

رسول الله

How do we educate our Children?



Lila Al Graiba

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Upbringing as an Islamic Concept

the concept of upbringing in islam

upbringing means “tarbiyah” in arabic. the word “tarbiyah” is driven from the verb “rabab” and the noun for it is “al rab” which means the owner, master and reformer ([1]). “tarbiyah” is taken from the third meaning, namely reformation.

the definition of the term ‘upbringing’ is: “rearing and raising a good righteous muslim that is sound and complete in all matters such as health, mentality, religion, spirit, ethics, management and creativity.” ([2])

“the meaning of upbringing is similar to the work of the farmer who takes out thorns and removes weeds from the land to improve and strengthen his plants.” ([3])

the status of upbringing in islam

many verses and hadiths (prophetic sayings) point at the high status of families and raising the child such as when almighty allah says: “o you who believe! ward off from yourselves and your families a fire (hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the commands they receive from allah, but do that which they are commanded.” ([4])

qatadah, may allah have mercy on him, said: “to order them to obey allah and forbid them from disobeying allah. to direct them according to allah’s religion, order them to follow it and help them be obedient to allah. if you see them commit a sin you have to prevent them from doing it and order them to stop.” ([5]) narrated <abdullah bin <umar: that he heard allah’s apostle (pbuh) saying, «everyone of you is a guardian and is responsible for his charge; the ruler is a guardian and is responsible for his subjects; the man is a guardian in his family and responsible for his charges; a woman is a guardian of her husband’s house and responsible for her charges; and the servant is a guardian of his master’s property and is responsible for his charge.» ([7]) ([6])

our beloved prophet muhammad (peace be upon him) said: “whomever allah entrusts as a guardian on subjects and do not surround them with his advices, will not smell the scent of paradise.” ([9]) ([8])

«abdullah bin «umar (ra) ([10]) said: “discipline your son as you are responsible for what you educate him and what you teach him. he is responsible for being kind and obedient to you.” ([11])

narrated jabir ibn samra that the prophet (pbuh) said: «when one of you discipline his child, it is better for him than to give half a sa» (a measure of grain equivalent to a large basket) in charity to a poor person” ([13]) ([12]). this means that the reward of disciplining your child is better than charity. the prophet (pbuh) clarified that teaching the child good manners is better than any other bestowal or grant. the prophet (pbuh) said: “there is no better gift ([14]) from a parent to his child than good manners.” ([15])

as for raising girls in a righteous manner, it will be a barrier between parents and hellfire on the day of judgment. narrated jabir ibn abdullah (ra) that the prophet muhammad (pbuh) said: “there is not a person who takes care of three girls and is good to them except that they would be a barrier between him and the fire. they asked: and two daughters, o messenger of allah? he responded: or two. they asked: and one? he responded: and one.” ([17]) ([16])

([1]) lisan al-arab by ibn mandhur: 401 ,400/1 (rabb) item, al-qamus al-muhit for al-firuzabadi: page 111.

([2]) ahdaf al-tarbiyah al-islamiyah wa-ghayatuha by miqdad yaljin: page 20.

([3]) risalet ayouha al-walad: page 34.

([4]) surat at-tahrim: 6.

([5]) tafsir ibn kathir: 391/4.

([6]) sahih al-bukhari - book of al-juma'a (853), sahih muslim - kitab al-imarah (1829), at-tirmidhy - kitab al-jihad (17050), sunan abu dawoud - kitab al-kharaj, wal-imarah wal-fai (2928), musnad ahmed (121/2).

([7]) sahih al-bukhari - kitab al-juma'a (book of friday prayer), hadith no. :(855 14/6, recorded in musnad ahmad: 55 ,45 ,2/5.

([8]) sahih al-bukhari, kitab al-ahkaam (book of judgments) (6731), sahih muslim - kitab al-iman (book of faith) (142), musnad ahmad (5/27), sunan al-darmi al-rifaq (2796).

([9]) sahih al-bukhari - kitab al-ahkaam (book of judgments) (24/199 (6716, sahih muslim - kitab al-imarah 214/12, recorded in musnad ahmad 2/15.

([10]) ra = radya allah anhu/anha[may allah be pleased with him/her]

([11]) tuhfah al-mawdu'at bi ahkam al-mawdu'at by ibn al-qayyim: page 177.

([12]) sunan al-tirmidhi - kitab al-birr wa'l-silah (1951), musnad ahmad (5/96).

([13]) recorded in musnad ahmad 5/96, sunan al-tirmidhi, kitab al-birr wa'l-silah: 4/337, al-mustadrak_alaa_al-sahihain by hakim al-nishaburi 4/263, al-tabarani: 2/274.

([14]) the word "gift" in the hadith is said by the prophet (pbuh) as "nahala" which means "to give".

([15]) sunan al-tirmidhi, kitab al-birr wa'l-silah: 4/337-338.

([16]) sunan al-tirmidhi - kitab al-birr wa'l-silah (1916), abu dawoud - kitab al-adab (5147).

([17]) sahih muslim - kitab al-birr wa'l-silah wa'l-adab, bab al-ihsan ila'l-banat: hadith no. 2629.

Traits Of The Successful Educator

A successful educator has to be characterized by positive traits and qualities. the more positive traits he has, the more he succeeds in raising his child with allah's will and help. the educator might be a father, mother, brother, sister, uncle, grandparent or any other relative. this means that upbringing and education do not have to be from one person, all the people who surround the child take part in his upbringing even if they did not intend or mean to be part of his education process.

the positive traits of an educator are many, the most important ones are: knowledge, honesty, strength, fairness, carefulness, firmness, goodness, truthfulness and wisdom.

knowledge

knowledge is the supply the educator turns to while raising the child. the educator has to have a degree of islamic knowledge, in addition to contemporary fiqh (islamic jurisprudence).

islamic knowledge: is the sciences based on the qur'an and sunnah (prophetic teachings). each educator is required to possess the amount of knowledge that each accountable mature muslim has to know. scientists defined this amount of knowledge as: "the degree of knowledge he should know to perform ibadat and mu'amalt (acts of worship and transactions). in this regard, he should know how to worship allah to practice acts of worship or how to perform transactions." ([1])

if the educator is ignorant concerning islamic knowledge and jurisprudence, his children will be raised on bid'ah (heresy) and superstition. ignorance might lead them to the major shirk (polytheism), god forbid.

if the person reflects on the actions and practices of people, he will find that most of their doctrinal and worshipping errors are inherited from their parents. they practice those errors till allah dedicates for them someone who teaches and directs them to goodness like scientists, people of knowledge, du'ah (callers to islam) and righteous brothers or they die in a state of ignorance.

the ignorant educator of sharia and islamic teachings will hinder his children from knowing righteousness due to his ignorance. he might oppose his children

if they disobey him by doing good deeds, such as the parent, who hates it when his son performs nawafil (optional prayers or acts of worship), abandons sins, propagates virtues and prevents sins, seeks knowledge or any praised act of worship.

the educator needs to learn methods of islamic upbringing and education and to gain knowledge into childhood studies, as each development stage of the child has certain capacities and psychological and physical potentials. according to these capacities and potentials, the educator may choose methods of cultivating islamic faith and values and protects and nurtures the sound fitra (natural disposition) in the child ([2]). this is why there are different educating and teaching methods for every different age, even if the children belong to the same age, it does not mean we will follow the same educating methods. these methods differ according to the variant natures, backgrounds and characters of children.

the educator has to know the destructive ideologies and devious intellectual doctrines that exist at his time. he has to be familiar with the spreading transgressions among youth and adolescents in terms of violating the teachings of islam to be able to face these violations that break into our society and discipline the children on obeying and following the good manners and teachings of islam.

Honesty

it involves all the commands and prohibitions of islam in terms of acts of worship and transaction (ibadat and mu'amalat) ([3]). the manifestations of honesty are: the educator is careful to perform acts of worship, direct his children to perform them, adhere to teachings of islam in the inside and the outside, meaning the appearance and essence. the educator should be a role model inside his home and community, to be characterized with honesty. to follow the straight path and deal with good manners whether with relatives or unrelated people in every situation, place and walks of life. good manners stem from being careful to be honest and accountable for every deed or action in the broad sense.

Strength

it is a comprehensive notion of physical, mental and moral superiority. it is easy for a lot of parents to raise their children in the first years of their children's lives,

because their characters are stronger than the characters of their children ([4]). but a small number of those parents stay bigger and stronger than children when they grow up.

this quality is required in the parents and any one that takes their place or fulfills their fostering duties. yet, the father should be characterized with strength because it is part of trusteeship. there are abnormal situations in which the father's trusteeship and guardianship is unstable and broken and his position is weak in his family due to some reasons such as:

the wife grew up in a house in which the woman leads and the man is weak and submissive. so, when she marries she takes the position of trusteeship from her husband through seduction, domineering bossy attitude and bad manners, or using a sharp tongue ([5]).

the wife shows, in front of her children, disobedience and complaining, or she accuses her husband of being strict and severe. this would affect the minds of children negatively leading them to believe in the weakness of their father, and disdain his mentality and position in the family ([6]).

the wife asks her husband a certain matter but he refuses, so she does it against his will in secret with the children, so the children get used to disobeying their father and lying to him.

the woman has to accept the fact that the man is the leader of the family, whether this man is the husband, father, big brother or uncle. she has to obey him so that the children grew up obeying the father. if he bans her from something, she has to obey ([7]). if some of the children disobey the father, the mother should tell the father and not to connive at their noncompliance as many transgressions occur due to the conniving and secret consent of the mother.

in some cases, the mother is really confused when her children ask for something that is permissible and lawful according to the teaching of islam and society, yet the father is against it for some reason he might reveal or keep to himself. the children try to convince the father, but he insists. in this case, the mother has to obey, comfort her children and point out the goodness, prudence and heedfulness of their father. she should educate them about the positive intuition and perception of the parents in life, this perception might be the reason of the father to refuse to let his son travels with his friends, then the friends travel and they have an accident. so the perception of the father is a blessing because he protected his son by his refusal.

Fairness

the forefathers and ancestors set a good example of being fair towards their children. they were even fair when they kiss their children; this shows how they did not favor one child over the other ([8]). the prophet muhammad (peace be upon him) admonished a man when he saw him embrace his boy and put him on his lap, and when his daughter came he let her sit beside him. the prophet (pbuh) said to the man: "will you be fair?" and in another narration of the hadith the prophet (pbuh) said: "you did not equalize between them." ([9])

fairness with children is required in treatment, punishment, expenditure, gift, playing and kissing. favoring one child over the rest is not permissible in islam; this is based on the famous hadith narrated by nu'man ibn bashir who reported that his mother bint rawaha asked nu'man's father about donating some gifts from his property to his son. he delayed the matter one year, and then set forth to do that. she (nu'man's mother) said: i shall not be pleased unless you call allah's messenger (may peace be upon him) as witness to what you confer as a gift on your son. nu'man said: so my father took hold of my hand and i was at that time a boy, and came to allah's messenger (may peace be upon him) and said: "allah's messenger, the mother of this son (of mine), daughter of rawaha wishes that i should call you witness to what i confer as gift to her son." allah's messenger (may peace be upon him) said: "bashir, have you any other son besides this (son of yours)?" he said: "yes." he (the holy prophet) said: "have you given gifts to all of them like this?" he said: "no." thereupon he (the holy prophet) said: "then call me not as witness, for i cannot be witness to an injustice." ([11]) ([10]) yet, there are some reasons that permit favoring some children like denying a certain child something as a punishment, rewarding another for being good and righteous, or giving one of them more money for being poor and having many children to support ([12]).

fairness does not mean applying the same method of treatment. special care should be given to the young, handicapped or ill ([13]) because they need more attention and care. the same applies to the child who stays away from the parents for some time whether to study, work or receive treatment. parents have to explain to the rest of the children the reason why they give special treatment to the child in a nice convincing way. this favoring should not be exaggerated; it should be to a certain degree that would not make other children feel oppressed or deprived of care. the special attention or care should not be too much; it should be understandable and accepted by other children.

what cultivates hatred in the bosoms of siblings is the comparison that parents do between their children. they might praise a child and dispraise another, and they might even tell in the presence of friends or neighbors, this would sadden the dispraised child and he might start to hate his praised sibling.

fairness should not be only in public, as some parents give some of their children in private without telling the rest. this secrecy would teach the granted child selfishness and conspiracy ([14]).

Carefulness

it is an educational notion that many families are not familiar with. they think that carefulness is pampering and excessive fear, constant follow up, fulfilling all the needs of the child without giving him some responsibility and accomplishing all his wishes.

the mother who stops her child from playing because of her fear over him or feeds him with her hands even though he is able to depend on himself and serve his needs, and the father who does not assign his child to do certain duties or chores because he sees him as young, even though he is capable, both kinds of parents spoil the child and shape him into a weak dependent human who does not think or plan ahead. we can see this clearly in the great difference between the children in the villages and deserts and the children of the cities ([15]). the true productive carefulness is a keen feeling inside the parent that prompts him to raise and discipline his child even if he goes through difficulties or feels pain for the child. there are manifestations of this feeling such as:

supplication: the supplication of parents is answered and accepted by almighty allah because their hearts are merciful towards their children, so their supplication is sincere and repeated ([16]). this is why our beloved prophet (pbuh) warned the parents against praying to almighty allah to punish their children as their prayers might be answered and then they feel sorry and regretful because of their supplications.

follow up and dedication: because upbringing and education is a long term process, temporary discipline is not enough no matter how sincere it is, it should be a constant process ([17]). the prophet (pbuh) pointed at the importance of following up on the children when he (peace and blessings be upon him) said: "adhere to your children...and improve their manners." ([18]) adherence, devotion and presence in the house are conditions to achieve

successful upbringing. if the conditions of work, seeking knowledge or dawah (calling to islam) keep the father away, then the responsibility of the mother becomes heavy. if this is the nature of someone's work, then he should be careful to choose a chaste strong wife who can do more than her required duty.

Firmness

firmness represents the basis of education. the firm parent is the one who puts things in their place, without causing imbalance by too much strictness or leniency. he should not be lenient in a situation that requires strictness or strict in a situation that requires leniency and tolerance ([19]).

the measure of firmness is: to direct his child to preserve his belief, mind, body and money, and to prevent him from losing his faith or harming his life. the firm parent should direct his child to adhere to the traditions of his country or society unless they are not in conformity with islam. ibn qayyim al-jawziyya (may allah have mercy on him) said: "if you yield to his crying, you will not be able to wean him, or discipline him so he will grow up to be a poor ignorant." ([20])

if the parent or educator is not firm, he will be captive to his love for his child. he will spoil his child and fulfill all his wishes and needs, he will not punish him when he makes mistakes so the child will eventually turn into a weak person driven by his desires and passions. this person will abandon his obligations and duties ([21]).

firmness does not mean to monitor every move, whisper and word. it does not mean to punish for each and every mistake or fault, it rather means to be benevolent and tolerant at times ([22]).

one of the signs of being firm is not to fulfill all the requests of the child, as some of these requests are excessive spoiling luxuries. the parent should not yield to his child's wishes whenever he cries or gets angry, so that the child understands that anger and shouting is not the means to achieve his demands ([23]). this way, he will learn that his requests will be answered if he asks while he is calm, respectful and in a good attitude.

the system of the house is the most important thing that parents should be firm about. they should keep certain times for eating, sleeping and going out.

this way, the children will be easily disciplined and their manners will be proper. some children eat whenever they want and sleep whenever they want; they stay awake the whole night and waste the time and energy on trivialities. some of them over eat and mess up the daily routine. this chaotic behaviors lead to dispersion, wastage of effort and time and looseness.

the head of the house should be firm in setting certain times for coming back home and asking for permission when going out in regard to young children – whose ages are young or their minds are immature – ([24]).

Goodness

the goodness of parents has a very strong effect on the upbringing of children to be righteous and guided muslims – with allah’s will- which is evident in the quran when allah says: “and as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your lord intended that they should attain their age of full strength and take out their treasure as a mercy from your lord” ([25]).this is a proof that the offspring of the righteous people will be protected. the blessing and reward of worshipping his lord will reach them in the present life and in the hereafter. the righteous parent will intercede for his children; allah will raise their rank to his rank to accompany him in paradise ([26]). this is evident in the qur’an and sunnah (prophetic teachings). allah says: “and those who believe and whose offspring follow them in faith, to them shall we join their offspring, and we shall not decrease the reward of their deeds in anything. every person is a pledge for that which he has earned.” (at-tur: 21) it is worth mentioning that some families are characterized by being righteous since the early ancestors and if one of them go astray or deviate, he soon returns to the right path because of the righteousness and goodness of his parents and their supplications to almighty allah that their child reverts to the true religion once again and be obedient. this rule is not fixed but it is common. it happens to most people, but some might think that this is not real and they mention some situations that prove the opposite to justify their negligence, failure and delusion.

