, and keep Satan away from what you give us (Bismillaah, Allaahumma

¹ Reported by Al-Bukhaari (2141) and Muslim (997) and the wording is his.



Jannibna ash-Shaytaana wa Jannib ash-Shaytaana ma Razaqtana),’ and Allaah decrees a child between them. Satan will not harm the child.”¹

One of the Islaamic etiquettes that pertain to the family is that a man should not arrive from travel to his wife by night without warning. Jaabir, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, prohibited a man from coming and arriving from travel to his wife at night.²

The meaning is that if a person travels and is absent from his family, then reaches their town at night, he should not go straight to his wife, but rather, should send someone to her to tell her that he has arrived, so that she can prepare to receive him and fix her matters and affairs.

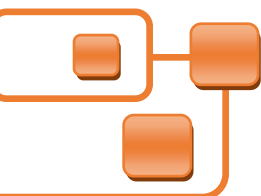
Jaabir, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: “*If one of you enters town at night, he should not go to his wife until the one whose husband was absent shaves her private parts and brushes her untidy hair.*”³

Whenever the family sees that the man possesses religious etiquettes, that would encourage them to maintain Islaamic etiquette. This is one of the greatest things that helps save a person from the Fire.

¹ Reported by Al-Bukhaari (141) and Muslim (1434).

² Reported by Al-Bukhaari (1707).

³ Reported by Al-Bukhaari (4948).





Third : Kindness and joking :

Of the rights of the family is that one is kind, lighthearted, and playful with them. `Aa'ishah, may Allaah be pleased with her, said: "I used to drink while I was menstruating, then would give it to the Prophet, sallallaahu `alayhi wa sallam, and he would place his mouth wherever I placed mine and would drink. I would also eat meat while I was menstruating, then would give it to the Prophet, sallallaahu `alayhi wa sallam, and he would place his mouth wherever I placed mine."¹

`Aa'ishah, may Allaah be pleased with her, reported that she was with the Prophet, sallallaahu `alayhi wa sallam, in a travel. She said: "I raced him, and beat him by foot. Then, when I gained some weight, I raced him, but he beat me. He said: *'This is payback for that previous victory you had.'*"²

He, sallallaahu `alayhi wa sallam, also used to joke and be kind with youngsters. Anas, may Allaah be pleased with him, said that Allaah's Messenger, sallallaahu `alayhi wa sallam, used to joke with Zaynab, the daughter of Um Salamah and would say: *"O Zaynab, O Zuwaynab (as in, small Zaynab)."* He would say this repetitively.³

Anas ibn Maalik, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to enter on Umm Sulaym, may Allaah be pleased with her, who had a son

¹ Reported by Muslim (300).

² Reported by Abu Daawood (2578).

³ Reported by Adh-Dhiyaa' in Al-Mukhtarah (2/45) and Al-Albaani ruled it as authentic in his book As-Silsilah As-Saheehah (2141).



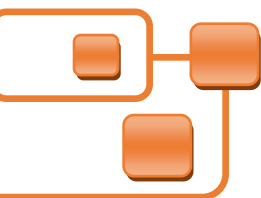
by way of Abu Talhah, may Allaah be pleased with him, whose name was Abu `Umayr. He, sallallaahu `alayhi wa sallam, used to joke with him, and entered on him one day and found him sad. He, sallallaahu `alayhi wa sallam, said: *“Why do I find Abu `Umayr sad?”* They said: *“The bird that he used to play with died.”* So, the Prophet, sallallaahu `alayhi wa sallam, began to say: *“O Abu `Umayr, what did An-Nughayr (the small bird) do?”*¹

Abu Al-`Abbaas Ahmad ibn Ahmad At-Tabari, the Shaafi`i jurist known by Ibn Al-Qaas, has written a book explaining the benefits of this Hadeeth. Among them are that Allaah’s Messenger, sallallaahu `alayhi wa sallam, used to always joke with the child, because some narrations state that Allaah’s Messenger, sallallaahu `alayhi wa sallam, if he would come, he would joke with him. This shows that he, sallallaahu `alayhi wa sallam, used to always joke with the boy.