Truthfulness

it is adherence to the truth in speech and action. the truthful person is not hypocrite or insincere in acts of worship, he is honest in doing transactions with others, he stands by his word and keeps his promises, he does not commit

perjury or false testimony and he does not commit treachery or betrayal. he is faithful and loyal when he is appointed as a trustee ([27]).

the prophet (pbuh) warned the woman who called her son to give him something. he asked her: "what did you want to give him?" she said: "i wanted to give him dates." he said: "if you did not give him something, it would be written as a lie." ([28])

the characteristic of truthfulness is when the educator is truthful to his child and never lies to him no matter what. if the educator is truthful, his children would take him as a role model and follow his positive example. if he is a liar even for one time, his work, advices and efforts with his children would be in vain and pointless. the parent should keep his promise to the child, if he cannot he should apologize to the child ([30]).

some children learn hypocrisy because of their parent or guardian, who pretends in front of people to be righteous, behaved or even rich, while it is quite the opposite when he is with his family ([31]).

Wisdom

wisdom is putting everything in its exact place. in other words, wisdom is to use the brain and control the temper. it is not enough to control the temper and follow successful educational methods, the educational methodology applied in the house should be stable, it should be steady and coherent between the members of the household such as the father, mother, grandparents and siblings and between the house, school, street, mosque and other places that the children go to. contradiction in the methods of these places might subject the child to some psychological problems ([32]).

based on all what was mentioned above, we now see the importance of cooperation and unity of parents in the educational methods they use to raise their children. if the father gives a certain order that the mother does not agree with, she should not object or belittle his opinion. she should obey and agree with him, and then they can have a private conversation to correct the mistake of any of them so that the child does not see or feel any disagreement between the two.

([1]) kitab al-ilm by muhammad ibn uthaymeen: page 21.

([2]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 175.

([3]) tayseer al-alay al-qadeer by muhammad al refae: 521/3.

([4]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 280.

([5]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 69-68.

([6]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 70.

([7]) tarbiyat al-banat by khalid al-shatnout: page 69.

([8]) al moghany by ibn qudamah: 666/5.

([9]) recorded by ibn $\text{ad}ay$ in kamil fi du a fa al-rijal: 239/4, hadith no 1067.

([10]) sahih al-bukhari, gifts (al hiba wafadlaha wa al tareedh alayha) (2447), sahih muslim, gifts (kitab al-hibat) (1623), al-tirmidhi judgements (kitab al-ahkam) (1367), sunnan al-nasa e ee, kitab al nahl (3681), sunnan abu dawood kitab al beyou (3542), sunnan ibn majah, kitabl al-ahkam (2375), musnad ahmad (276/4), muwatta malik, kitab al aqdayah (1473).

([11]) sahih muslim, gifts (kitabl al –hibat) page: 1241, sunnan al-nasa e ee kitab al nahl: 260/6, musnad ahmed: 268/4.

([12]) al moghany by ibn qudamah: 604/5.

([13]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 76.

([14]) tarbeyat al-abnat tape by ahmad al qattan.

([15]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 63-62.

([16]) manhaj al-tarbiyah al-tabawyah by muhammad nour swayed: page 322.

([17]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 285.

([18]) sunan ibn majah, manners (kitab al adab), goodness to parents and kindness to children (bir al waledayn wa al ihssan ila al banat): 1211/2 hadith no 3671, the text of the hadith is "be generous to your children and correct their manners." it is a doubtful hadith (muda'af) according to al jaza'ry in manhaj al muslim: page 91.

([19]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 174.

([20]) said al-khater by ibn qayyim al-jawziyya: page 540.

([21]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 63.

([22]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 175.

([23]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 144.

([24]) arba'oun naseha li'islah al beyout by muhammad al munjid: page 44.

([25]) surat al-kahf: 82

([26]) tayseer al-alay al-qadeer by muhammad al refae: 89-88/3.

([27]) akhlaq al-muslim by muhammad mobaydh: page 61.

([28]) sunnan abu dawood, kitab al-adab (4991), musnad ahmad (447/3)

([29]) recorded in sunnan abu dawood, kitab al-adab, hadith no. (716/2 (4991, recorded by imam ahmad in his musnad 447/3

([30]) akhlaq al-muslim by muhammad mobaydh: page 72.

([31]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 173.

([32]) al-mushkilat al-nafesyah anda al-atfal by zakariyah al-sherbiny: page 14.

The Role Of Mosques And Schools In Education

the mosque and school both have very effective educational roles if they cooperate and do not contradict in their methods with children.

some of the means that help the mosque to accomplish its mission:

the child should feel and see the parent/educator's love and glorifications for mosques ([1]). if the members of the household hear the athan (call to prayer) they should listen, repeat with the muadhlin (caller to prayer) and order the child to repeat what the muadhlin says. this repeated call to prayer will definitely attract the attention of the child and it will be attached with prayers, as he will see the members of the household initiate prayers directly after hearing the athan. thus, the athan will be a psychological alarm in the consciousness of the child that will motivate him to pray. it would be highly favorable if the mother directs the attention of the child to the shape of the mosque by showing him pictures of mosques and painting pictures of mosques with him. she should tell him that when he grows up, he will go to the mosque to pray. the father should mention to the child the status and virtues of mosques and the reward of the musalleen (muslims performing prayers in the mosque). the father should praise the people who perform their prayers in congregation whether people from the family, neighbors or relatives ([2]).

the child can go with his father, if he wishes but he should be then at the age of knowing the bathroom etiquette ([3]). if he causes any disturbance at the mosque by shouting or running around, we should not ban him from going to the mosque, but rather to direct and discipline him.

the child has to be ordered to pray, if he becomes aware and rational. the parent/educator should encourage him to perform prayers in congregation. he should teach him about the requirements and conditions of prayers such as tahara (cleanliness and purification), covering awrah ([4]), tranquility and steadiness in addition to other prerequisites of a valid prayer ([5]).

the child should be treated gently and positively by his family, imam of the mosque, muadhlin and musalleen. if they see him doing any dispraised moves, they should lower their gazes and discipline him in a tolerant lenient way. they should be nice, smile to him ([6]), praise him, ask about him when he does not come, greet him and give him gifts. if he shows up early, he should not be sent

to the back rows even if he was sitting in the first row. there are some values in keeping children with older people in the frontal rows: if the children are all sent back, they will gather to play which would disturb the rest by the shouting and running, but if they stay with the older they will be calmer and act mature ([7]). besides, the child will learn the proper way of performing prayers and nawafil (optional prayers) through observing adults around him. he will also feel honored, proud and respected because he is with grownups.

the child should be enrolled in teaching rings to learn and memorize qur'an in the mosque so that he grows up feeling attached to the mosque and to the people of the neighborhood. he will also gain good positive friends who share his aim of learning qur'an. it will also keep him busy learning something essential for his life, namely memorizing the qur'an, especially during the afternoon which is a time usually wasted in playing with children in the streets and watching tv.

the father should take the child to attend classes and lectures held at the mosque.

the role of school in education:

school has an essential role which is greater nowadays than the role of the mosque. it is considered the second educational institution in establishing the character of the child, because it embraces the child for a longer time and gives him a chance to have friends of the same age.

the importance of the school lies in three aspects:

social structure: all the children at schools are equals and should be treated equally. no one of them to be distinguished or favored over his peers except for reasons of educational and moral excellence or both ([8]). this way, the child who feels like an outcast at home will be welcomed at school if he tries his best at studies and school's activities. he would have the opportunity to excel at school so he would be a likable character unlike how he might feel at home. when he gets along with his peers who have different characters, he will learn principles of respect, how to treat others and functioning as teamwork. in addition to gaining discipline through playing and doing school activities as a group. through these activities, some children will show leadership skills and an ability to bear responsibility at an early age. they are the seeds for future leaders and decision makers. many nations progressed thanks to giving their young generations the opportunity to express themselves and develop their innate promising skills. this is how leaders rise from the masses and lead them.

moral structure: the school plays a vital role in setting and establishing the morals of the child, especially if the parent/educator chooses a good school with good pious teachers and trustworthy supervisors who follow the teachings of islam ([9]), and in which the child can befriend good peers.

the moral guidance of the school and home should unite and interweave for the best benefit of the child. if the parent learns that school is teaching the child good habits, he should support the efforts of school in that regard. but if they were bad habits, he should call school to discuss the matter with the supervisor. he should also talk with his child, teach him that we all make mistakes and convince him of the negativity and badness of doing such habit. the parent should also follow up on the manners and behaviors of his child at school and stay in contact with his teachers to know how far his child progressed.

occupational preparation: the meaning of it is not preparing the child to practice a certain occupation or job that would benefit him and his ummah (islamic nation). the meaning extends to include preparations of a woman to be a righteous wife and mother before preparing her for any other role and preparation of the male to be a righteous member in the society, a responsible father and a working citizen who has a good useful job. what we really need is preparation and education of young girls for marriage and motherhood duties. most countries combine syllabuses for males and females except for a few ones which dedicate a class two times a week to teach housekeeping and art education classes. some educators suggest expanding this educational subject that benefits women and minimizing some subjects that women will not need later in life ([10]). it is also suggested to add syllabuses and classes that teach girls the husbands' rights, manners, etiquettes, beauty tips, running and furnishing the house in addition to all the skills that women need to fulfill their roles as righteous pious wives and good caring mothers.

to help school do its mission of educating children, the parent should get his child accustomed to respect school, his teachers and supervisors. if the parent did not do that or direct his child to disrespect his teachers and mistreat them, it would be an abnormal behavior coming from a parent who is probably an infidel or immoral ([11]).

([1]) at tarbiyah al islamiyah by sulaiman al haqeel: page 149.

([2]) al masjid wa dawroha at tarbawee by saleh al sadlan: page 76.

([3]) al masjid wa dawroha at tarbawee by saleh al sadlan.

([4]) awrah: parts of the body that are not supposed to be exposed to others, but this is not to be confused with the english meaning «private parts», because a woman's legs, for example, is an awrah.

([5]) manhaj al salaf fi tarbiyat al awlad tape by sheikh mohammed bin uthaymeen.

([6]) manhaj al-tarbiyah al-nabawyah by muhammad nour swayed: page 134.

([7]) manhaj al salaf fi tarbiyat al awlad tape by sheikh mohammed bin uthaymeen.

([8]) kaif nurabi tiflan by mohammed ziad hamdan: page 56.

([9]) nasehat al melouk by al maroudi: page 175, quoting from manhaj al-tarbiyah al-nabawyah by muhammad nour swayed: page 255.

([10]) tarbiyat al-banat by khalid al-shatnout: page 54, and kaifa nurabi atfalana by mahmoud al-istanbouly: page 138-135.

([11]) dawr al bayet fi tarbiyat al tifel al muslim by khalid al-shatnout: page -102 103.

Establishing Faith and Fulfilling Worship in all Matters of Life

this aim is considered the most important aim of islamic education, as all other aims stem from this basic one. almighty allah creates spirits with a tendency and disposition to monotheism so worshipping is innate in every human. but, humans need to learn foundations and details of faith. the best time to instill the true belief in the child's spirit is the first years of his life, because he listens attentively to the parent/educator with all his senses and gives him all his attention. he also accepts teachings without any discussion ([1]). his vivid imagination would help him imagine heaven and hell, horrors of the day of resurrection, angels, jinn and all the concepts and creations that muslims do not see but they believe in, namely ghaib (the unseen).

There Are Several Methods To Establish And Instill Belief:

Establishing the correct belief through prompting: the first concept to prompt the child must be monotheism, the absolute oneness of allah (awj) ([2]). the good predecessors used to teach the baby at his first days the word of monotheism by reciting the athan (call to prayer) and iqama ([3]) in his ear when he is just born. so that, the oneness of allah is the word that he hears first and foremost. narrated ibn abbas that the prophet (peace be upon him) said: "make a starter with your children's first word is "la illah illa allah" [there is no god (worthy of worship) but allah] i.e. let these be his first words and exhort them to be their last words at the time of death ([4]).

then they should be taught qur'an: "teaching children the qur'an is a foundation of islam. this way the children will be raised on fitra (natural disposition to worship allah). their hearts will embrace lights of wisdom before inclinations and whims control them" ([5]). it is better than teaching controversies and philosophy ([6]). almighty allah makes qur'an easy to be memorized. the child can memorize a great deal of qur'an with a little effort, if he tries to memorize or study other sciences, he would have to spend many times as much the effort and time he spends in memorizing qur'an ([7]). also, the short suras (chapters of the quran), which the child usually starts with when memorizing, include the foundations of faith ([8]), so the child will learn these foundations as a start through memorizing and meditating the meanings of the verses.

through memorizing qur'an, the child will learn sirrah (biography of the prophet pbuh), battles and life stories of the companions, good predecessors, righteous people, pious and martyrs ([9]).

the parent should talk with the child about the facts of faith and answer his questions honestly. we have a great example in the following hadith (prophetic saying) by the prophet (pbuh) to ibn abbas (ra) ([10]):

on the authority of abu 'abbaas 'abdillaah bin 'abbaas (ra) who said: one day i was behind the prophet (pbhu) [riding on the same mount] and he said: "o young man, i shall teach you some words [of advice]: be mindful of allah and allah will protect you. be mindful of allah and you will find him in front of you. if you ask, then ask allah [alone]; and if you seek help, then seek help from allah [alone]. and know that if the nation were to gather together to benefit you with anything, they would not benefit you except with what allah had already prescribed for you. and if they were to gather together to harm you with anything, they would not harm you except with what allah had already prescribed against you. the pens have been lifted and the pages have dried. (related by at-tirmidhee who said it was a good and sound hadith). another narration, other than that of tirmidhee, reads: be mindful of allah, and you will find him in front of you. recognize and acknowledge allah in times of ease and prosperity, and he will remember you in times of adversity. and know that what has passed you by [and you have failed to attain] was not going to befall you, and what has befallen you was not going to pass you by. and know that victory comes with patience, relief with affliction, and hardship with ease ([12]) ([11]).

at the time of the prophet (pbuh) and the time of good predecessors, children used to pray friday payer in congregation and all prayers in the mosque. they used to listen to the prophet's sermons and hadiths. the parent/educator should talk with his child about heaven and hell. he should describe them to the child in a way that the child would understand, so that he can imagine these concepts and beliefs and be mindful of them.

establishing the correct belief through teaching him thikr (supplications and the remembrance of allah): the aim here is not only to memorize the supplications and prayers of certain times or occasions such as the time of eating, drinking, sleeping and awakening. the parent/educator should teach the child praying and supplicating to allah at times of needs and prosperity,

to seek allah's help whenever and wherever. if they walk in the dark, he should teach him the remembrance of allah and mentioning his exalted names and attributes to resort to him and rely upon him. to teach him to say allah's name at times of fear and to supplicate at times of sickness. he should learn to call on allah for help, the ruqya (the quranic incantation), tawakul (entrusting allah) and asking for rescue and aid from him alone.

establishing the correct belief through contemplation and reflection: the parent/educator should direct the attention of the child to the phenomenon of the universe and their connection with the oneness of allah. this connection would make the child feel balanced and peaceful. he would feel that he is part of the harmonious parts of the universe ([13]). he should explain to his child that every creation in the universe is glorifying allah and help him to glorify allah too to be part of the harmony of the universe.

the parent can teach the child the names and attributes of allah (awj) through meditating and contemplating the beauty, glory and order of the universe ([14]).

"what we mentioned above should be taught to the child at his early age to memorize and understand by heart. when he grows up, he will understand things step by step. so, the first step is memorizing, understanding, believing then embracing. this is the order of setting and building the belief." ([15])

protecting him from shirk (polytheism – the act of worshipping someone of something besides allah) and its methods: some parents might direct the child to fear some people and keep things hidden. this would make the child careful and mindful of pleasing people because he is afraid he might upset them. this would become a habit in the child to the extent that it becomes stronger than being mindful of allah, careful to obey him and fearing his punishment, ie being mindful of people instead of what is basic which is being mindful of the one and only creator allah (awj). this way, the child will learn hypocrisy and work to please people and if they are away, he will not work or do good things because now they cannot see him, or he will work but without wishing and hoping for the reward of allah (awj), rather the reward of people or the money ([16]).

([1]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 48.

([2]) awj: aza-wa-jal[glorified and sublime be he]

([3]) iqamah: readiness call – the call which announces that the imam is ready for congregational worship.

([4]) narrated by al-baihaqi in shoab al-iman: 398/6, al dailamy in al-firdausal by mathur al-khitab: 1/71 (hadith no. 207), al-mubarkfuri in tuhfat al-ahwazy 4/64.

([5]) words of hafez as-siouty, may allah forgive him.

([6]) ihya uloom al-deen by imam al-ghazali: 94/1.

([7]) iejaz al qur'an by mustafa al rafee: page 242.

([8]) mabaheth fi uloom al qur'an by manaa al qattan: page 60.

([9]) ihya uloom al-deen by imam al-ghazali: 73/3.

([10]) ra: radya allah anhu/anha[may allah be pleased with him/her]

([11]) sunnan at-tirmidhee kitab sifat al-qiyamah waraqaa wa al-wara (2516) and musnad ahmad (293/1).

([12]) recorded in musnad ahmad: 307 ,293/1.

([13]) kaifa youraby al muslim waladuh by mohamed saeed moulawy: page 119.

([14]) kaifa youraby al muslim waladuh by mohamed saeed moulawy: page 117.

([15]) ihya uloom al-deen by imam al-ghazali: 94/1.

([16]) min akhtaḥna fi tarbiyat awladna by mohamed al saheem: pages ,17-12 76-72.

Raising Children on Doing the Spiritual and Physical Worship and Following Good Manners

the successful parent/educator seeks to raise his child on practicing ibadat (acts of worship) to guarantee that his child is connected and attached to islam and to also save him from going astray. it is not right to abandon teaching the child at his early age, and then obligate him to fulfill acts of worship at the age of puberty. the scholars mentioned that teaching and directing the young child to pray, even though he/she have not reached the age of puberty, is not because it is an obligation on the child, it is a training to him so that when he reaches the age of puberty, praying becomes easy to him. his heart will be attached to prayers and he will not skip prayers ever.

salah (praying) is a spiritual/physical act of worship. it is the most important act of worship that is practiced by the heart and body. the child should be accustomed and trained to praying since an early age, when he can reason and understand the necessity of salah. if he is a boy, he should be ordered to pray in congregation ([1]) in the mosque when he is seven years old. he should always be directed and told to pray since the age of seven till the age of ten. if he turns ten, and he refuses to pray he should be spanked for it till he yields.

the father should order his children to pray on time. he should remind them of allah (awj) ([2]), encourages them to be obedient to allah and warn them of disobeying allah. he should direct them to make wuduu' (ablution before prayers), take them to the mosque and teach them the manners to be followed at the mosque.

the father should obligate his children to fulfill the requirements and conditions of a correct prayer like tahara (cleanliness), piety, humility and covering the awrah ([3]), in addition of other requirements of a correct prayer ([4]).

some young children might not like going to the mosque, because the parent might take the child to the mosque early so he waits about 10 minutes or more. the child may hear children play in the outside, but he is told to sit and read Qur'an while he likes to move around. so, moderation is the best solution; if he is less than thirteen years old then he should be ordered to pray and be near his father while praying and he is to be given the freedom to come early prior

to iqaamah ([5]) or on the time of iqaamah. if the child turned thirteen years old then the parent should take him since athan (call to prayer) or let him come on his own to the mosque, so bottom line is the parent should make sure his child come to the mosque to pray yet to give him some freedom to feel independent.

the parent/educator should raise his child to practice all ibadat (acts of worship), taking example of good predecessors in that regard. the companions, may allah be pleased with them, trained their children since a young age to fast. they gave them toys to distract them from feeling hungry or thirsty. they took their children with them to friday prayer, taraweeh (mid night prayers) and eid prayers (prayers of the two main islamic festivals). they let them recite the athan and perform hajj with them. this was to raise children, train them and build their faith since an early age to grow to be independent strong muslims ([6]). the best method to train the child on ibadat is rewarding the child and encouraging him to practice acts of worship devoutly and moderately. so that he wishes for the final and ultimate reward in paradise, since an early age, and he becomes attached and looking up to the best example of all humans, the prophet muhammad (peace be upon him). yet, we should be careful not to give him a lot of presents and rewards, so that he does not perform those acts of worship just for the aim of getting presents, but rather for pleasing and obeying allah (awj). so, moderation is the key to everything, not to exaggerate and not to neglect. with the continuation of doing ibadat, the child will directed gradually to devotion, doing virtue and correcting vice.

raising children on doing virtues and following good manners is part of islam, because a muslim behaves in good manners for the sake of allah and his reward ([7]).

moral upbringing and raising children requires certain stages:

instilling righteous habits starting from an early age in the child as "he grows up doing what the parent has taught him since he was very young. if he is raised to be edgy, reckless, greedy or bad-tempered, it will be difficult for him to overcome such negativities in his character when he becomes an adult." ([8]) caring and giving the child his natural needs help in raising him to be calm and balanced. when he is a baby, he should be nursed on regular times whenever he needs, because late feedings would make him tense, and not to stop breast feeding him till he feels full. nursing should not be interrupted as much as possible, as abandoning him during the feedings several times will

make the baby nervous. when the parent play with the baby even at his first days after birth, the baby will be balanced and assured. the baby should be put to sleep at any time he wants at the first period after birth, because that would calm him down. if he grows older and stronger, his sleeping hours should be organized to sleep at nights and be awake at mornings. if he cries because of hunger or sickness, he should be calmed down by the mother or father. when he is older and stronger, he should be directed to help himself in basic things like eating and wearing his clothes on his own so that he earns confidence and independence. if he grows and can sense and understand people around him, he should be directed to treat people with good manners. if he sees a poor person, the parent should explain to him what it is like to be poor and needy, that way he will be merciful and understanding to all people. he will learn mercy, compassion and humbleness. it is better to teach him these virtues starting from an early age, when he realizes goodness and badness at the first five years of his life.

ordering him to follow the islamic teachings and manners in terms of etiquettes of eating, putting on clothes, asking for permission while entering his parents' room at certain times of the day and sleeping and all the good manners he should learn and follow according to islam. when he is trained at this early age, he will avoid immoralities and sins. the best environment for corrupt manners is flirtation poetry, indecent songs and immoral jokes. the same applies to any pornographic content such as erotic novels, stories and films. the parents should protect their children from seeing anything offending or immoral in the mass media whether at home or in the outside. the parents' intimate relationship should be private and away from the child, because the child who sleeps with his parents might see things that he should not have seen and he might imitate the parents innocently, if the parent condemns him for that the child might think it to be an indecent act that parents do in secrecy. this is why, one of the companions of the prophet (pbuh) used to put his baby outside the room, if he wanted to sleep with his wife.

the parent/educator should not dress his son in silk, gold or feminine wear because this is forbidden for the psychological and social harm it would do to the child in his future life, as he might grow up to act like women ([9]). the parent should not also have his son's hair cut in certain styles to imitate infidels or polytheists. the same applies to daughters; they should not be dressed in boyish outfits or like infidels or polytheists. this matter has been addressed extensively in jurisprudence, namely men resembling women and women

resembling men, in dress, speech and appearance. this is totally condemned and forbidden according to islam. so, the rule is directing the child to everything that is halal (permissible) and preventing him from committing any haram (forbidden). the parent/educator is considered a sinner if he lets his young child commit a sinful act ([10]). some might say: if you obligate your child to adhere to religion, then he grows up and be stronger, he might quit the virtues that he used to do when younger just out of respect or fear. in an answer to this we say that it does not have to happen. we should obligate the child to follow the teachings of islam, but with explaining and teaching the goodness of those virtues, that way the child will do them with belief and conviction. so, most probably he will not abandon his beliefs when he grows older. also, it is the duty of the parent/educator to obligate and direct the child to follow what allah (awj) has ordered us to do, and obligation is the first step for the child to get used to these teachings and duties, then when he is a an adult he will do them with the intention of seeking the reward from almighty allah. so, even if he abandons the duties of a muslim that his parents has raised him to follow, by then his parents would be free of any blame because they did their duty as parents of raising the child according to the teachings of islam.

encouraging him to behave in the best manner, morals and values, first towards his lord then towards people, animals and inanimate or lifeless creations like stones and the soil, because good manners and moralities obligate the person to be good towards all creations ([11]). this encouragement should be through prompting and instilling the passion in the child to follow the best manners to seek allah's reward. this will increase his will to control his inclinations and discipline his spirit ([12]). for example, the parent should teach the child that honesty and truthfulness are praised morals that would lead any honest truthful person to goodness. he should strengthen this concept by telling him the life stories of honest true people, and their reward in the present life and the hereafter on the day of judgment. this way, the child will love telling the truth, no matter what. he will have the passion and belief that drives him to be true and honest, and gives him strong will and purposefulness.

([1]) manhaj al-salaf fi tarbiyat al-awlad tape by sheikh mohammed bin uthaymeen.

([2]) awj = aza-wa-jal[glorified and sublime be he]

([3]) awrah: parts of the body that are not supposed to be exposed to others, but this is not to be confused with the english meaning «private parts», because a woman's legs, for example, is an awrah.

([4]) al-mugni by ibn qudamah 647/1.

([5]) iqamah: readiness call – the call which announces that the imam is ready for congregational worship.

([6]) manhaj al-tarbiyah al-nabawyah by muhammad nour swayed: page -123 139.

([7]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 99-98 ,65.

([8]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 187.

([9]) ihya uloom al-deen by imam al-ghazali: 72/3 and 73, tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 189-187.

([10]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 170.

([11]) al usul al tarbiyah libna al shakhsayah al muslimah by abdel wadoud makroum: page 501 and dawr al-tarbiyah al-akhlaqyah al-islamiyah by miqdad yaljin: page 15.

([12]) dawr al-tarbiyah al-akhlaqyah al-islamiyah by miqdad yaljin: page 28-27.

Building the Social Character 1- Satisfying the Psychological and Social Needs

building the social character depends on two foundations (first) satisfying the psychological needs (second) preparation to the future life.

1- satisfying the psychological and social needs

the human can survive without these needs, but he will never be balanced or normal if he does not get them or some of them. these are the needs in short:

(a) the need for respect, evaluation and independence

to satisfy this need in the child, we need to accept him socially, promote and encourage his confidence. in the sunnah (prophetic teachings), there are many examples of respect towards children such as when the prophet (peace be upon him) greeted children ([1]) and called them with nice nicknames ([2]). we can also find situations of how they were respected in social gatherings; the prophet (pbuh) asked the permission of a young boy before he can give older people before him, the child was sitting on the right side of the prophet (pbuh) ([3]).

respect should be genuine from the parents, not an empty gesture or attitude. despite their young age, children can understand hurtful and despising looks and can differentiate between a sincere smile and a mocking one. respect include greeting him, calling him with the best and most endearing names for him, preserving his rights, answering his questions, listening to him carefully, thanking him if he does anything good, praising him, giving him the chance to defend himself and express his opinion and listening to his advice.

during late childhood, the parent/educator should interact with his child emotionally and practically. he should befriend him, take him when he travels, join him in playing, reading and working and listen to his complaint ([4]). if the parent disagrees with the child, they can have a quiet conversation with mutual respect, but at the end the children should respect their parents and be kind to them.

the parent should accept the idea that his child may make mistakes and remember that a mistake can pave the way to success and compensation for any loss or earlier failure. the parent should not be too hard on the child, and give him the chance to return, repent and regain his psychological balance. several studies show that normal successful people were usually praised by their parents for their talents and good deeds more than they were criticized; their parents joined them in playing and working like friends ([5]).

if this friendship does not exist, the child who turns into a teenager will seek such friendship in a colleague, teacher or a relative. the teenager might gain bad experiences from those people, so it would have been the best if his relationship with his father was strong from the very beginning instead of finding this friend/father figure in an outsider. despising the child would make him feel lonely and an outcast inside his family; he might prefer isolation ([6]). on the other hand, he might connects with some peers who like him, and those peers can be a bad company that has such a bad effect on him like causing him to deviate and go astray. we can see many examples in a lot of families of such scenarios.

the character of the child might be different than his father's, despite that the friendship and love should remain between the two of them. it is not a rule that the child turns to be a typical image of his father, what matters is keeping his psychological balance ([7]).

as for independence, it is a trait that starts early in the character of the child. he tries to depend on himself in eating and putting on his clothes. the mother should help him feel independent and self confident, it will be difficult at first and it will need patience, so the mother should not offer him help unless it is a really difficult task that he cannot finish on his own. this would develop the sense of independence in the child and it will continue when he grows older to be an independent man in finishing all his tasks and matters, this would build his self confidence and adaptation to norms of the society.

(b) the need for love and compassion

this is one of the most psychological needs for the child. this is why there are plenty of examples and incidents in the sunnah that reflect love and care. the methods to satisfy such need are different from one stage to the other. in early childhood, the parent loves to pamper his child, cuddle him, kiss him, tickle

him and say to him the softest words. when the child turns five, he likes to sit beside his parents, puts his head on the parent's lap and kisses his parents or does any caring gesture. he might need his parents more when he returns back from school or from any place that his parents were not at. he needs them more when there is a problem at home or outside.

in adolescence, the child still needs love and compassion from his parents, but he might be shy in showing this need, especially if his parents criticize this need such as refusing any activity that reflects that need like when he kisses them, rest his head on their shoulders, or when they are bothered when he expresses his love to them.

ignoring this need and not fulfilling it causes insecurity and low self esteem in the child. this makes it difficult for the child to cope with people around him, so he develops symptoms of anxiety, withdrawal, isolation and stress. emotional deprivation is the strongest reason to cause depression in the future ([8]). from a social point of view, a gap widens between the parent and child when his need for care and love is not fulfilled. the child will feel retraction towards his parents and he will draw back, isolate himself and will not let them help him overcome his problems, because the connection has been cut. he might tell strangers about his problems but not his parents, this might also lead to an emotional hunger ([10]) causing him to hang on to others and admire them. such admiration can be excessive love, forbidden passion, unlawful desires and it can even lead to homosexuality.

on the other hand, exaggerated love and care by the parent/educator can hinder him from being firm in raising the child, and it will subject the child to psychological illnesses ([11]). pampering the child, fulfilling all his wishes and giving him all the luxuries and expensive things he asks for are the reasons of spoiling him. this is how he gets used to pleasures which would lead to self gratification and an inability to face reality in the future ([12]). he will not be able to bear any responsibility because the love of his parents was too excessive for him to be independent and strong. he will not be able to handle responsibilities or challenges ([13]).

(c) the need for play

playing achieves many psychological, physical, educational and social benefits for the child such as:

(1) playing consumes the extra energy in a useful activity ([14]) and relieves the tension of the child, for example when he hits his toy imagining that he is hitting someone that upset him or an imaginary person on his mind, or he hits it as a reflection of the stories that the parents tell him.

(2) playing teaches the child right and wrong and some good manners like honesty, truthfulness, justice and self-discipline especially through group playing. it also teaches him how to build relationships because of the cooperation, giving, taking and respecting others' rights during playing. children also learn their future roles through playing, when the girl plays the character of the mother and the boy plays the character of the father in a mutual game, they might also assume any profession while playing.

(3) active playing reflects smartness and intelligence ([15]); it helps the muscles to grow, renews the energy and develops different skills ([16]).

Playing considerations: playing has certain considerations such as:

(a) religious considerations:

the game might be forbidden according to religion such as backgammon, gambling, playing in the bathroom, lottery and unlawful betting. the game might not be permissible because it holds the person away from fulfilling his islamic duties such as praying or because it harms the body and causes destruction or illness. the game might also cause something that is not permitted like revealing the awrah ([17]), cursing and abusing a muslim or adhering of a disbeliever. the game can have a forbidden image such as a representation or drawing of a living being, a cross or statues of living beings ([18]).

the rule is: any game is permissible unless it is forbidden by religious legislations or in case it leads to a forbidden act, missing an act of worship or committing a sin.

(b) health considerations:

according to sunnah, there is a time during which playing is discouraged and

should be avoided, namely the time from maghrib (sunset) prayer to isha (evening) prayer. during such time, devils spread around ([19]) and this should be known by the parents to keep their children at home at this period of time. there are also dangers that are known through experience like playing with sharp objects or in dangerous environments or sites.

(c) educational considerations such as:

* the game should suit and fit with the age of the child. at the first year, the child likes simple toys like cubes and plastic balls. when he grows, he will be able to play with structures and simple digging tools, while the girl prefers to play with dolls and kitchenware. the child can be taught to hold the pen and look through picture books designed for children. mute toys or games are very important because they give the child the space and chance to imagine, innovate and exercise. they attract his attention a lot more than moving toys ([20]).

* training the child to play on his own if he is an only child. the mother should not play with him except as an initiation of the game, and then she should withdraw so that he learns to play on his own because this develops the sense of independence in the child ([21]).

* playing with pets, but with extra care for the cleanliness and safety of the pet and playing environment. this kind of playing gives limitless fun and joy to the child ([22]).

* keeping some toys away from the child then giving them to the child to play when he misses them. that would make the child happy ([23]).

* not to buy too many fighting and military games to the child because they increase hostile and violent attitudes in him ([24]).

* preparing a safe comfortable playing environment or space for the child that better be wide in size ([25]), this helps keeping the child safe, the house organized and the toys undamaged ([26]).

([1])sahih al-bukhari, kitab al-istiḥzan, bab atsleem ala al sibyan: 131/7

([2]) sahih al-bukhari, kitab al-adab, bab al-inbesat ala annas: 102/7.