Another benefit that he extracted was that the joking he would engage in, sallallaahu `alayhi wa sallam, was a voluntary recommended action, and not something that was merely lawful, because if it was merely lawful, Allaah’s Messenger, sallallaahu `alayhi wa sallam, would not have constantly joked. So, since he, sallallaahu `alayhi wa sallam, would do it frequently, that shows that it is a Sunnah that is recommended.² The point is not for a person to become a comical person or to take their joking as a craft, because this is

¹ Reported by Ahmad (12980) and Shu`ayb Al-Arnaa`too ruled it as authentic.

² Juz’ fi Fawaa’id Hadeeth Abu `Umayr (pg. 24).





a mistake, because excessive joking takes away the seriousness of a person and the gravitas of their speech to people. It lessens their position and worth in their home and with their family. However, the point is that whenever a person is with their family, they can joke with them more than they do outside of the home, because the nature of association with family is joking and kindness.

A woman might become angry with her husband, but if he jokes with her and makes her laugh, the problem would be over, and harmony remains within the family. We should not forget, also, that young girls and children need this kindness and joking behavior.

Fourth : Nightly chats :

The Prophet, sallallaahu `alayhi wa sallam, used to have nightly chats with his family before sleeping. `Aa'ishah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, used to have nightly chats with her.¹ Ibn `Abbaas, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, used to speak with his family for an hour before sleeping.²

The scholars have extracted the benefit from this that it is legislated for a person to have nightly chats with their family,

¹ Reported by Al-Bukhaari (4913).

² Tafseer Ibn Katheer (1/617).



to the point that Al-Bukhaari, may Allaah have mercy on him, said: “Chapter: Nightly chats with the guests and family.”¹

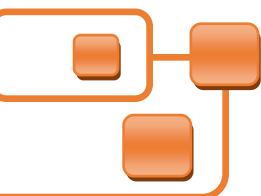
There is no doubt that speaking to the family and having nightly chats with them gladdens their hearts and makes them feel important to the head of the household, just as these nightly chats fulfill their psychological needs. Just as men feel the need to speak to women, likewise, women feel the need to speak to men. If the man fulfills his wife’s psychological needs, she would not try to fulfill it elsewhere. Thereby, a man would place a barrier before her in order to protect her from the punishment of Hellfire.

Fifth : Keeping away from constant absence except for a need :

One of the rights that the legislation has set is that one should avoid being absent from their family for long periods of time without a cause or need. They should also not be absent or away without a reason. If a person travels for a reason and completes what they need to do in their travels, he should go back. That is what the Prophet, sallallaahu `alayhi wa sallam, ordered in the Hadeeth: *“Travel is a part of punishment. One of you would be deprived of his food, drink, and sleep. If one of you completes their needs, let them hasten to their family.”*² This contains the undesirability of being absent from

¹ Reported by Al-Bukhaari (1/216).

² Reported by Al-Bukhaari (1710) and Muslim (1927).





one's family without a purpose, because with the father traveling, there is obvious hardship on the wife and children.

When Imaam Al-Haramayn (Al-Juwayni), may Allaah have mercy on him, sat in the position of his father, he asked why traveling is a part of punishment, but then answered quickly that it entails abandoning and parting with loved ones. The affection of the father and his sitting with his children and family is something extremely important, because it fulfils a psychological need that stems from their innate disposition.

Some callers to Islaam give the excuse of Da`wah, and go out for long periods traveling for Da`wah, and might even leave their family and children. Others are absent for Dunya-related purposes. They travel for reasons that are not necessities and they have no need to do so. No doubt, this creates a real problem and a break in the relationship of the father with his children, and the husband with his wife.

Actually, long absences from the wife might lead to her corruption or infidelity. There are many women who fell into adultery and have given the excuse that their husbands have been absent from them for long periods of time. One of them said that her husband had travelled five years prior, and that she had not seen him since then. Another said that her husband did not have intercourse with her for ten years. Is this conceivable, O slaves of Allaah?