([3]) narrated by al-bukhari: kitab al-ashriba, bab hal yast'zin al rajul min ala yaminah fi ashurb layuti al-akbar: 249/6.

([4]) dirasat nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 114-113.

([5]) dirasat nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 105-103.

([6]) al muskkilat al-nafseyah and al atfal by zakriyah al-shirbeny: page 11.

([7]) dirasat nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 113.

([8]) behouth nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 54 ,51.

([9]) mina «akhta»na fi tarbiyet awladna by mohamed al saheem: page 100-68.

([10]) al-usrah wa atifoula by zidan abdul baqi: page 240.

([11]) behouth nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 109.

([12]) ihya uloom al-deen by imam al-ghazali: 72/3.

([13]) behouth nafseyah wa tarbawiyah series by farouq abdel salam and maysara taheer: page 109.

([14]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 393.

([15]) mustaqbal al-tarbiyah magazine, issue 1, page 6, quoting mas'ulayet al abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 311.

([16]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 424.

([17]) awrah: parts of the body that are not supposed to be exposed to others, but this is not to be confused with the english meaning <private parts>, because a woman's legs, for example, is an awrah

([18]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth, tarbiyat al-walad fil islam by abdullah naseh ilwan: page 938.

([19]) musnad imam ahmad: 362/3.

([20]) al-mushkilat al-sulokayh by nabih al-ghabra: page 192-188.

([21]) al-mushkilat al-sulokayh by nabih al-ghabra: page 187-186.

([22]) tiflak al-sagheer hal hwa mushkilah? by mohamed kamel: page 108.

([23]) al-mushkilat al-sulokayh by nabih al-ghabra: page 187.

([24]) mushkilat tarbwiyyah fi hayat tiflak by mohamed al-awayed: page 74.

([25]) kaifa turabyee tiflan? by mohamed zaiad hamdan: page 33.

([26]) tawgihat wa'fkar fi tarbiyat al-sighar by mohamed al-dawish.

Building the Social Character

2- Preparing the Child for his Future Life

this preparation is based on building his self-confidence, training him to depend on himself, strengthening his will and assertiveness and developing his talents.

there are means that help accomplish all this such as:

Respecting The Child

This respect means to honor the child and not to mock him, even if he fails to do something or makes a mistake. respecting him involves praising him when he succeeds, consulting him in some matters especially the things that matter to him, approving his right opinions and guiding him softly in case he gives a wrong opinion ([1]). if one of the parents or relatives ridicules the child and criticize how he looks or thinks, other members of the family should intervene and praise the child to develop his self-confidence, they should also prevent those who ridicule the child because it leads to low self esteem and insecurity issues especially when he grows up. mocking children and criticizing them causes a shaken weak character who gives up on ideas so quickly for fear of being ridiculed or mocked by others, even if his opinions or ideas were right, because he is not used to self-trust and respect ever since he was a little child.

Assigning Him Some Tasks

the first step is assigning him some simple tasks to fulfill his need for independence and self-assertion. studies proved that the child needs to feel independent since an early age. this is shown in his wish to eat on his own, wash his hand, brush his hair, dress himself and help others. the mother should satisfy this independence need in her children by giving them some privacy, helping them without irony and not to spoil them with too much care and love ([2]).

* the second step is training and habituating the child to arrange his room and accomplish some of his needs. if there are servants in the house, the child should know that servants are for the house in general not specifically to serve him, so every person should take care of his own needs and tasks ([3]).

* the third step is represented in many phases such as: entrusting him in keeping trusts, authorizing him to buy and sell and other tasks according to his age and capacity.

* letting the child mingle with the people because life is a school, and the child will not learn how to live unless he practices in daily situations. so, the child should be taken to family gatherings, visits, banquets and weddings, provided that these gatherings and parties conform to religious regulations. there are experiences that can only be learnt through going out and meeting new faces. the child might learn some bad habits or bad words which should be corrected immediately ([4]), yet he should not be banned from going out or meeting new people because this is the only way he can learn new things and adjust to different situations and people.

* the parent should teach his child the manners of social gatherings and talking with others. he should let him answer questions on his own, and not to prompt him with answers. he should teach him not to gossip and ask him to share in the conversation ([5]).

* the parent should strengthen his will through training him to have patience and avoid unnecessary luxuries. the child learns to be patient and control himself in the first months of his life, if the mother delays for a short time in answering his cries, calls and needs such as food, drinking or anything. this delay should not be too long to the limit of hurting the child ([6]). also, what disciplines the child and gives him more self-control is not to answer all his requests, and not to give him all the excessive luxuries so that he does not get spoiled ([7]).

* the parent should accustom the child to submit to the guiding authority that controls his conduct and limits his risky wishes. this way he will learn the proper manners in different situations ([8]) and conform to society by yielding to the common social traditions ([9]). it is highly favorable that the parent convinces the child of the social customs, as for religious duties and obligations it is not necessary for the child to be convinced to fulfill those duties, he should respect and submit to those heavenly orders because they are duties set by almighty allah ([10]).

* preparing the boy is different than preparing the girl; we should not let the daughter sit in men's gatherings if she turns four or five years old and not to play in the streets. she should be taught values of good manners, chastity and shyness. the mother should prepare her daughter for wearing a hijab (islamic

headscarf) and modest clothes; she should train her to be a successful wife and a caring mother ([11]). the mother should treat her daughter as a friend sometimes by letting her take part in the housework, dressing, beautification, make-up and women's interests. the father should befriend his son, take him when he runs errands for the house, take him to the mosque and dress the child in a similar manner so that the child feels proud. yet, the father should be careful when he takes his child with him during trips with friends, because the child can get attached to any of those friends in a drifting immoral way. the father should be careful because the son can learn something impolite from this friend that he admired, also the friend can be corrupt or pervert and the father does not know about it, so his eyes should be always open and alert towards the kind of people who surround the son or daughter.

([1]) min akhta'na fi tarbiyat awladna by mohamed al saheem: page 87 ,84 and 111.

([2]) tasmeem al barnamaj al tarbawee liltifel by yousryah sadeq and zakaria al sherbini: page 50-49.

([3]) kaifa nurabee aftalna by mahmoud al istanbouly: page 78.

([4]) manhaj al tarbiyah al islamiyah by mohamed qutb: page 408-405.

([5]) min akhta'na fi tarbiyat awladna by mohamed al saheem: page 87-74.

([6]) nimaw al tifel wa tansh'tuh by fawziyah diab: page 112-111.

([7]) kaifa nurabee aftalna by mahmoud al istanbouly: page 40-38.

([8]) tasmeem al barnamaj al tarbawee liltifel by yousryah sadeq and zakaria al sherbini: page 54-53.

([9]) nimaw al tifel wa tansh'tuh by fawziyah diab: page 114.

([10]) mas'ulayt al abb al muslim fi tarbiyat al walad by adnan baharith: page 328.

([11]) tarbiyat al banat fi al bayet al muslim by khaled al shantout: page 79-78 and 54.

Development and Promotion of Willpower

Raising the child to have a strong will and high aspiration depends on some points:

* strengthening the will of the child by respecting his opinion, consulting him and giving him space of freedom. we should not despise or insult him because that would make the child despise himself in return, and it would give him a feeling of smallness and insignificance. we should train him to have patience, self-control and self-determination because when he is able to control and direct himself in certain way to achieve favorable aims on the long run, that will give him a sense of pride, satisfaction and complacency.

* habituating him to seek perfection and innovation in anything he does. but we should be careful not to seek perfection in terms of clothes, food, residence and vehicles, yet that is what most people are after despite the fact that only seeking these things leads to committing sins for the sake of having temporary worldly pleasures. the kind of perfection here is in terms of morals, religion and goodness. he should be raised to give willingly to the needy, so if he has food or money he would give to the poor and distressed. if someone violates or transgresses him, he should be taught to meet that with forgiveness and forbearance.

* encouraging him to care about important matters such as seeking knowledge to be an imam or scholar who would help the people to be closer to islam so that they become closer to paradise. he should be trained not to fear and be brave to strive for the sake of almighty allah. he should be encouraged to earn money to spend it in goodness and charity. parents should be careful and prudent; they should not encourage their child to spend his time aimlessly and just follow worldly pleasures that would make him an equal to a disbeliever such as the want to have the best food, drink, pleasures and desires. this kind of thinking drains the energy of the human, makes him a slave to his own desires, passions and trivialities. it would make him pleased with the worthless matters ([2]).

Educating him about role models and inspirational leaders by teaching him about battles and autobiographies of great muslim characters such as

companions and predecessors. we should introduce our child to the early muslims who strived to spread islam, became committed to religion and sacrificed for it with their money and lives. we should also teach the child about people of high morals and ambitions and connect him to such great figures by naming him after their names or nicknames and telling him about their life stories to follow their footsteps.

([1]) al-tibb al-rawhani by al-razi: page 37 and mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 331-330.

([2]) min akhta'na fi tarbiyat awladna by mohamed al saheem: pages 30-28.

Education and Development of Creative Talents

The means to enable the parent/educator to achieve this aim:

* preparing the child to seek knowledge, this process starts from being just a little baby in the cradle when his parents prompt him/her the declaration of faith. when he is older he should be taught to answer these questions: who is your lord? what is your religion? who is your prophet? then, he should be taught short suras (quranic chapters), the five pillars of islam, sirrah (the biography of prophet muhammad peace be upon him), prophetic teachings, virtues, battles of islam etc. he should learn and see in his parents the love for knowledge, reading and listening to lectures by scholars, honoring books especially religious ones and respecting tools of knowledge such as papers, pens and books. he should be encouraged and introduced to school by visiting it with his older siblings ([1]). the older siblings should avoid criticizing school in front of the young child such as complaining about the many lessons, homework, influence of teachers and getting up early.

* school education system, which is obligatory in most countries, is the key to seek knowledge. this is why a good school should be chosen for the child, a school that cares about the scientific and religious education. we should be so careful not to enroll our children in monastic schools, but rather register them in a good school that promotes and teaches children about islam to be good righteous muslims ([2]).

matters that should be compensated by the parent/educator

the parent should compensate the shortage in modern schools nowadays through taking certain steps such as:

(1) enrolling the child in a ring for memorizing qur'an in the mosque or hiring a teacher for him to teach him tajweed (proper recitation of the qur'an).

(2) encouraging him to read books and listen to useful voice and video content and tapes. forming a small library at home of books that suit his age and mentality. it is better to place the library in the living room to be close to the child and all members of the household, it should be nicely furnished and

decorated, with beautiful books ([3]) and diverse subjects ([4]).

(3) attending places or gatherings of knowledge such as seminars, lectures, speeches and sermons in mosques, culture centers and institutions. this is highly favorable and encouraged in islam. the prophet muhammad (pbuh) said: "never shall a people gather in one of the houses of almighty allah reciting the qur'an and reading it to one another but sakinah (peace) descends upon them, rahmah (mercy) enshrouds them, the angels throng around them and almighty allah remembers them in the assembly of angels." (sunan ibn majah, bab fadil al-thikr)

(4) enrolling him in classes and rings of scholars and people of knowledge in mosques and homes, but the parent should choose the best and most trustworthy among them. he should choose the most knowledgeable and highest in ethics among these scholars and he should be sure of the appropriateness and value of these classes to his child ([5]).

in addition to what was mentioned above, the parent should protect his child against sins and guilt because they blind the prevision ([6]). also, he should try to prevent stress and psychological pressures from negatively affecting his child as much as he can because they hinder education ([7]). the parent should direct his child and instill in him the fact that acquiring knowledge is to work and produce not just to boast and brag about it. knowledge is not only for memorizing or getting a job ([8]). thus, the priority goes to religious sciences and branches then other sciences that the ummah (islamic nation) needs.

Development Of Creative Talents

raising and educating children aim to develop talents and abilities of the child, then preparing him to be a useful productive member in society. educating him should be based on his wish, hobbies and capabilities so that he becomes creative in his profession not just a performer of his job or duty. the talents and abilities of the child can be discovered through playing and other interactive activities. this early discovery helps in directing him to the educational programs that polish his skills and sharpens them. the parent/educator should give the child the tools and materials to encourage him to find out his innate skills ([9]). ibn qayyim al-jawziyya, may allah have mercy on him, called for witnessing the child's potentiality; if he is a quick learner, smart and has an ability to memorize fast then he should be introduced and directed to science and pursuing

knowledge, and if he is good with his hands and likes to learn a certain craft then we should enable him to learn and master this craft ([10]). so, insisting on pushing the child into learning an academic study while he has a tendency to master a craft is a great mistake. we have to give him the freedom, good advice, guidance after accurate discovery of his potentials and physical and mental capacities ([11]).

([1]) dawr al-bayet fi tarbiyat al-tifel al muslim by khalid al-shatnout: page 102.

([2]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 334.

([3]) kaifa nurabi atfalana by mahmoud al-istanbouly: page 133.

([4]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 320.

([5]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 320.

([6]) jawaneb al-tarbiyah al-islamiyah by miqdad yaljin: page 94-93

([7]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 315.

([8]) usul al-tarbiyah al-islamiyah by abdel rahman al-nahlawy: page 168.

([9]) dawr al-fikr al-tarbawy fi ra'ayat al-mawhoubeen by lotfi barakat: page 39.

([10]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 190.

([11]) mas'ulayet al-abb al-muslim fi tarbiyat al-walad by adnan bahareth: page 335.

Children's Rulings in Islam

the sharia is the comprehensive islamic law that comprises all rulings concerning each and every matter to the muslim community. the child has certain islamic rulings that maintain and save his life, money, religion and honor. they will be addressed briefly here!

Rulings of infanticide and abortion

the child has the right to live. so, his first right is fulfilled through islam's encouragement to have many children. the prophet muhammad (peace be upon him) said: "marry those who are loving and fertile, for i will be proud of your great numbers before the other nations." (classed as saheeh by al-albaani in irwa' al-ghaleel, 1784) this hadith indicates that it is encouraged to marry women who are fertile, so that the numbers of the ummah increase and this will make the prophet (pbuh) feel proud of the great number of his muslim ummah in comparison to all other nations on the day of judgment. this shows that it is encouraged to have a lot of children. as for the call to birth control that sadly some muslim nations are promoting, it is a missionary call that seeks to weaken muslims and minimize their numbers. scholars issued fatwas that using contraceptives is permissible if it is used to give the child the proper time of nursing and parental care ([1]), or if pregnancy might be a risk or dangerous to the woman's life, provided that it is confirmed by a trustworthy muslim doctor ([2]).

* to care for the child and keep his life, certain rulings are set in islam:

(1) permitting to break the fast of pregnant or nursing women if they are afraid of any harm on themselves or their children ([3]).

(2) delaying the execution of punishments and sanctions on pregnant women till they deliver the baby, nurse and wean him ([4]).

(3) protecting the life of the baby since it is just a fetus in his mother's womb by prohibiting abortion. if he is a fetus in the first months, before the spirit is breathed into him and before hearing a heartbeat, scholars have different opinions concerning abortion at this period; some of them prohibit it and some of them permit but classify it as a reprehensible act. the scholars who permit it with reprehensibility leave the matter to the piety and faith of the woman. "yet,

piety requires the muslim to avoid such suspicions for fear of getting involved into any prohibited act" ([5]).

as for abortion after the spirit is breathed into the fetus, namely hearing a heartbeat, it is unanimously prohibited according to islam. if the pregnant woman or someone else aborted the fetus intentionally and on purpose, there are two cases:

* the fetus falls alive then he dies because of this act, in that case the person who is responsible for killing the fetus has to pay diyah ([6]). the kaffarah (expiation) for manslaughter involves freeing a believing slave. if one is unable to do this, one may resort to fasting two consecutive months. if it is not possible to do so as well, one is to feed sixty needy persons. the muslim is not allowed to move from expiation to the next unless he/she is really unable to do the first.

* the fetus falls dead because of this act, in that case the doer has to free a male or female slave. the kaffarah is as mentioned above in the previous point.

the doer of this act does not have the right to inherit any of the deceased baby's fortune ([7]).

(4) the obligation of saving and getting the baby out of the body of his mother if she dies for any reason, even if it requires a surgical operation on the dead body to extract the baby ([8]).

(5) the obligation of proper islamic burial. if the fetus is less than 4 months, he should be wrapped in a piece of cloth and then be buried. if he is older than 4 months, his corpse has to be washed and enshrouded, then to pray the funeral prayer for him, then to be named and buried. this means to follow the funeral procession and offer the prayer for the deceased baby. if the baby is born alive then he dies at the same moment of birth or shortly after, it is sunnah (prophetic tradition) to do aqeeqah([9]) for his birth ([10]).

(6) the obligation of embracing the forsaken or left baby, guaranteeing his freedom and spending on him from bayt al-maal (the muslim public treasury from which the muslim government spends) ([11]). also, it is obligatory to spend on the orphans from bayt al-maal.

([1]) majmu al-fatwa by ibn taymiyyah: 272-271/32.