Some people travel and do not leave enough sustenance to support their family in terms of sustenance in their homes. Also, they do not ask anyone to be watchful over them when they are absent. In some homes, the head of the household leaves, and leaves it free of any food or even water. The people



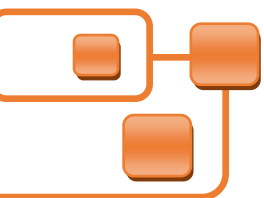
of the house did not find any money to buy anything, because the man did not leave anything that would suffice them. One of the children could be sick but they might not have anyone to drive them to the hospital. A young woman might have to take her child out alone at night to carry it to the hospital and might get a cab with a driver who might take advantage of her weakness and her being alone in the empty streets, and do not even ask what happens next.

Disasters resulting from the father's



Society is suffering from the ill-effects of due to a father's absence. What are we trying to achieve? Are we trying to reach the level that the disbelievers have reached?

In the United States of America, the absence of fathers is one of the biggest problems, as only 51 percent of children live with their biological fathers. 30 percent of children are born of adulterous relationships. In the 1960's, only 17 percent of children lived away from their fathers, but it developed into 38 percent after only thirty years. That has led to emotional yearning and gaps in the child which in turn lead to violence, savageness, and barbaric acts, to the point that some children killed both their father and mother.





That is why an author wrote a book called: ‘American Orphans,’ speaking about how many children live without the care of their father. Children there are, therefore, orphans; you find a mother that has abandoned her child and a father that is busy and traveling.

This author states:

“The gun culture prevalent among children has been the product of the absenteeism of the father and mother with regards to their children. Psychologists has found that if the father is absent from their child, they imagine things in their heads; they begin to imagine and create a story that has a child with his father, and that his father brings various toys, takes them places, and so forth. So, the deficiency of reality is filled in with imagination. That is why there are psychological problems and emotional disruptions.

Further, the absence of the father increases the chances of the child being introverted, having psychological defects and disorders, drug addiction, crimes, suicide, and sexual assaults. The number of murders that have occurred at the hands of teenagers that are below the age of 18 has increased by 125 percent between 1984 and 1994, meaning, through the course of ten years.”

These are the effects of the absenteeism of parents and the sacrifices of abandonment and negligence.

It is something that they pay for with their blood and health due to their distance from the religion. Are we pleased with



ourselves to become like that? So, O fathers, save yourself and your families from the Fire by not being absent from them.

Sixth : Caring and taking their weakness into weak :

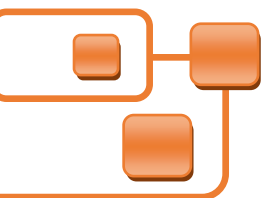
Allaah the Exalted created women weak, and likewise, men begin weak in their infancy and childhood years, and end up weak at the end of their lives. Their days are also filled with times of weakness due to sickness. The head of the household that has a sound intellect takes this weakness in his family into account. So, he is compassionate with the weak and cares for them, while not burdening them with things they cannot handle.

The Prophet, sallallaahu `alayhi wa sallam, took his family into account during the greatest of times, as in, while performing pilgrimage to Allaah's Holy Sanctuary. His family was weak at night in Muzdalifah, so he sent them at night, so that they do not have to mix and be in a crowd with others. Ibn `Abbaas, may Allaah be pleased with him, said: "I was one of those whom the Prophet, sallallaahu `alayhi wa sallam, sent early on the night of Muzdalifah, along with the weak members of his family."¹

Seventh : Serving and participating in the housework :

Al-Aswad asked `Aa'ishah, may Allaah be pleased with her, "What did the Prophet, sallallaahu `alayhi wa sallam, used

¹ Reported by Al-Bukhaari (1594) and Muslim (1293).





to do in his home?” She, may Allaah be pleased with her, said: “He would serve his family, and when prayer time came, he would go out to pray.”¹ In another narration: “He used to sew his clothes and mend his shoes; he would do what men do in their homes.”² In another narration: “He was a mere man, he would clean his clothes, milk his sheep, and serve himself.”³

These narrations show that the Muslim man that wishes to follow in the footsteps of his Messenger, sallallaahu `alayhi wa sallam, must help the women in the house. It is not as we see some people do, who claim that working in the house with the family is something shameful.

Helping one’s family has many benefits, such as:

- Relieving the woman in helping her with some household chores.
- Making the wife feel that the husband is a good husband in that he cares for and about her.
- The man gains humility and turns away from pride and glorifying his own self.
- Keeping away from leisure and luxury, so that the person does not being among those who have condemned luxury when Allaah the Exalted Said (what means): *"And leave Me with [the matter of] the deniers, those of ease [in life], and allow them*

¹ Reported by Al-Bukhaari (644).

² Reported by Ahmad in his book Al-Musnad (24947) and Al-Albaani ruled it as authentic in Saheeh Al-Jaami` (4937).

³ Reported by Ibn Hibbaan in his Saheeh (5675) and Al-Arnaa’oot said: “Its chain of narration is strong and is according to the stipulations set my Muslim.”



respice a little." [QUR'AAN 73:11] Those of ease in life are those who have leisure and luxury. So, helping the family trains the soul in a good manner.

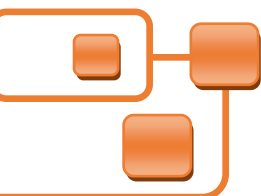
Eighth : Showing compassion and affection to them :

One form of good companionship of the family is to show compassion, affection, and sympathy for them. Allaah the Exalted has informed us in His Noble Book of some prophetic stories that show the compassion and affection of the prophets towards their families. For example, Allaah the Exalted



Said about the story of Moosa (Moses), may Allaah exalt his mention, (what means): *"And when Moses had completed the term and was traveling with his family, he perceived from the direction of the mount a fire. He said to his family, "Stay here; indeed, I have perceived a fire. Perhaps I will bring you from there [some] information or burning wood from the fire that you may warm yourselves."* [QUR'AAN 28:29]

So, from the affection and compassion of Moosa, may Allaah exalt his mention, towards his family was that he stopped them far away from the area of the fire, because he does not know who is by the fire, and if it is an enemy or friend, good or bad. His goal was to get an ember from that fire in order for his





family to use it to make a fire to be warm in the cold. So, look at how he, may Allaah exalt his mention, was keen on keeping his wife warm, out of his compassion and affection for her.

Affection and compassion for the wife or family takes a number of forms, such as performing Ruqyah (healing with the Qur'aan) on them if they become sick. `Aa'ishah, may Allaah be pleased with her, reported that the Prophet, sallallaahu `alayhi wa sallam, used to perform Ruqyah for some of his family, would stroke them with his right hand and would say: *"O Allaah, Lord of the people, do away with the harm. Cure them, for You are the Curer, and there is no cure except Your cure, a cure that leaves no sickness (Allaahumma Rabban-Naas, Ath-hib al-Baas, Ishfi wa anta ash-Shaafi la Shifaa'a Illa Shifaa'uka, Shifaa'an la Yughaadiru Saqaman)."*¹

The Sahaabah used to teach their families how to perform Ruqyah, as well. `Uthmaan ibn Abu Al-`Aas, may Allaah be pleased with him, reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, went to him while he was ailing from an ailment that was on the verge of killing him. He, sallallaahu `alayhi wa sallam, said: *"Wipe on it seven times with your right hand and say: 'I seek refuge in the Greatness and Ability of Allaah from the evil of what I am going through (A'oothu bi 'Izzatillaahi wa Quدراتihi min Sharri ma Ajid)."* `Uthmaan, may Allaah be pleased with him, said: "I did so, and Allaah the Exalted removed what was harming me. I

¹ Reported by Al-Bukhaari (5411).