([2]) majmu fatawa by sheikh mohammed bin saleh al-uthaymeen.

([3]) al-mughni by ibn qudamah: 139/3, al-eddah sharh al-omdah by bahaa al-deen al-maqdesi: page 147.

([4]) al-mughni by ibn qudamah: 450/9.

([5]) al iejhad bayn al-fiqh wa al-tib wa al-qanun by mohammed saif al-deen al-sobaae: page 55-54.

([6]) diyah (blood money): money paid by the killer to the family of a person killed, intentionally or by mistake.

([7]) al iejhad bayn al-fiqh wa al-tib wa al-qanun by mohammed saif al-deen al-sobaae: 558-557/9, al-eddah sharh al-omdah by bahaa al-deen al-maqdesi: page 507-506.

([8]) al-mughni by ibn qudamah: 2/551.

([9]) aqeeqah: celebrating the birth of a new baby, usually by slaughtering two sheep for the birth of a boy, and one sheep for the birth of the girl and distributing its meat or making a meal with it for a group of people.

([10]) al-mumtea by sheikh mohammed bin saleh al-uthaymeen: 540-539/7.

([11]) al-mughni by ibn qudamah: 11/125.

Children’s Rulings in Islam Naming, ‹Aqeeqah and Legitimation (Lawful Birth)

after the birth of the child it is recommended to recite the athan (call to prayer) in his right ear to follow the footsteps of the prophet muhammad (peace be upon him) when he recited the call to prayer in the ear of al hassan (ra) ([1]). this way, the word of tawheed (monotheism) would be the first thing that the child hears, so satan will run from him ever since he is just a baby. it is also recommended to congratulate the parents by saying: “may allah bless your child. thank the bestower for his blessing. may he grow up to be strong. may he be benign to you” ([3]). it is a sunnah (prophetic tradition) to give ‹aqeeqah([4]) in the seventh day of the child’s birth to celebrate his birth, hoping and praying that he lives a long righteous life. ‹aqeeqah is like ‹udhiyah (animal sacrifice especially during pilgrimage) except for preferring not to break the bones of the slaughtered animal like the ‹udhiyah. cooking the meat and offering it to people in a banquet is better than giving it to people as a raw meat. two families should not slaughter one ‹aqeeqah because there is no evidence of the validity of such act according to sunnah ([5]). the ‹aqeeqah for the birth of a boy has to be by slaughtering two sheep or goats, and one goat or sheep for the birth of a girl ([6]). it is permissible to delay the celebration of ‹aqeeqah if it is not available for the parent ([7]), so it can be celebrated on the 14th day of the birth or the 21st.

The Benefits Of Practicing This Sunnah:

satan clings to the baby the minute he comes to the world to distance him from fitrah (natural disposition of monotheism). the ‹aqeeqah is the mean to release the pledge of the child ([8]). the prophet (peace and blessings of allah be upon him) said: “every child is held in pledge for his ‹aqeeqah, which should be slaughtered on his behalf on the seventh day, and he should be shaved and given his name.” ([10]) ([9]) parents have to name the child a good name; the naming should be after the birth or in the seventh day of birth ([11]). the parent should choose from the best of names because when the child grows up to realize the good meaning of his name, he would make sure to adhere to this meaning in terms of deeds and manners and he would try not to contradict with the good meaning of the name ([12]). naming is the right of the father, but consulting the mother and siblings would definitely ascertain affinity among

the members of the family ([13]).

the best names to almighty allah is abdullah (servant of allah) and abdurrahman (servant of the merciful one), then comes any other name that reflects man's humility before his lord, as indicated by the hadith that reads, «the best names in allah's sight are abdullah and abdur-rahman.» (reported by muslim, abu dawud, at-tirmidhi, and ibn majah) it is also recommended to name our children after the prophets and messengers of allah, then the righteous men, then any other name that islam does not prohibit, namely names that have no taint of shirk or names that suggest ideas that are repugnant to islam. any name that contains or implies shirk (associating partners with allah) is prohibited as is the case with names such as servant of muhammad, servant of the prophet, servant of ka'bah and so on. it is also prohibited to name the children after polytheists and disbelievers such as the pharos, oppressors and tyrants. it is banned to name children with names such as: king of the kings, judge of the judges and ruler of the rulers. the prophet (pbuh) said: "the vilest name you can give a human being is maliku 'l-amlak, or 'king of kings,' because no one can be such but god himself." it is not permissible to give children the names of the devils such as kanzab (a demon who casts doubt at the time of prayer), al-walhan (demon of ablution), al-awar (demon of fornication), al-agda and al-habab. it is also not right to name children with names that imply recommendation such as barrah (pious), aflah (felicitous), yasar (abundance), najih (prosperous), baraka (blessing) and ya'li (elevated). the prophet (pbuh) said: "you must not name your slaves yasar (abundance), rabah (gain), najih (prosperous), aflah (felicitous), because if you ask after one of these your domestic servants, and he be not present, the negative reply will express that abundance, or gain, or prosperity, or felicity, are not in your dwelling." the same applies to names such as iman (faith), huda (guidance), malak (angel) and so on. it is inhibited to have names that imply negative, hateful or misfortunate meaning such as: harb (war), haya (serpent), murra (bitter), huzn (sadness), asyah (disobedient) and all names of that sort. it is disliked to be named after the names of the angels ([14]).

it is prohibited to name the child sayed walad adam (chief of sons of adam), sayed al-bashar (chief of humans) because these are titles of the prophet muhammad (peace be upon him). banning the bearing of the name of the prophet muhammad (pbuh) and his nickname was only during his lifetime. after the death of the prophet muhammad (pbuh) four sons of the companions were named muhammad and nicknamed abu al-qasim ([15]). it is also applicable to the names of the daughters, it is recommended to name them after the righteous women of previous nations, the female companions and righteous women

such as: asia (pharaoh's wife), hajar and sarah (wives of prophet ibrahim peace be upon him), in addition to the names of the prophet muhammad's wives and daughters such as aisha, khadijah, fatimah, ruqayyah and om kolthoum.

the legitimation of the child's lineage and parentage is proven by his birth, because based on this the child gets other legal rights such as guardianship, custody, nursing, inheritance, will, waqf ([16]), grant or gift, expenditure and other rights of the child and also rights of parents, siblings and relatives ([17]).

the lineage of the child is proven by birth from his married mother or from the mu'taddah (woman in waiting period after her divorce or death of a husband) after the passing of at least six months since marriage has been consummated. if the lineage of the child is unknown, and a man claims to be the parent, the lineage to this man is proven, provided that he is allegeable or capable to father a child and no one else is disputing with him over the parentage of this child. these rulings are detailed and explained in jurisprudence and shariah books ([18]).

([1]) ra: radya allah anhu/anha[may allah be pleased with him/her]

([2]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page -21 22.

([3]) al-mughni (the most widely known textbook of hanbali fiqh) by ibn qudamah: 125/11.

([4]) aqeeqah: celebrating the birth of a new baby, usually by slaughtering a sheep and distributing its meat or making a meal with it for a group of people

([5]) al-sharh al-mumte by muhammad ibn al-uthaymin: 539/7.

([6]) al-eddah sharh al-omdah by bahaa al-deen al-maqdesi: page 211-210.

([7]) al-sharh al-mumte by muhammad ibn al-uthaymin: 537 - 536/7.

([8]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 50.

([9]) at-tirmidhi kitab al-adhahi (1522), al-nessai kitab al-aqiqh (4220), abu dawud kitab al-dhahaya (2838), ibn majah kitab al-thab'eh (3165), sunan ahmed (22/5), al-drami kitab al-adhahi (1969).

([10]) recoded in sunan abu dawud in kitab al-dhahaya, bab al-aqiqah 259/3, no. 2837.

([11]) al-sharh al-mumte by muhammad ibn al-uthaymin: 540/7.

([12]) zad al-ma'ad fi hadyi khayri-l 'ibad by imam ibn al-qayyim: 17/3.

([13]) al-sharh al-mumte by muhammad ibn al-uthaymin: 545/7.

([14]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 99-93 and al-sharh al-mumte by muhammad ibn al-uthaymin: 543/7.

([15]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 99-93 and al-sharh al-mumte by muhammad ibn al-uthaymin: 543/7.

([16]) waqf: an inalienable religious endowment in shariah or islamic law, typically denoting a building or plot of land for muslim religious or charitable purposes.

([17]) al-tifel fi al-sharia al-islamiyah by muhammad al-saleh: page 76

([18]) al-eddah sharh al-omdah by bahaa al-deen al-maqdesi: page 434-432.

Children's Rulings in Islam Inheritance and Expenditure

The child has financial rights in islam such as:

(1) inheritance: the child has the right to inherit when his inherited dies. the baby is eligible for inheritance when he is separated from his mother by birth and when he shows a sign of life like sneezing, crying, breastfeeding or any of these vital processes. if he dies afterwards, he is also eligible to inherit and be inherited. if he is alive and inherits a fortune, it should be kept safe for him till he reaches the age of majority. first and foremost, the inheritance should not be divided except after knowing the sex of the baby, a boy or a girl, and the number, one baby or twins etc ([1]).

(2) expenditure: it is the child's right since being just a fetus in his mother's womb. the pregnant divorced woman should be given alimony till she gives birth, and her child has to be sustained and provided for by the father till he reaches majority and becomes able to earn his livelihood. as for the daughter, her right of being provided for and getting her expenses does not drop out of the father till she gets married and the marriages is consummated. in case the daughter is divorced, her expenses are passed back to her custodian or guardian ([2]).

the parent/educator has to be fair in spending on children. fairness means to give each of them what he/she needs. the child who studies needs school stationery unlike the child who is not enrolled at school. the father should help the adult child who needs to get married, but the father doesn't have to give the same financial aid to the rest of children till they reach the age of majority and need to get married too as expenditure should be according to children's needs ([3]).

(3) gifts/grants: the parent is required to be fair in giving gifts or grants to children. he should give them as almighty allah says in the qur'an, namely the male to take double the female. almighty allah says: "allah commands you as regards your children's (inheritance); to the male, a portion equal to that of two females." (an-nisa: 11) the father may regain his gift or grant back, and take

it from his children, but this is only permitted for the father ([4]). the father is entitled to get back his donation from his children if he finds it contrary to the laws and spirit of the shari'ah. the right to revoke a gift is called raj'. this act of revocation can be done according to the decree of a competent court.

yet, it is a reprehensible and hateful act to take back a present, grant or charity that you gave to another muslim for the negative feelings it causes. ibn 'abbas (my allah be pleased with them) reported that allah's apostle (peace be upon him) having said this: "he who gets back his charity is like a dog which vomits, and then returns to that and eats it. (sahih muslim, book 12, number 3955). in another situation, salim reported from ibn umar (may allah be pleased with them) that umar donated a horse in the path of allah and then found it being sold, and he decided to buy that. he asked allah's apostle (peace be upon him) about it, whereupon allah's messenger (peace be upon him) said: umar, do not get back what you gave as charity. (sahih muslim, book 12, number 3954)

(4) waqf: it is an inalienable religious endowment in shariah or islamic law, typically denoting a building or plot of land for muslim religious or charitable purposes.the child has the right to take his share from waqf if he was alive when the waqf was given ([5]).

(5) will: it is an endowment with the property of anything after death. wills may be given to the child when he is just a fetus in his mother's womb, provided that he/she is born alive and that he/she lives at the time of the testator's death. the will of the child is counted if he turns ten years old, as for the seven year old, there is a disagreement between scholars in that regard ([6]).

([1]) al tifi fi al-sharia al-islamiyah by mohamed al-saleh: page 76.

([2]) al-mughni (the most widely known textbook of hanbali fiqh) by ibn qudamah al-maqdisi: 260/9.

([3]) so'al ala al-hatif radio program, al-qur'an al-karim radio station, episode of tuesday 1419/6/23 hijri, by sheikh muhammad ben saleh ben othaymen.

([4]) al-mughni by ibn qudamah al-maqdisi: 262/6.

([5]) al-mughni by ibn qudamah al-maqdisi: 205/6.

([6]) al-mughni by ibn qudamah al-maqdisi: 477-474/6.

Breastfeeding

There are many benefits of breastfeeding for the child and the mother, such as:

the milk of the mother is the most suitable milk for the child, as it fulfills his daily needs. it is clean and its temperature is regulated, by the almighty creator, to be the most appropriate source of food to the child. it is beneficial and useful for the mother and the child ([1]). the psychological benefits are the emotional satisfaction for the mother and the sense of security, safety and stability for the child. it is a cure to the child's fear ([2]), and it makes him a giver, affectionate and warm-hearted. this is why it is recommended for the mother who nurses the child with the bottle to apply some emotional gestures like holding the child to her chest and hug him tenderly to make up for the lack of natural breastfeeding ([3]).

breastfeeding has educational benefits too; it trains the child to be patient because it is a process in which the child exerts some effort through sucking to draw milk till it flows.

the best of what was said about the breastfeeding process is what amr ibn-abdullah (ra) ([4]) told his wife: "breastfeeding your child should not be like how animals breastfeed their offspring, they are merciful to their offspring because they come out of their wombs, while you should breastfeed your child for the reward of almighty allah and the hope that he/she grows up to be a devout muslim who worships allah alone" ([5]).

([1]) kaifa norabi awladna islamiyan by mohi al-deen abdel hamid: page 79-66.

([2]) tuhfah al-mawdoud fi-ahkam al-mawloud by imam ibn al-qayyim: page 165-164.

([3]) kaifa norabi awladna islamiyan by mohi al-deen abdel hamid: page 79-66.

([4]) ra: radya allah anhu/anha[may allah be pleased with him/her]

([5]) nasihat al-melouk by al-maroudi: page 166, quoting manhaj al-tarbiyah al-nabawiyah by muhammad nour swaid: page 72.

Shaving and Circumcision

it is a sunnah (prophetic teaching) to shave the hair of the baby on the seventh day of birth. it is one of his rights to shave his hair and give the weight of that shaved hair as a charity in silver. this implies healthy and social benefits. some of the healthy benefits are opening the pores of the newborn's head by removing the weak hair in order for the stronger hair to grow so this is a healthy precaution for the benefit of the child ([1]). some scholars said it is a sunnah for boys, not girls, but it is permissible to shave the baby girl's hair if the benefit is proven ([2]), other scholars said it is for the male and female as well ([3]). the social benefit comes from giving the weight of the shaved hair as a charity. this is a practical application of the concept of social solidarity among members of the society and this makes the poor happy and content. mohamed ibn ali ibn al hussein reported: «fatimah, the daughter of allah's apostle, peace be upon him, weighed the shaved hairs of al hassan and hussein and paid silver equal to the weight of the hairs as charity» ([4]).

as for circumcision, some scholars classify it as an obligatory sunnah, and others say it is an emphasized sunnah. it is not an urgent obligation that should be done as soon as the baby is born, but it is required that the boy reaches puberty circumcised so that his acts of worship are considered correct. it is preferred that the body is circumcised in the first days, whether on the seventh day or after that ([5]) so that it feels less painful and it heals quickly. as for circumcising the girl, it is a considered recommended act ([6]), it is also recommended to pierce her ear to wear jewelry, but it isn't permissible to pierce the boy's ears ([7]).

([1]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 79 – 78/1, al-shareh al-mumtea by mohamed bin slaeh bin uthaymen: 541-540/7.

([2]) al-shareh al-mumtea by mohamed bin slaeh bin uthaymen: 540/7.

([3]) tuhfah al-wadud bi-ahkam al-mawlud by imam ibn-qayyim al-jawziyyah: page 71-69, al-tifl fil sharia al-islamiyah by mohamed al saleh: page 107.

([4]) narrated by malik in al-muwata – an early collection of muslim law- kitab al-

aqiqah (sacrifice on occasion of birth book), chapter what's reported on aqiqah, hadith no 1840

([5]) tuhfah al-wadud bi-ahkam al-mawlud by imam ibn-qayyim al-jawziyyah: 128,124.

([6]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 118,108 – 107/1.

([7]) tuhfah al-wadud bi-ahkam al-mawlud by imam ibn-qayyim al-jawziyyah: 148.

Guardianship

separation between the mother and the child leads to many problems such as psychological and behavioral disorders in the character of the child ([1]). this is why the mother deserves to have the guardianship of the children in case of divorce. she is eligible to have custody of children as long as she does not get married. the order of relatives who deserve the guardianship of the child after the mother is the maternal grandmother, the father, parental grandmother, grandfather, great-grandmothers, the sister of the child and finally the half sister ([2]).

those who are disqualified to have the guardianship right are infidels, atheists, polytheists, slaves and the mother who marries a non relative to the child ([3]).

the guardianship of the child is seven years old then the child is to choose between one of his parents to stay with. according to the hanbali fiqh, the daughter should go to live with her father after she turns seven years old. all schools of jurisprudences agree that she should live with her father if she reaches the age of puberty ([4]).