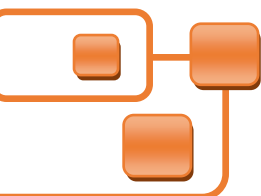
continuously ordered my family and others to do so after that.”¹

A form of compassion and affection for the family is that one supplicates for them when with them, and behind their backs, when at home, and when travelling. An example of this is what the Prophet, sallallaahu `alayhi wa sallam, used to say during the supplication of traveling: “O Allaah, we ask in this travel of ours, for piety, righteousness, and actions that please You. O Allaah, make this travel easy on us, and make its distance shortened. O Allaah, You are the companion in travel, and the caretaker of the family. O Allaah, we seek refuge in You from tiredness of travel, looking sorrowful, and from an evil return in wealth or family (Allaahumma Inna nas'aluka fi Safarina haatha al-Birra wa at-Taqwa, wa mina al-'Amali ma Tardha, Allaahumma Hawwin `alayna Safarana Haatha watwi `Anna Bu'dah, Allaahumma Antas-Saahibu fis-Safari wal Khaleefatu fil-Ahl, Allaahumma Inna Na'oothu bika min wa'thaa'i as-Safar wa Ka'aabati al-Manthar wa Soo'i al-Munqalabi fi al-Maali wa al-Ahl).”²

Among the supplications that we should say every morning and night is the one that the Prophet, sallallaahu `alayhi wa sallam, taught us, as in the Hadeeth of Ibn `Umar, may Allaah be pleased with him, who reported that Allaah's Messenger, sallallaahu `alayhi wa sallam, never would leave these words of

¹ Reported by Abu Daawood (3891) and Al-Albaani ruled it as authentic in Saheeh At-Targheebwa At-Tarheeb (3453).

² Reported by Muslim (1342).





supplication when entering into the night and when waking: “O Allaah, I ask You for good health in this life and the next. O Allaah the Exalted, I ask You for pardoning and good health in my religion, life, family, and wealth. O Allaah the Exalted cover my private areas, and remove my fears. O Allaah the Exalted protect me from before me, behind me, to my right, to my left, and from above me. I seek refuge in Your Greatness from being killed from below me (Allaahumma Inni As'aluka al-'Aafiyata fi ad-Dunya wa al-Aakhirah. Allaahumma Inni As'aluka al-'Afwa wa al-'Aafiyata fi Deeni wa Dunyaaya wa Ahli wa Maali. Allaahumma ustur 'Awraati wa Aamin Raw'aati. Allaahumma ihfathni min Bayni Yadayya wa min Khalfi wa `an Yameeni wa `an Shimaali wa min Fawqi, wa A'oothu bi-'Athamatika an Ughtaala min Tahti).”¹

So, my brother, supplicate using this supplication, perhaps it comes forth from a heart that is connected to Allaah the Exalted and leads to the family, girls, and children being protected because of it.

Further, women and children are both in need of the affection and compassion of a man. Whenever they do not find it, they begin searching for it in other places. There are many children whose affection was gained by strange men through compassion, affection, and gifts, to the point that the child became inclined to that man, and then they were subjected to

¹ Reported by Abu Daawood (5074) and Al-Albaani ruled it as authentic.



abuse. There are many women who found the missing compassion from someone other than her husband, and the end was that she became entrapped !

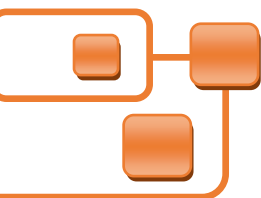
So, beware, O Muslim, that your family feels a lack of your affection and compassion. Make those feelings and emotions a veil that you use to save them from the Fire.

Ninth : Not placing them in hardships and strenuous situations :

The rights of the family of a person are also that they do not cause them distress or hardship. The Prophet, sallallaahu `alayhi wa sallam, said: *“By Allaah, for an individual to make an oath that would harm his family is more sinful to Allaah the Exalted than to pay the expiation for that oath that Allaah the Exalted has made obligatory on them.”*¹

The meaning of the Hadeeth, as explained by An-Nawawi, may Allaah have mercy on him, is: “Whoever gives an oath regarding their family, and they are harmed if he does not break the promise, and not breaking the oath would not be a sin, then he must dissolve the oath, do that action, and pay expiation for his oath. If he says: ‘I will not break my promise, rather, I will abstain from breaking my oath and I fear sinning in this,’ then they are mistaken with this statement; rather,

¹ Reported by Al-Bukhaari (6625) and Muslim (1655).





persisting in not breaking the oath and continuing the harm on their family is more of a sin than breaking the oath.”¹

For example, if a person swears and says: ‘By Allaah, you will not see a single penny,’ this is a mistake, because spending on the wife is one of her rights. That is why he should pay the expiation for that oath and should not persist. He should spend on them in what they deserve in terms of spending. Some people think that persisting and stubbornness is a part of manliness, but that is a mistake that drags them into an evident sin.

Tenth : Avoiding harming them :



The man must avoid harming his family; regardless if that is through statement or action. Huthayfah, may Allaah be pleased with him, reported that he was harsh in dealing with his family, but not with others.

He mentioned that to the Prophet, sallallaahu `alayhi wa sallam, who said:

“Why do you not seek forgiveness? We seek forgiveness from Allaah the Exalted seventy times a day.”²

¹ The explanation of An-Nawawi on the book of Muslim Muslim (6/52).

² Reported by Ibn Maajah (3817) and Ahmad (23388) and Al-Arna’oot ruled it as authentic.

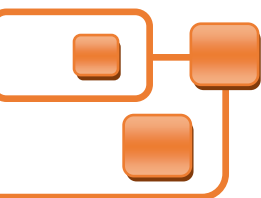


So, if a person finds that they are harsh with their family, then they should busy their tongues with seeking forgiveness, and should follow that harshness and harm with seeking forgiveness from Allaah the Exalted.

Eleventh : Protecting their secrets :

The Muslim must protect the secrets of his family, and should not spread it among people. He should not spread it to his relatives or his friends.

Abu Hurayrah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: *"Is there any of you who, when having intercourse with his wife, closes his door, covers himself, and seeks the coverage of Allaah's covering?"* They said: "Yes." He, sallallaahu `alayhi wa sallam, said: *"Then later, he sits and says: 'I did so and so, and I did so and so.'" At that, they remained silent. Then, he, sallallaahu `alayhi wa sallam, turned to the women and said: "Is there any of you that narrates it?"* The women also remained silent. Then, a young girl came and was on one of her knees and dared to raised her hand to Allaah's Messenger, sallallaahu `alayhi wa sallam, in order for him to see and hear her. She said: "O Allaah's Messenger, the men inform, and the women inform." The Prophet, sallallaahu `alayhi wa sallam, then said: *"Do you know what the example of this is? The example is that of a*





female Satan who meets a male Satan in the pathway and fulfils his desires with her while everyone is watching.”¹

Twelfth : Consulting them and seeking their opinions :

This is especially the case in issues pertaining to them and in the married and family life. It is strange to find some men, do not take the opinion of his family, but rather, he takes their opinions and then contradicts what they say. Some of them say: ‘If you want to know the correct opinion, then take your wife’s view, then do the opposite.’ They use a fabricated narration that is not authentically attributed to our Prophet, sallallaahu `alayhi wa sallam, that states: “Ask their counsel, then contradict them, because contradicting them is a blessing.”²

In our legislation, we have injunctions that are completely the opposite of this. The Prophet, sallallaahu `alayhi wa sallam, sought the advice of one of his wives in a trial that befell the Muslims, and in a very distressing situation in the history of this nation. `Umar, may Allaah be pleased with him, said: “When the Prophet, sallallaahu `alayhi wa sallam, finished up the issue of the Treaty of Hudaibiyah, he, sallallaahu `alayhi wa sallam, said to his Companions: *‘Get up and slaughter your sacrifices, then shave.’* At that, no man among them stood, until he said that three times. When no one stood, he entered on Umm Salamah and mentioned what the people just did. She

¹ Reported by Abu Daawood (2174) and Al-Albaani ruled it as authentic in his book Saheeh Al-Jaami` (7037).

² As-Silsilah dh-Dha`eefah (4300).



said: 'O Prophet of Allaah, would you like them to obey you? Go out and do not speak to anyone until you slaughter your sacrifice, and call your barber and tell him to shave your head.' Then, he went out and did not speak any of them until he did so; he slaughtered his sacrifice and shaved his head, and when they say that, they got up and slaughtered and were shaving each other's heads."¹

A man's test in his family

It is feared that rather than saving his family from the Fire of Jahannam, a man may be tried by his family and they make him fall into it.