([1]) tasmim al-barnamaj al-tarbawee lil tiftl by yousrya sadiq and zakariyah al-shebini: page 16-10.

([2]) al-mughni by ibn qudamah: 526-521/11, sharh al-umda by baha al-din al-maqdisi: page 437-436.

([3]) sharh al-umda by baha al-din al-maqdisi: page 437-436.

([4]) sharh al-umda by baha al-din al-maqdisi: page 437-436.

kinds and methods of education

the islamic education is an everlasting process that continues through the lifetime of the muslim, because it suits every age and embraces all aspects of character. it has many connected forms that do not contradict but rather complete each other to raise the muslim child. before we go through the subject, we have to remember a golden rule that the prophet muhammad (peace be upon him) said in his hadith: "may allah have mercy on he who assists his child for his obedience" ([1]). the meaning is not to order his child to do something that is hard to be fulfilled which might lead to disobedience. the parent/educator should avoid calling the child while he is busy eating, trying to sleep or playing. some thinker and educators ([2]) called for that, and some of them called for keeping the breakable things away from the child ([3]), if parents are careful about it the mistakes of the child will be much less.

Education has five kinds as follows: education by observation, education by gesture, education by reward, education by punishment and finally habitual education.

Education By Observation

this kind of education is foundational; it was set by the prophet muhammad (peace be upon him) through his observation of individuals in the muslim community, namely observations followed by sound guidance. "education by observation means to observe the child and help him to build his religious and moral structure. it is to notice him during his psychological and social preparation. it is also to constantly ask about his physical state and educational attainment." this means that observation is comprehensive of all the character aspects ([4]).

we should be careful not to over observe otherwise it would be a sort of spying. it is wrong to check the child's room and judge him for making a slight mistake, because he will not trust his parents if they do that. he will feel that he is untrustworthy and he might hide things at his friends' houses. this kind of observation is not from the guidance of prophet muhammad (pbuh) or how he raised his children and companions.

also, we should not also choke the child by pursuing him everywhere and every

time. you have to entrust the child, especially the teenager, depend on him and give him some freedom, so that he becomes his own observant, controller and responsible for his actions. he should be independent in handling some matters, away from the constant observation. parents should give him some space and authorize him to do certain tasks.

when the parent/educator applies education by observation, he might find mistakes and shortcomings in the child, and then he should direct the child with leniency without making a scene or insulting the child. this is tolerance in applying the educational method and being lenient when the parent is commanding or banning the child from doing a certain thing ([5]). sometimes, the best method of facing any provocative behaviors by the child is ignoring what he is trying to do to annoy his parents. this usually happens when the child is a year and a half to three years old, at this age the child tends to attract the attention of his parents and siblings and provoke them. at such time, the parents should ignore his behaviors because showing disturbance and annoyance of what he is doing might lead him to insist on his mistake ([6]). forbearance is also required because strictness has many education and psychological harms ([7]).

([1]) narrated by ibn abi shaiba in kitab al-adab, the right of child from his parent: 545/8, mentioned by al-suyuti in al-jami al-saghir.

([2]) kaifa nurabi atfalna by mahmoud al-istanbouly: page 52.

([3]) al-mushkilat al-slokeyah by nabih al-ghabrah: page 63-62.

([4]) trabiyat al-awlad fil islam by abdullah naseh elwan: 698-691/2.

([5]) al-tawjeh ghayr al-mubasher by abdullah bin hamid: page 24-23.

([6]) al mushkilat al-slokeyah by nabih al-ghabrah: page 22.

([7]) kaifa nurabi atfalna by mahmoud al-istanbouly: page 27.

Habitual Education

Foundation Of Habitual Education

the foundation of habitual education is the following hadith by the prophet muhammad (peace be upon him) concerning praying. abu dawood and ahmad narrated from 'amr ibn shu'ayb from his father that his grandfather said: the prophet (pbuh) said: "teach your children to pray when they are seven years old, and smack them if they do not pray when they are ten years old, and separate them in their beds." (sunnan abu dawood no. 459, musnad ahmed no. 6650, classed as saheeh by al-albaani in al-irwa' no. 247) repetition that continues for three years is enough to instill praying to become a solid habit in the character of the person. that is clear also in the saying by ibn mas'ud (ra) ([1]): "habituate them to do goodness, as goodness becomes a habit" ([2]). this way, habitual education is not only to affirm acts of worship, it includes manners, ethics and behaviors ([3]).

How To Apply Habitual Education

habits are formed starting from a very early age, the six month old baby feels happy when he repeats the things that pleases the people around him. this repetition sets the habit. this formation of habits continues till he reaches seven years old ([4]). the mother should avoid too much pampering since the birth of the child. at the first day of birth, the baby can feel that someone is carrying him when he is carried so he stops crying. if he is always carried by his parents, it will become a habit that he calms down when the mother or anyone else carries him. it always happens when the mother hurries to carry her baby when he cries. also, the mother should be careful not wake up her baby to nurse him because she might upset him and make him used to be breastfed at night, and it would become a habit of waking up at night to be fed even if he is not really that hungry. this habit can continue till he becomes an adult, namely waking up to eat at night. some parents/educators make a big mistake of laughing when their child utter some bad words, such attitude might make him feel proud or happy for what he said. they might even praise the child for doing a bad behavior like kicking or biting his siblings, this encouragement forms this negative habit of the child and enforced it in him.

through habitual education, the child gains good manners in two methods (first): fitrah (natural disposition) (second): familiarization and habituation. since monotheism and morality is innate in humans, adaptation and habituation

helps to enforce them in the character ([5]).

to train the child on the acts of worship and good manners, we have to exert a lot of efforts to achieve repetition and punctuality through the policy of the carrot and stick (namely reward and punishment), setting a role model, follow up and other educational methods ([6]).

([1]) ra = radya allah anhu/anha[may allah be pleased with him/her]

([2]) manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid: page 354.

([3]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 381.

([4]) al-mushkilat al-solokiyah by nabieh al-ghabrah: page 20.

([5]) ihya' ulum al-deen by imam al-ghazali: 59-58/3.

([6]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 381.

Education By Gesture

education by gestures is used in some situations such as when the child makes a mistake in front of some guests, in a big gathering or when he makes the mistake for the first time. at such situations, one angry look is enough or a gesture by the hand, because punishing the child in front of people might make him more stubborn as people are looking at him, or it might make some children shy so one sign to the child is enough to make him realize he made a mistake. this method should be applied with the sensitive polite child.

also, one of the methods of educating by gestures is when the parent says: "a child made such and such, which is a bad conduct, and if he makes it again he will be punished." this indirect way of disciplining the child keeps the dignity of the erring child, and directs the attention of other members of the household who make the same error to stop doing it ([1]).

([1]) min asaleeb al-rasoul fil tarbiyah by naguib al-amer: page 30.

Education By Advice And The Guidance Of Predecessors In That Regard

advice depends on two aspects; the first is clarifying righteousness and uncovering falseness and the second is to raise the conscience of the child, so that he becomes affected by correction of the error and he makes fewer mistakes ([1]). as for raising the conscience, it works because the human spirit has an innate willingness to listen, rationalize and be affected of what is delivered or guided ([2]). advice motivates the child to do the right thing.

Kinds Of Advices:

1. advice by telling a story: when the storyteller uses an interesting way of narrating the story, it will attract the attention of the child and influence him. it is one of the most successful methods ([3]).
2. advice by having a dialogue: it draws the attention of the child and ends his boredom, especially if the dialogue is active ([4]). it gives the parent/educator the chance to know the doubts and thoughts of the child, so that he can deal with them wisely.
3. advice by illustrating examples: the parent/educator should illustrate examples and use figures of speech to clarify his idea to the child.
4. advice by incident: whenever something happens or when a situation takes place, the parent/educator should use it educationally, like commenting on the scenes of war destructions and droughts to remind the child of allah's blessings on people. this method affects and softens the spirit, because it happens in a sentimental moment, when guidance can be so influential on the child on the long run ([5]).

guidance of predecessors in giving advices: their method was dedication and follow up. if the parent/educator was not following or applying his own advice and honest about it, then spirits and hearts will not listen to him ([6]). also, the good predecessors used to address the child according to his level of understanding, so that their guidance is easily accepted and comprehended by the child ([7]). also, it is better to choose the proper time when the child is

fully alert and calm to direct him. the parent/educator can use the time when the child is ill, because at this time his heart is soft and his natural disposition is ready to listen and learn ([8]). yet, it is not practical or suitable to discipline the child while he is playing or in front of strangers, because when the child is playing he might not fully listen as his mind is busy, and when he is directed in front of strangers he might feel embarrassed or shy. so, this eventually does not achieve the aim of discipline.

also, the parent/educator should be careful not to over preach or advise, it should be done in a smart way and at a proper time. he should be sure not to make the child bored by the many directions. also, since the effect of the advice can be temporary, it is preferred to repeat it on different times as the chance arises.

([1]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 645/2.

([2]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 187.

([3]) asaleeb al-tarbiyah al-islamiyah by abdul wahab al-babteen

([4]) usul al-tarbiyah al-islamiyah by abdul rahman al-nahlawi: page 206.

([5]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 387.

Education By Reward

using reward and punishment (carrot and stick policy) is a basic element of developing the child's behavior, disciplining and asserting social morals ([1]).

it has an essential role at the first stage of the child's life, because the duties and tasks that he has to make for the first time are difficult at the beginning and need a motive for him to do them till they becomes easy and natural ([2]). using reward teaches him behaviors and habits that continue all over his lifetime, they are hard to abandon when he becomes an adult or at any stage of his life.

there are two kinds of reward: moral and materialistic rewards. reward also has different degrees such as a warm smile of acceptance and contentment, a kiss, a hug, a compliment or praise and all the gestures that would cheer up the child and give him a rewarding feeling to continue work.

some educators think that giving moral reward has the priority and is more beneficial than giving materialistic reward, so that we elevate the spirit of the child from loving or waiting for materialistic or physical reward ([3]). some of them think that reward should be of the same nature of the good deed, if it is a physical or materialistic good deed, we should reward him physically or materially and if it is a moral act, then the reward should be a moral one ([4]).

* there are certain measures that guarantee the success of the parent/educator such as:

* reward should be the first step then we should take the child to the second and more important level which is reminding him of the reward of allah in the present life and in the hereafter. for example, parents should encourage the child to behave in good manners, then they should say to him "act in good manners so that your mother and father love you", then to take him to a following step by saying to him "act in good manners so that almighty allah loves you and be pleased with you." this graduation suits the mentality of the child and his development ([5]).

* reward should not be a requirement to work, we should be careful of not rewarding the child for doing a task he must do like eating or arranging his room. reward should be offered only after the child does a good deed or

behaves in a good manner ([6]). reward should not be a future promise to the child, for example if he does a good deed he will be rewarded, because this way the promise turns to be a precondition to fulfill or do such a deed.

* reward should be directly after the child's good deed or praised behavior ([7]) at the early childhood. the parent should keep his promise to the child, so that the child does not learn to lie and be committed to his promise. at the late childhood, we can postpone the reward a bit after promising him, so that he learns to do good deeds on the long run like how muslims should work for the afterlife, also giving a reward on the long run makes him forget any tiredness and becomes happy for the long waited reward.

([1]) al-thawab wa al-iqab by ahmed ali bidewi: page 61.

([2]) manhaj al-tarbiyah al-islmiyah by mohamed qutb: page 374.

([3]) al-thawab wa al-iqab by ahmed ali bidewi: page 65-62.

([4]) akhtaa' sha'ia by om-hassan al helw: page 64.

([5]) manhaj al-tarbiyah al-islmiyah by mohamed qutb: page 378-377.

([6]) al-thawab wa al-iqab by ahmed ali bidewi: page 62-61.

([7]) akhtaa' tarbawiyah sha'ia by om-hassan al helw: page 67, al-mushkilat al-slukiyah by nabih al-ghabrah: page 13.

Education By Punishment

recent studies proved the need to use punishment when necessary by the parent/educator. as, the child whose parents always act lenient and forgiven no matter how big his mistake is, will keep commit the same mistake and upset his parents ([1]). punishment, when needed, rectifies the attitude and improves manners of the child. punishing the child should be gradual, starting from frowning, giving an angry look, withholding from the child and not to deal with him for a while, renouncing, grounding or restraining the child from doing activities he usually likes to do, not giving him an allowance or pocket money and finally the last resort is spanking or beating.

yet, the parent/educator should avoid spanking or beating the child as much as he can. if he has to do so, after applying all other methods of education with no result, then he should use this method when the child is old enough to know his mistake and realize the reason for receiving such punishment ([2]).

* measures of punishment:

* if the child makes the mistake for the first time, he should not be punished, but rather to be directed and disciplined through advices ([3]).

* the child should be punished immediately after he makes the mistake. the parent/educator should clarify to him his fault and explain to him the reason of punishing him. as, the child might not remember that he made a mistake and that is why he is being punished, he might get confused and feels wronged if he does not understand the reason for the punishment or discipline if they have not been applied immediately when he made the mistake ([4]).

* if the child makes a clear mistake in front of his siblings and household members, then he should be punished in front of them, because such a policy would achieve an educational function for the whole family ([5]).

* if the punishment is spanking or beating, then it should be preceded by warning and threatening. the parent/educator should avoid beating the child on the head, chest, face or abdomen. if he uses a stick, it should be light and thin not thick ([6]), it also should not be hard or dry. the beating should be one time to three times, if he did not reach puberty yet and it should not be in one

place of the body. if the child mentions allah's name and asks for allah's help, then beating should be stopped at once ([7]) because this would instill and set the majesty of allah's name in the child and the glorification of the creator.

* the parent/educator should be the one who beats the child as a punishment, not a sibling or someone else in the household, because that might cause animosity between the child and his siblings ([8]).

* the parent/educator should not punish the child when he is angry; because he might exaggerate in the way he applies the punishment which would make the child feel wronged and oppressed ([9]).

* the parent/educator should not punish or beat the child if the child senses, realizes his mistake and feels remorse. if he is fully aware of his bad deed, admits it and apologizes then it is enough ([10]).

([1]) dr. spock talks with mothers by dr. benjamin spock: page 26-25.

([2]) mas'uliyat al-ab al-muslim fi tarbiyat al-walad by adnan baharth: page 86.

([3]) kaifa nurabi tiflan by mohamed ziad hamdan: page 36-32.

([4]) al-thawab wa al-iqab by ahmed ali bediwi: page 64-63.

([5]) asaleeb al-rasul fil tarbiyah by naguib al-amer: page 33.

([6]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 728-727/2.

([7]) al-tarbiyah by al-ahwany: 135, quoting manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid: page 327.

([8]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 728-727/2.

([9]) kaifa nurabi tiflan by mohamed ziad hamdan: page 36-32.

([10]) kaifa nurabi tiflan by mohamed ziad hamdan: page 36-32.

Measures Of Education Using Reward And Punishment Policy

the following measures, by allah's will, protect the child against any psychological diseases, moral deviations and social imbalances. the most important measures are:

1. Moderation In Applying Reward And Punishment:

the worst policy that harmed many generations is intimidation and focus on physical punishment. this turns the child into a rough violent person or a weak coward who can be easily led and controlled by anyone ([1]). this is why disciplining the child should be gradual, as education is a progressive process of many steps. if the parent/educator starts with the most aggressive punishment, then he will run out of other options as he did not use the more lenient discipline possibilities first. punishment should be the last resort and final solution that parents use with the child ([2]), they should give the child a chance and forgive him if someone intercedes and asks the parents not to punish the child by giving him another chance ([3]). a lot of intimidation and punishment can make mistakes easy for the child as he will get used to punishment and hitting by parents ([4]). thus, we should avoid using one discipline or punishment all the time, rather to use direction, persuasion and firmness.

the parent/educator should not exaggerate in threatening the child without following an actual measure or discipline, as the child will eventually underestimate the threat and will not listen anymore. the parent should apply the punishment even once, of course if the child deserves to be punished, so that the parent keeps his image as a respectable father or mother that stick to their words ([5]).

also, exaggeration in rewarding the child and showering him with gifts will lead to greed. the child will not be convinced with rewards unless they are much more than what he was given last time by the parents ([6]).

the parent should avoid using any abusive language such as scolding or insulting during the punishment of the child ([7]) because this hurts the child and makes him feel small, offended and despised. it might even make the child hate his parents as he would feel like a victim ([9]), hence the parent or educator should clarify to the child that discipline is for his goodness not because of a

grudge or unjustified oppression ([10]).

the parent/educator should avoid using punishment and reward excessively in a way that leads the child to fear creatures than fearing the creator. the parent should direct the child to fear almighty allah first and foremost by warning him of allah's punishment in the present life and the hereafter. the parent should be so careful not to raise the child to obey and seek the contentment of people without obeying allah, seeking his mercy and fearing from his wrath ([11]). pleasing people should not be the priority or aim of the child, but rather to seek allah's forgiveness and mercy. the parent should never intimidate the child and make him feel afraid of policemen, doctors, darkness or any fantasies and unreal images such as the bogymen etc, because we certainly do not want the child to grow up to be a cowardly or timid person.

some parents intimidate the child by making him afraid of allah's torture and the hellfire, and they do not mention any of the blessings, mercy and pleasures of paradise and the hereafter. too much intimidation of the hellfire might make the child inconsiderate of the punishment of allah or the hellfire. parents should not say to the child "you will enter the hellfire" or "allah will torture you for doing such and such" all the time, and ignore to remind him of paradise and the good reward of allah. they should make a balance of mentioning paradise and hellfire. we should not judge or say that someone is going to heaven or going to hell, but rather to say that the one who does not pray will not enter paradise and he will be tortured in the hellfire.

2. Taking Into Account Individual Differences:

the wisdom of the parent/educator is reflected in choosing the proper educational method according to different aspects such as:

* punishment and reward should be suitable with the age of the child. when the child is one or two years old, it is enough to frown for a short time or not to give him something he loves when he makes a mistake. when he is three, we can punish him by preventing him from playing with his favorite toys for a while or banning him from going out to play with peers or neighbors in the park ([12]).

* the punishment should suit the kind of mistake he has made, for example if he destroys his toy or abandons it then he should be prevented from playing with it. if he messes up the house and throws things away, we should assign him to

organize the mess he has caused. if it is too much damage, then it will not be practical to ask him to repair it especially if he is too young ([13]).

* punishment should be appropriate with the nature of the child. some children are sensitive and shy by nature, so it would be enough to admonish them. some children are stubborn so nothing fits them except a firm punishment ([14]). sometimes depriving the child of a toy he loves is much harder than beating or spanking him and sometimes banning him from seeing his friends is a lot harder and more effective as a punishment than depriving him of pocket money or candy.

* punishment should suit situations, as the child might be hiding his mistake so it would be best to ignore and deal with the situation from a distance. if he repeats the mistake then he should be punished privately without announcing it to the rest of the household members, because telling everybody of his mistake will make him feel so shy and vulnerable by disclosing what he has been keeping as a secret ([15]).

the child might make the mistake in front of the relatives or strangers, so the punishment should be postponed till the parent is alone with the child. punishing the child in front of others will break his morale and make him feel so little or despised ([16]), the child might also be stubborn and repeats the mistake because of being punished in front of people and he might even lose his shyness.

* punishment and reward should be used differently and gradually, because constant repetition might lessen the effectiveness of the method ([17]).

* taking into account the individual differences while raising children, adult children or teenagers should be punished privately because they are mature and their younger siblings should respect them and not to see them in such vulnerable position. yet, the eldest child should be punished in front of other siblings if his mistake is clear and known to everyone, but the parent/educator should be careful in the way he admonishes his teen child as at some point too much blame can compromise the relationship between the parent and the teenager ([18]). the parent should be also prudent in the way he directs his eldest son because the eldest child is usually the role model to his siblings. he is the man of the house when his father is traveling, ill or deceased, so he should always be respected.

* the sex of the child is an individual difference as well; the kind of punishment that suits and works with the daughter might be different than the kind of punishment required to discipline the boy. the daughter is easily disciplined and directed due to her sensitivity while the parent needs to be tougher with his son.

([1]) muqaddimah (known as prolegomenon in english) by ibn khaldun: page 508.

([2]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 379.

([3]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 728-727/2.

([4]) manhaj al-tarbiyah al-nabwiyah by mohamed nour swaid: page 27.

([5]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 380.

([6]) kaifa nageel min al-tifl rajol al-mustaqbal by bahia abu sabit: page 20.

([7]) mushkilat tarbawiyah by mohamed rashid al-owaid: page 36-32.

([8]) kaifa nourabi tiflan by mohamed ziad hemdan: page 34.

([9]) al-tarbiyah al-islamiyah by suliman al-haqeel: page 61.

([10]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 728-727/2.

([11]) min akhta'na fi tarbiyat awladan by mohamed al-saheem: 76-72 ,17-12.

([12]) al-mushkilat al-sulokiyah by nabih al-ghabrah: page 65.

([13]) al-mushkilat al-sulokiyah by nabih al-ghabrah: page 63.

([14]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 372.

([15]) ihya' ulum al-deen by imam al-ghazali: 70/3.

([16]) tazkirat al-→abaa by umar bin ahmed al-halaby: page 62, kaifa yourabi al-muslim waladu by mohamed mowlouy: page 248-247.

([17]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 378.

([18]) tazkirat al-→abaa by umar bin ahmed al-halaby: page 62, kaifa yourabi al-muslim waladu by mohamed mowlouy: page 248-247.

Methods Of Education:

methods of education vary; they include all influences on the child's behavior. these influences intermingle and connect to form the character of the child ([1]). some of the methods have been mentioned before, but here we will shed more light on the most important of them:

Educating The Child Through A Role Model

the child needs to look up to a role model to follow his footsteps. he looks up to parents, siblings, teachers or friends. following the example of a good character turns into a mental process where awareness and the sense of belonging mix with imitation and pride. the child or adult needs to follow a role model all over stages of his life ([2]).

following a positive role model is the best element of reformation, in addition to satisfying the innate need mentioned before ([3]) as the child has a wonderful ability to imitate consciously or unconsciously ([4]). children think that what grownups do is always right, as they think that fathers, mothers, grandparents and older siblings are perfect people.

academics and education scholars advise parents to carefully raise the eldest child whether a boy or a girl, because usually his younger siblings take after him/her and get affected by his character ([5]).

parents should follow islam and be honest in every detail whether big or small so that their child is raised in a complete islamic manner ([6]). if one of them is doing a sin or making a mistake he/she should hide it from their children like smoking, drinking alcohol or abandoning prayers etc.

the older the child gets, the more people he admires and takes as role models like friends, teachers and neighbors. grandfathers and grandmothers are also involved in the education of the child as they are role models to him; they affect his behavior due to the close relationship they have with the child. servants and nannies may also affect the child, their care of the child makes the child imitates them by quoting what they say or doing what they do according to the strength of the relationship between the child and them and how much he interacts and loves them ([7]).

first and foremost, the parent/educator should direct his child to follow the footsteps of the first educator of humanity the prophet muhammad (peace be upon him) and his companions. he should tell him about their life stories, teach him about the battles and every prophetic teaching implied in these life situations. he should enlighten him about sunnah (prophetic teachings), the high manners of the prophet muhammad (peace be upon him) and the manners of the companions and how they listened to each lesson by the prophet (pbuh) ([8]). if the parent/educator teaches the child a certain prophetic behavior or morality, the parent should also follow such behavior to ascertain this good trait in the character of the child, as children look up to their parents and imitate them, so let's make sure that they see the best in us as much as we can.

it is a major fault when parents admire their child's imitation of a player, singer or performer even if this imitation is funny, because it will implant loving such a bad example or character in the child without even noticing. it is also wrong to buy clothes and tools that carry the names of infidels, deviants and perverts or dress children like them because it will lead children to follow such negative examples ([9]).

([1]) al-tawjih ghayr al-mubasher by abullah ben hamid: page 80.

([2]) usul al-tarbiyah al-islamiyah by abdul rahman al-nahlawi: page 257.

([3]) tarbiyat al-awlad fil islam by abdullah elwan: 632/2.

([4]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 353.

([5]) tarbiyat al-awlad fil islam by abdullah elwan: 632/2, akhlaq al-muslim by mohamed said mabiyad: page 11.

([6]) manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid: page 313.

([7]) dowr al-bayt al-muslim fi tarbiyat al-tifl al-muslim by khalid al-shantout: page 43-42.

([8]) tarbiyat al-awlad fil islam by abdullah elwan: 631-630/2.

([9]) min akhtana fi tarbiyat awladan by mohamed al-sahim: page 89-88.

Methods Of Education:

The good friend and the responsibility of the parent/educator to direct his child to choose the right friend

having a companion or friend satisfies a social and psychological need in the child. till the age of four, children tend to be in a group where each of them plays separately. after turning four years old, children prefer to play and interact in a group ([1]). when the child gets older, he needs more time to spend with his friends and companions which marks the beginning of the independence phase as he does not need his parents to play with him or entertain him because he has his friends. as for adolescence stage, friendship and good company are some of the most important psychological and social needs that are indispensable to teenagers ([2]).

the most important condition of having a good friendship is the appropriateness of the child's age with the age of his friends or companions. they should be at the same age or almost the same age to harmonize physically and mentally, because if the child is much younger than his friends he will be an imitator to them and if he is much older than the rest, then he would feel responsible for their safety. this does not mean banning him from playing with older children, but rather not to direct him to much younger or much older groups ([3]). fellowship should be good and positive so the parent/educator has to direct and encourage his child to befriend the best behaved children and to choose to live with good neighbors. he should also enroll his child in halaqat (rings) of memorizing qur'an, summer cultural centers and libraries ([4]). the parent should also strengthen his relationships with the righteous and moral people from friends and relatives ([5]), this way it would be easier for his child to associate with their children who most likely will be good friends.

the parent/educator should not disapprove concerning a certain friend whom his child likes, as the child will get closer to that friend when he sees this attitude from his parent. if this friend is a good one and from a good righteous family then the parent should welcome such friendship, invite this friend to come to

his home, visit his family and join them in a picnic or trip ([6]). we should allow them to visit, message, text and talk on the phone. if he is a bad company or negative friend then we should clarify to the child the badness of his friend's manners and encourage him to make new friendships at the same time, so that he gradually ends this friendship with this negative friend and does not feel lonely when he leaves him as he already has new companions.

some parents make the mistake of banning their children from forming any friendships when they are young, and then when the child grows up and becomes more independent he makes negative friendships because he does not have the skill to choose good friends over the years. this bad situation could have been avoided if the parents trained their child since a very young age to befriend righteous peers.

([1]) nemow al-tifl watansh'atu by fawziyah diab: page 106-104.

([2]) al-morahiqoun by abdul aziz al-neghimshy: page 62.

([3]) nemow al-tifl watansh'atu by fawziyah diab: page 106-104.

([4]) al-morahiqoun by abdul aziz al-neghimshy: page 75-81.

([5]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 811/2.

([6]) awladna fi dou' al-tarbiyah al-islamiyah by mohamed ali qutb: page 100.

Methods Of Education :

Benefiting From Modern Science And New Inventions

modern inventions are part of raising children and educating grownups. the dangers of these inventions are transferring and admitting some habits, traditions and beliefs into our homes that are not approved by islam and the muslim community ([1]). these modern tools affect children greatly because they sit for long hours in front of them or they use them and they receive teachings that might not always agree with our islamic beliefs. unfortunately, children sit and accept these teachings as they are in the mood for receiving and embracing what they see ([2]) on the screens of any modern invention such as personal computers, satellite channels and video games.

television is one of the most important inventions nowadays. some improper content aired on tv channels prompts parents to get rid of tvs or they do not allow their children to watch them. if they don't have a television at home, they even might not buy one because they do not want children to watch any adult content or programs that might negatively affect them. yet, if the television is in the house and children are so attached to it, then there should be other alternatives for children such as picnics, swimming pools, useful games and bikes if there is a place for them. we can also enroll children in rings of teaching and memorizing qur'an. if television is important for the family and it has to be in the house, then the parent should turn it into an educational method by using it to screen useful video games, provided that parents are firm in setting the time and choosing the valuable tapes and content for children ([3]).

(1) computers: they activate the brain, boost self-confidence, independence and competition. they are characterized by these positive values because children use computers they way they decide or prefer, they do not just receive the content such as the case with televisions and videos ([4]). the usage of computers should be mainly for education and awareness purposes. through computers, children learn to write, store and watch educational competitions and read encyclopedias. they can also learn painting, designing and countless skills. yet, we should be careful not to let children spend most of their time in front of computers to protect their health ([5]) and to avoid wasting our children's time and energy in games and useless computer activities ([6]).

(2) the video: it more flexible and controllable than television in terms of the content and times of watching. it can be a source of great danger if it is not monitored by parents or if it is overused. parents should choose the right educational video tapes for their children and be firm in setting the suitable time for the child to watch ([7]). this way parents will be sure that their children are not going to see anything abusive on video sets.

(3) the recorder: the most important usage of recorders is to play qur'an tapes to raise children on listening to recitations of the qur'an since a young age. children get affected by what they listen to, if they listen to qur'an they will realize the meaning and memorize a lot of verses because they have very sharp memories. also, playing educational tapes, anasheed (islamic vocal music) and useful stories to children is very important usage of recorders.

(4) educational tools: they are used in the education process and they can help parents and educators in teaching children. they should be aware of the most recent educational tools and methods through magazines, books and institutions ([9]). these tools should be diverse, clear, interesting and suitable to all ages of children ([10]). some of these tools are visual like boards that teach principles, manners and ethics, pictures of holy lands, museums that show the glories and victories of the nations, useful comics, children books and picture books. they are some of the visual tools for education, in addition to video and audio multimedia tools.

([1]) akhlaq al muslim by mohamed said mubaid, page: 9.

([2]) abna'ouna bain was'el al ilam and akhlaq al islam by mona haddad, page: 108

([3]) daur al bait fi tarbiyat al tift al muslim by khalid al shantout, page: 125-124, mas'ouliyt al abb al muslim fi tarbiyat al walad by adnan baharith, page: -505 507.

([4]) daur al bait fi tarbiyat al tift al muslim by khalid al shantout, page: 172-171.

([5]) mas'ouliyt al abb al muslim fi tarbiyat al walad by adnan baharith, page:

507-505.

([6]) barnamaj amaly litarbiyat al usra al muslimah by aminah al yaheya, page: 24.

([7]) al atfal wa al shasha al saghira by adnan baharith, page 32-31.

([8]) khamsa wa arbaoun nasiha ilah al beyout by mohamed al monjid, page 28-25.

([9]) kaifa nastakhdem al wasʿel al taʿlimeyah by jamaiaat talem al kibar (association of teaching grownups), page: 58.

([10]) al wasʿel al taʿlimeyah by abdel mohssen abanamy, page: 78-77.

Methods Of Education

Benefiting From Environment, Genetics And Utilizing Them In Choosing The Wife

genetics plays an important role in defining the character of the child before birth ([1]). it shapes the physical and psychological nature of the child by transferring qualities and traits from parents and grandparents to children and next generations. so, the importance of genetics in shaping the character is vital. this is why, choosing the proper wife or husband is essential in terms of health and character to give birth to healthy children. it is clearly illustrated in what the prophet muhammad (peace be upon him) said: "choose the right place for your nutfa [sperm] and get married to an equivalent partner" (narrated by ibnmajah). ibn abi shayba, ibn majah, al-hakim, al-diya' al-maqdisi, ibn `adi and others narrate from anas ibn malik (ra) and the mother of the believers aisha (ra) that the prophet (peace be upon him) said: "choose well where your seeds will go." aisha's narration continues: "marry suitable matches (akfa') and give your daughters away to suitable matches." one version of the hadith adds: "for women give birth to [boys] the likes of their brothers and [girls] the likes of their sisters."

there is a saying that discourages marrying from relatives, it is mistakenly known as a hadith, but it is verified and proved that it is a saying by umar ibnul-khattab (ra) ([2]). when umar (ra) saw the weakness of some tribes and found out that they only marry inside their bloodline, namely from their relatives, he told them to marry outsiders who are not related by blood to strengthen their bloodline. some doctors say that endogamy leads to weakness and genetic diseases ([3]). yet, premarital checkups and medical tests can help in finding out whether the man and woman are genetically suitable for marriage.

the parent/educator can rectify inherited negative traits by direction, guidance and righteous upbringing, or at least lessen these negativities ([4]). so, the parent can turn the bad inherited nature into good manners. for example, by training and positive upbringing the parent can turn impudence into boldness and courage for the sake of righteousness.

as for environment, it includes the house, school, street and all the community or society. if we really want the child to be raised according to islam, we have to prepare and provide a proper islamic environment to the child where teachings of islam are applied and followed ([5]). this is why, it is discouraged to live in the disbelievers societies, and we encourage those who have to work or study in countries of disbelievers to live among muslim communities where the teachings of islam are fulfilled and where there is modesty and proper manners. this helps the household to achieve its duty of raising the child in the best manner.

([1]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 325.

([2]) tarbiyat al-awlad fil islam by abdullah naseh elwan: 44/1.

([3]) kaifa yourabi al-muslim waladu by mohamed said mawlouy: page 94, kaifa nourabi awladan islamiyan by mohi el-deen abdul hamid: page 30.

([4]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 326.

([5]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 330.