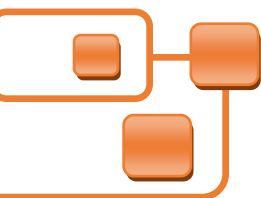
Huthayfah, may Allaah be pleased with him, reported that the Prophet, sallallaahu `alayhi wa sallam, said: "*The trial of a man in his family, wealth, children, and neighbor is expiated by prayer, fasting, charity, ordering [good] and forbidding [evil].*"² The meaning of the trial of a man in his family and

children is that they busy and distract him from obedience to Allaah the Exalted, and that would be a reason that he abandons some obligations and does some forbidden actions.

The family might be a cause for a person to abandon acts of obedience such that some people are lazy in coming to congregational prayers because they are busy driving them

¹ Reported by Al-Bukhaari (2581).

² Reported by Al-Bukhaari (525) and Muslim (144).





around and fulfilling their needs, or because he was pleased with conversing with them and did not want to part from them. Further, children cause a person to be cowardly and abandon Jihaad, be stingy and abandon charity, and be ignorant and abandon seeking knowledge.

One of the examples of a person committing a sin because of some member of the family is what some ignorant fathers do in terms of purchasing electronic games that contain symbols of crosses and naked women. Likewise, allowing the corrupt satellite channels into the home, that are the gateway to many different types of trials and immoralities into the depths of our homes, and were a cause for the corruption of our women and children.

This is a call to my Muslim brother than has fallen into these calamities :

Repent to Allaah the Exalted, rectify the matters, remove the reprehensible matters from your home, and admonish your family, after you have attained piety yourself. Expiate your evil actions through prayer, fasting, charity, ordering good, and forbidding evil, just as the Prophet, sallallaahu `alayhi wa sallam, referred to.

If the family becomes enemies, what is the stance ?

The father might be tested with a child that is misguided, a sinner, or a disbeliever, as Allaah the Exalted Said (what means): *"And Noah called to his Lord and said. "My Lord.*

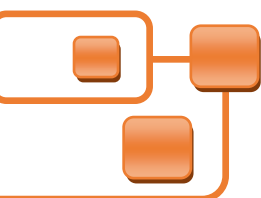


indeed my son is of my family; and indeed, Your promise is true; and You are the most just of judges!" He said, "O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous, so ask Me not for that about which you have no knowledge. Indeed, I advise you, lest you be among the ignorant." [QUR'AAN 11:45-46]

A husband might be tested with a wife that is disobedient and a sinner, and might even be a disbelieving woman from the People of the Book, and Allaah the Exalted Said (what means): *"Allaah presents an example of those who disbelieved: the wife of Noah and the wife of Lot. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allaah at all, and it was said, "Enter the Fire with those who enter." [QUR'AAN 66:10]*

The treachery that occurred on part of these two women was not that of the bed, because of the sanctity of the prophets. Ibn Katheer, may Allaah have mercy on him, transmitted that Ibn `Abbaas, may Allaah be pleased with him, said: "Their treachery was that the wife of Nooh (Noah), may Allaah exalt his mention, was watchful over the secrets of Nooh, and if someone believed in him, she would tell the tyrants from the people of Nooh. As for the wife of Lote (Lot), may Allaah exalt his mention, she would, whenever Lote would have a guest, tell the people of the city who would do evil."¹

¹ Tafseer Ibn Katheer (4/505).





So, the solution for those who are tested with this is to call those people with clarity, evidence, and proof, and each person knows their own situation with their family.

As for the wife : If she does not agree to the truth, then one must part with her.

As for the parents : Allaah the Exalted Said (what means): *"But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness"* [QUR'AAN 31:15]

In the story of the boy and the magician, and the people of the trench, one can find how the believer deals with their family who are sinners or disbelievers. The boy used to go to the teacher in the morning who would teach him matters pertaining to the religion, then would go to the magician who would teach him sorcery.