How To Raise Our Children

Taking Advantage Of Innate Motivations

The innate motivations contribute to raising and educating the child if the parent uses them moderately and in balance:

(1): inspiration: it should be used in favor of the child, in the sense that the parent/educator should broaden the imagination of the child. yet, parents should not inspire or lead the child to feel afraid like telling him stories of monsters and ghosts etc. it should be used moderately because too much inspiration can make the child a submissive follower to others without showing any sort of independence ([1]). to succeed in inspiring the child, the parent/educator should be truthful and show the qualities of what he is calling for like courage and patience. he should be skillful in the way he demonstrates his ideas, using an effective moving voice tone ([2]). the parent should be aware of whom his child is inspired by. he has to protect him from falling in the trap of admiring spoiled singers and actors, he should explain to him the negativity they spread in society which would make the child disapprove their activity and instead of being inspired by them, he would take the righteous and pious people as his role model ([3]).

(2) playing: it builds in the child the ability to think and gain different skills ([4]). as for group playing, it is a sort of school in which the child learns leadership, obedience, commitment and behavioral measures ([5]). it also teaches him to learn about his future career or social roles ([6]); the boy plays sometimes by pretending to be a father, teacher or doctor and the girl pretends to be a mother and teacher or any other career that suits her nature. yet, there has to be some balance between group and individual playing so that the child does not withdraw and stop interacting with others, he should learn how to deal with his peers, endure harm, preserve his rights and become a team player ([7]). he can learn all that from playing in a group.

(3): imitation: it is a method to form habits and social manners of the child. imitation usually happens when the child takes a role model that he follows and looks up to him ([8]). the child gains the positive social manners easily if his parents or guardians are characterized with these manners. if the parent/

educator trains his child to be brave ([9]), it should start from an early age. imitation becomes clear in the character of the child at the end of his first year ([10]), it starts when the child imitates the parent without intention then this unintended imitation becomes a sort of guidance to the child as he feels attached to his parents through this imitation, in addition to feeling proud of having a role model ([11]). if parents or role models are brave, this can be an effective cure to the child's fear; also associating with brave friends or peers helps the child to overcome his fear ([12]). imitation can be effective in encouraging the child to take medicine, eat healthy and overcome laziness and other negativities. for example, if the child has an older sibling who eats important foods for development such as vegetables, protein and all sorts of healthy nutrients, most likely the younger brother or sister will imitate his/her older sibling.

(4): constructive competition: it originates in the child feelings and capacities that do not appear except through competing ([13]). the parent/educator can transfer competition into an educational method if he makes sure that competing children have the same level of abilities, for example we should not make a very smart child compete with a child with average intelligence; it would be unfair for both of them. the parent/educator should direct children to respect each other when they are competing and congratulate the winners ([14]). he should avoid any kind of comparison that might despise the child or belittle him; he should not also use comparison as a way of punishment that makes the child feel bitter and small. if we use comparison, then we should use it to remind him of who is better than him yet in a smart way to push the child to work harder and also to remind him of who is less than him to build up his confidence ([15]). all this should be done with awareness, balance and without exaggeration.

(5): cooperation: the child prefers group playing when he is four years old ([16]). the parents should benefit from this innate tendency in the child to belong to a group to engage him in shared meals and banquets and teach him to cooperate in carrying and organizing things. he learns from group playing high values and moralities such as being merciful with the young, seriousness, healthy competition, friendliness and love. cooperation has positive clear effects such as speed and easiness of achieving tasks no matter what kind they are, for example cooperation among household members helps in cleaning, arranging and decorating the house quickly.

([1]) kaifa nurabi atfalan by mahmoud al-istanbouly: page 148-147.

([2]) kaifa nurabi atfalan by mahmoud al-istanbouly: page 148-147.

([3]) manhaj al-tarbiyah al-islamiyah by mohamed qutb: page 480.

([4]) birnamaj amaly litarbiyat al-osrah by aminah al-yahya: page 23.

([5]) al-osrah wal-tufulah by zidan abdul baqi: page 255-250.

([6]) al-osrah wal-tufulah by zidan abdul baqi: page 255-250, mas'ulayt al-abb fi tarbiyat al-walad by adnan baharith: page 422.

([7]) tarbiyat al-atfal fi rehab al-islam by mohamed al-nassir and khawala darwish: page 148.

([8]) al-mushkilat al-solokiyah by nabih al-ghabrah: page 151-27.

([9]) dr. spock talks with mothers by dr. benjamin spock: page 72.

([10]) al-mushkilat al-solokiyah by nabih al-ghabrah: page 26.

([11]) usul al-tarbiyah al-islamiyah by abdul rahman al-nahlawi: page 260-258.

([12]) al-mushkilat al-solokiyah by nabih al-ghabrah: page 151.

([13]) manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid: page 347.

([14]) kaifa nurabi atfalan by mahmoud al-istanbouly: page 143.

([15]) kaifa nurbi tiflan by mohamed ziad hamdan: page 39-36.

([16]) al-mushkilat al-solokiyah by nabih al-ghabrah: page 192-188.

Raising The Orphan And The Need To Combine Firmness With Compassion

the orphan needs special education, it also applies to children who lost one or both parents due to a chronic disease, divorce, traveling, jihad or any sort of struggle.

the most important needs of the orphan are the emotional satisfaction, feeling of security and having replacements of parents who fulfill their role in guidance and discipline of the child. the child also needs to socially adjust to the new environment to accept the idea of a guardian or a surrogate parent who assumes the position of the parent.

the orphan feels weak, helpless and lacking strength ([1]). he also misses the true source of kindness; this is why islam urged muslims to fulfill the needs of orphans by giving the highest reward for any person who helps the orphan by doing to him any sort of favor or act of kindness. almighty allah says: "it is not al-birr (piety, righteousness, and each and every act of obedience to allah, etc.) that you turn your faces towards east and (or) west (in prayers); but al-birr is (the quality of) the one who believes in allah, the last day, the angels, the book, the prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-masakin (the poor), and to the wayfarer, and to those who ask." (al-baqarah: 177)

allah also says in the qur'an: "worship allah and join none with him in worship, and do good to parents, kinsfolk, orphans, al-masakin (the poor), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. verily, allah does not like such as are proud and boastful" (an-nisa: 36)

the best example of hadiths that promote and encourage muslims to take care of orphans is what abu umamah narrated that the prophet muhammad (peace be upon him) said: «the one who passed his hand on the head of an orphan, only for the sake of allah, will have as many acts of virtue recorded in his favor as the number of the hair on which his hand passed, and the one who treated an orphan boy or girl well will stand in paradise with me like this...saying this the prophet joined his two fingers together.» (musnad ahmad, tirmidhi).

the conditions of orphan differ, as some of them lose their fathers when they are so young so it becomes easy to merge him in a new embracing environment that he easily accepts and adjusts to. the living parent might remarry and the orphan child is raised with other siblings so he grows up normally without any psychological problems, provided that the person who marries the widow or widower is kind and understanding of the needs of the orphan.

the child might lose his parents or one of them but he still has adult siblings who take care of him. the adult brother can replace the father, especially if he has a firm strong character to be a father figure. the mother should respect and cooperate with the older brother and give him the leadership of the family, because that would facilitate the obedience of younger children to the older brother. no matter how strong and firm the mother is with her young children, when they grow up to be teens they need a stronger leader or authority like the older brother.

another similar example is the orphan who loses one of his parents as a result of divorce, constant absence or a chronic disease. if he is an only child or more than a child and the mother preferred not to marry for their sake and stayed at her parents' house, there has to be a guiding authority like the grandfather or the uncle. the mother has to hand such leadership to the grandfather or uncle so that when children become adolescents who are difficult for the mother to handle or control, then there is always the authority of the grandfather or uncle. the man is firmer and wiser by nature than the mother who becomes easily driven by her feelings to pamper and act lenient with children.

there are methods that guarantee, by the will of allah, the orphan's psychological and educational wellbeing such as:

(1) the surrogate parent or guardian should be aware, understanding and responsible for the child. he should understand the feelings of orphans very well and also the feelings of the divorcee's children ([2]). the stepfather should satisfy the needs of his wife's children for love and affection, and not to favor his own children over them as much as he can.

(2) the guardian should be firm in the way he raises the child, because usually people are lenient with the orphan which might spoil him. the guardian, stepfather or surrogate parent should treat the orphan as their son in terms of upbringing methods and discipline ([3]).

(3) the guardians of the orphans should give him the chance to mingle and socialize with other children especially if he is an only child. they should not worry a lot about him, or interfere in every matter related to him but rather to give him some personal space to develop mentally and socially ([4]). the mother should treat her adolescent child with trust by giving him some authority and showing him that he is her hope for the future, that way she would help him mature and become an adult ([5]).

(4) in case of divorce, parents should be prudent and deal with the situation with a lot of maturity so that the child grows up to be healthy without suffering from any complexities as a result of divorce. they should show respect, appreciation and not to attack or blame each other in front of the child ([6]). this helps the child to adjust and accept divorce by time. this would also save the right of parents in upbringing and disciplining the child, because if the child sees them respecting each other, he will keep a positive image of them in his mind. he would listen to them when they direct him for the best, but if he sees them criticize and insult each other, the child's trust in his parents will shake and his respect for them will be negatively affected. at this point, the lack of trust would cause inability by the parents to raise the child properly or direct him for the best of his interest.

([1]) manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid, page: 178.

([2]) dr. spock talks with mothers by benjamin spock, page: 369.

([3]) manhaj al-tarbiyah al-nabawiyah by mohamed nour swaid, page: 194.

([4]) saykolojiat al-tofula by mustafa fahmi, page: 135-134.

([5]) dr. spock talks with mothers by benjamin spock, page: 366.

([6]) dr. spock talks with mothers by benjamin spock, page: 342.

Raising The Smart Child By Individuals And Institutions

the smart child needs special education because if skills are not discovered early, they fade. skills have to be developed through education, if the smart child does not receive a proper education to develop his potentials and a positive environment to encourage them to grow, his skills will decay and he might feel lonely and depressed when he feels the difference or gap between him and his peers ([1]). the intelligence of the child can be discovered through his traits, as a smart child responds positively to orders because of being mentally mature ([2]) and cooperative. he learns fast, thinks in a logic way and asks precise questions. he tends to like people older than him and imitate them with awareness. he is a child who likes to invent and innovate, and the same time he hates monotonous repetition ([3]).

the parent is responsible for keeping the smartness and talents of his intelligent child in some ways such as: moderation in treating the intelligent child and in estimating his skills. talking too much about the child's intelligence would make the child conceited and underestimating his intelligence would make him face psychological problems later in life. encouraging the child should be moderate by giving him the proper environment to embrace his talents and develop them and the time to innovate and discover ([4]), such as educational games, picture books, educational videos, audios and games that absorb and upgrade the skills of the child.

as for institutions that help the child develop his talents they are many such as: libraries, information and culture centers and schools. there are specialized schools for intelligent children, yet many academics and education specialists suggest enrolling intelligent children with average children in public schools provided that we dedicate certain classrooms for them ([5]). some education specialists suggest admitting intelligent children into schools earlier than the specified age ([6]). their classrooms have to be equipped with the tools, labs, books and all available educational methods. their syllabuses have to be diverse and developed to suit their capacities ([7]).

([1]) al fikr al tarbawee fi reayet al mauhobeen by lutfi barakat, page: 48 and

150-148.

([2]) al fikr al tarbawee fi reayet al mauhobeen by lutfi barakat, page: 48 and 150-148, and al fe'at al ha'ira by fawziyah mohamed khidr: page 105-104.

([3]) al fe'at al ha'ira by fawziyah mohamed khidr: page 150-148.

([4]) al fe'at al ha'ira by fawziyah mohamed khidr: page 150-148.

([5]) al mushkilat al solokiyah by nabih al ghabrah: page 164.

([6]) teaching the gifted child by james j. gallagher: page 56.

([7]) al fikr al tarbawee fi reayet al mauhobeen by lutfi barakat, page: 151-150.

Raising Sick And Disabled Children And Adjusting Education Methods According To The Nature Of The Illness

the sick child needs special education that is different than healthy children. the physically ill child differs from the psychologically ill and the chronically ill child is also different than the child who suffers from a sudden ailment.

(1) the sudden or unexpected illness affects the life of the child, especially if he has to be hospitalized for a while away from his home and family. his character, traits and habits are affected and also his mental and social development. to avoid the negative effects and damages on the child, his mother or one of his relatives should accompany him during his treatment in the hospital ([1]).

the psychological stability is so important for the child to have patience and courage. this can be achieved by inspiring him that the pain is mild so it will not harm him and that he is brave and can handle injections and bitter medicine ([2]). we should avoid asking the child about where it hurts him all the time and we should not show exaggerated feelings of sympathy and grief because showing these feelings may weaken the child and make him feel more ill. it is also advised to keep him occupied in playing and practicing a hobby that suits his condition ([3]). when the parent gives the sick child his medicine, he should give it to him with kindness and compassion, not by force ([4]). parents should never lie or claim that the medicine tastes sweet, while it is not ([5]). also, the parent should not continue pampering the child and be extensively lenient with him even after recovery, as the child might gain bad habits ([6]) during treatment, like when he requests for certain things and his parents fulfill his wishes because of his illness. for example, he might ask for a certain kind of food or something, and his parents respond to what he asks for to help him feel better during illness. but, if he feels better and his health improves, then parents should not continue in pampering him and answering all his requests such as sleeping in his mother's arms or carrying him etc.

(2) the chronically ill or disabled child is majorly affected by his illness or disability. he becomes deprived of many educational opportunities because of

his illness. he might feel despised or suffer from low self-esteem, so the parent/educator needs certain guidelines to follow while raising that child such as:

* respecting the child and looking at him with love and compassion. his family should make him feel special for his intelligence and talents, so that he does not feel small or worthless because of his illness or disability. everybody around him should treat him with respect and avoid mockery and insult because of his sensitivity ([7]).

* improving his health condition ([8]) and giving him proper treatment. we should admit him into a health institution or health center to take care of his case, if it is required to do so to improve his condition.

* correcting any negative behavior and helping him to adjust to society ([9]). his illness does not mean not to discipline him or correct him. we should be firm with him to amend any improper conduct, so that he/she grows up to be righteous and productive not spoiled and dependant.

* preparing him to learn a profession to earn his living, by utilizing and making use of his mental and physical capabilities and trying to develop his talents through encouragement and progression ([10]).

as for the psychologically or mentally ill child, his parent/educator needs certain instructions and guidelines by his psychiatrist to help him in dealing with the child, raising and educating him in a way that suits his condition.

([1]) al mushkilat al sulokiyah by nabeh al ghabrah, page: 200-199.

([2]) listen to: afkar wa tawgihat fi tarbiyat al sighar tape by mohamed ali dawish.

([3]) al mushkilat al sulokiyah by nabeh al ghabrah, page: 197.

([4]) al mushkilat al sulokiyah by nabeh al ghabrah, page: 196.

([5]) listen to: afkar wa tawgihat fi tarbiyat al sighar tape by mohamed ali dawish.

([6]) al mushkilat al sulokiyah by nabeh al ghabrah, page: 195.

([7]) tarbiyat al awlad fil islam by abdullah naseh elwan, 330/1.

([8]) kaifa nurabi tiflan by mohamed ziad hemdan, page: 12-10.

([9]) elm nafs al nemow by hamed zahran, page: 267, quoting from: kaifa turabi waladak al muslim by hamoud shaqir, page: 84-73.

([10]) kaifa nurabi tiflan by mohamed ziad hemdan, page: 12-10.

Most Valuable Lessons From Kaifa Turabi Waladak (How To Raise Your Child) Book

How To Raise Your Child

we reached the end of kaifa turabi waladak (how to raise your child) book. we hope that these pages help parents and educators in their mission. we hope it achieves the target, but there are points that should be clarified such as:

(1) the parent/educator needs constant reading of education books, references and lectures.

(2) we should reform the society and protect children from negative influences by self-reform, calling to islam, the belief in allah and the promotion of virtue and prevention of vice, to prepare the proper conditions for the next generations.

(3) each person should be wise and selective in the way he raises his child, as each child has special potentials. the parent is capable– by allah’s will – to take many steps to reform and protect his children.

(4) when parents are true and honest in their aim to raise their children to be righteous muslims, allah will lead them to the right path and bless their efforts. whoever asks allah for help and never gives up on his requests and prayers, indeed almighty allah will answer his prayers and give him much more than what he prayed for.

(5) this message is just guidelines and directions to help muslims raise their children. if we try to write a comprehensive study about education, it would be much longer. so, prudent parents who want to raise their children the best way should read more and learn more to reach their aim of being good parents to raise righteous children.

(6) treating our children is based on two foundations: prompting and applying, which means that we should apply what we teach or preach. for example, if a parent directs his child not to smoke, then he should not smoke too. so,

prompting and applying cannot be separated as the child needs an honest role model to look up to.

at the end, we ask almighty allah to help us do what pleases him and achieve the best in the present life. all the praises and thanks be to allah, the lord of the alamin (i.e. mankind, jinns and all that exists).

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