On the way to his family, he would sit with the hermit who would teach him the religion, making him late to both the magician and his family.

He complained to the hermit about that, and he said: "If you become fearful of the magician, tell him that your family kept you back, and if you were fearful of your family, say that the magician held you back."¹

This might be widespread during times of corruption, which is why we should know how to deal with these situations.

¹ Reported by Muslim (3005).



We should also be aware that not every mistake or corruption within the family necessitates boycotting or leaving [the wife], but rather, the matter has a scale, and alliance and disavowal has its rules. We ally ourselves with a person in accordance to the faith they have, and we free ourselves from them in accordance to the tyranny they have.

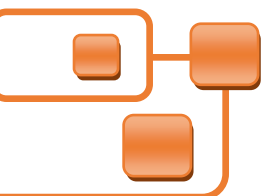
A person should not destroy married life and lose his children because his wife makes some mistakes, for where is that perfect woman that does not make mistakes? Actually, where is that man that does not make mistakes occasionally?

A man should leave his wife for grave mistakes that fall into immorality that one cannot remain silent in wake of, such as if she abandons prayer or fasting, refuses to go to Hajj, as well as other grave matters, and we ask Allaah the Exalted to give us divine aid in calling to Him with understanding and comprehension.

Asserting the status of men as guardians and caretakers

Allaah the Exalted has given the status of caretaker to men, not women. Allaah the Exalted Said (what means):

"Men are in charge of women by [right of] what Allaah has given one over the other and what they spend [for maintenance] from their wealth." [QUR'AAN 4:34] **Our men must have complete awareness**





of this issue when calling to Allaah the Exalted in their homes, because a man has complete capability of reprimanding something reprehensible with his hand, tongue, and heart in his home, contrary to the weak woman who might not be able to do so at times, and contrary to young weak men who are fearful of their father or their older siblings.

Homes cannot be stable in religion or Islaamic etiquette, and a man cannot find relaxation after tiredness and exhaustion unless the house is filled with remembrance of Allaah the Exalted, built on obedience to Him, and if the man has the caretaker status of the house.

The people of disbelief wish to remove that status of guardian from the hands of men, so that the Muslim man does not find relaxation in his home, and lives his life mentally disturbed and physically tired, because they know that if the woman rebels against her husband, the man would use all of his mental and physical capability in order to reform that rebellion, and would not work on fixing the world outside. Because of that, the society would be backwards technologically, would take steps back in Da`wah, and would the things that benefit the West in our countries would come to realization.

So beware, O Muslim brother, of abandoning your right in this status, and in letting the woman be your rival in this, where she does what she wishes and goes out as she wishes. If that occurs, then know that corruption is on the way to your home.



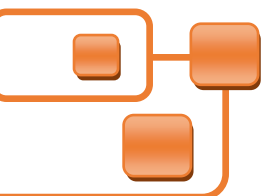
Conclusion

Brothers in Islaam: Do we have aspirations to call your family to Allaah? Is there a level that we wish to reach in terms of our men and woman?

Yes, we wish that when we look at your young men and women, and men and women, we are reading when Allaah the Exalted Said (what means): *"Indeed, the Muslim men and Muslim women, the believing men and believing women, the obedient men and obedient women, the truthful men and truthful women, the patient men and patient women, the humble men and humble women, the charitable men and charitable women, the fasting men and fasting women, the men who guard their private parts and the women who do so, and the men who remember Allaah often and the women who do so - for them Allaah has prepared forgiveness and a great reward." [QUR'AAN 33:35]*

Whenever these attributes are realized in our homes and families, we would reach the goal that is spoken of and would have completed the task and goal.

Some would ask that if one accomplishes this, should they lay the proverbial stick down, and relax from the hardships of calling them? The answer is no, until we and our families place our first steps in Paradise. That is true relaxation and everlasting bliss and happiness.





O Allaah, make our actions pleasurable to You, make us happy by granting us fear of You, do not make us miserable through disobeying You. Our Lord, give us wives and children that soothe our eyes, and make us leaders for the pious. May Allaah the Exalted send His peace and blessings on our Prophet Muhammad, and on his family and Companions.

