

PARENTING FOR THE AAKHIRAH: THE ROLE OF THE PARENT IN THE EDUCATIONAL JOURNEY

BY
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AN INTEGRATED HOLISTIC SYSTEM

قال العلامة السعدي رحمه الله: من أكبر نعم الله على عبده أن يهب له
ولداً صالحاً، فإن كان عالماً كان نوراً على نور.

Allama Sa'di (ra) has said: From amongst the greatest blessings that Allah blesses his slave is that he gives him a pious child. If he was blessed with knowledge added to his piety then it is noor upon noor.

A close-up image of marbled paper with a complex pattern of veins in shades of brown, tan, and reddish-pink, creating a textured, organic appearance.

FOUR UNIQUE EXAMPLES

- ABDULLAH IBN ABBAS (RA)
- IMAM NAWAWI (RA)
- IMAM SHAFIEE (RA)
- IMAM MAALIK (RA)

RECOGNISE YOUR ROLE AND IMPACT IN THE STORY OF YOUR CHILD'S LIFE

The strongest potentially modifiable risk factor contributing to the development of behavioural and emotional problems in children is the quality of parenting a child receives. Evidence from behaviour genetics research and epidemiological, correlational, and experimental studies shows that parenting practices have a major influence on children's development.



RECOGNISE YOUR ROLE AND IMPACT IN THE STORY OF YOUR CHILD'S LIFE

قال العلامة ابن القيم رحمه الله: " فمن أهمل تعليم ولده ما ينفعه وتركه سدى، فقد أساء إليه غاية الإساءة. وأكثر الأولاد إنما جاء فسادهم من قبل الآباء وإهمالهم لهم، وترك تعليمهم فرائض الدين وسننه، فأضاعوهم صغاراً؛ فلم ينتفعوا بأنفسهم ولم ينفعوا آباءهم كباراً؛ كما عاتب بعضهم ولده على العقوق فقال: "يا أبت إنك عقتني صغيراً فعقتك كبيراً، وأضعتني وليداً فأضعتك شيخاً كبيراً"،

Ibn Qayyim (ra) has said :The scholar Ibn al-Qayyim, may God have mercy on him, said: "Whoever neglects to teach his son what will benefit him and leaves it in vain, he has severely wronged him. A person also admonished his son for being disobedient, so he said: "Oh, father, you disobeyed me when I was young, so I disobeyed you when I was old, and you made me a child and I made you an old man."





SUPPORT

*Support is often confused with indulgence - and yet support is in the separation of the parents needs and the true understanding of the needs of the child.
As a parent our role in supporting our children in their quest for knowledge must begin with recognising their abilities , needs and core strengths.*

NURTURING A STABLE HOME

01

A stable home- what does this truly mean?

02

Giving a child the gift of a home that is calm and tranquil.

03

Understanding the impact of a toxic home and its effect on the journey of a student.



RECOGNIZE THE NEEDS AND ABILITIES OF YOUR CHILD

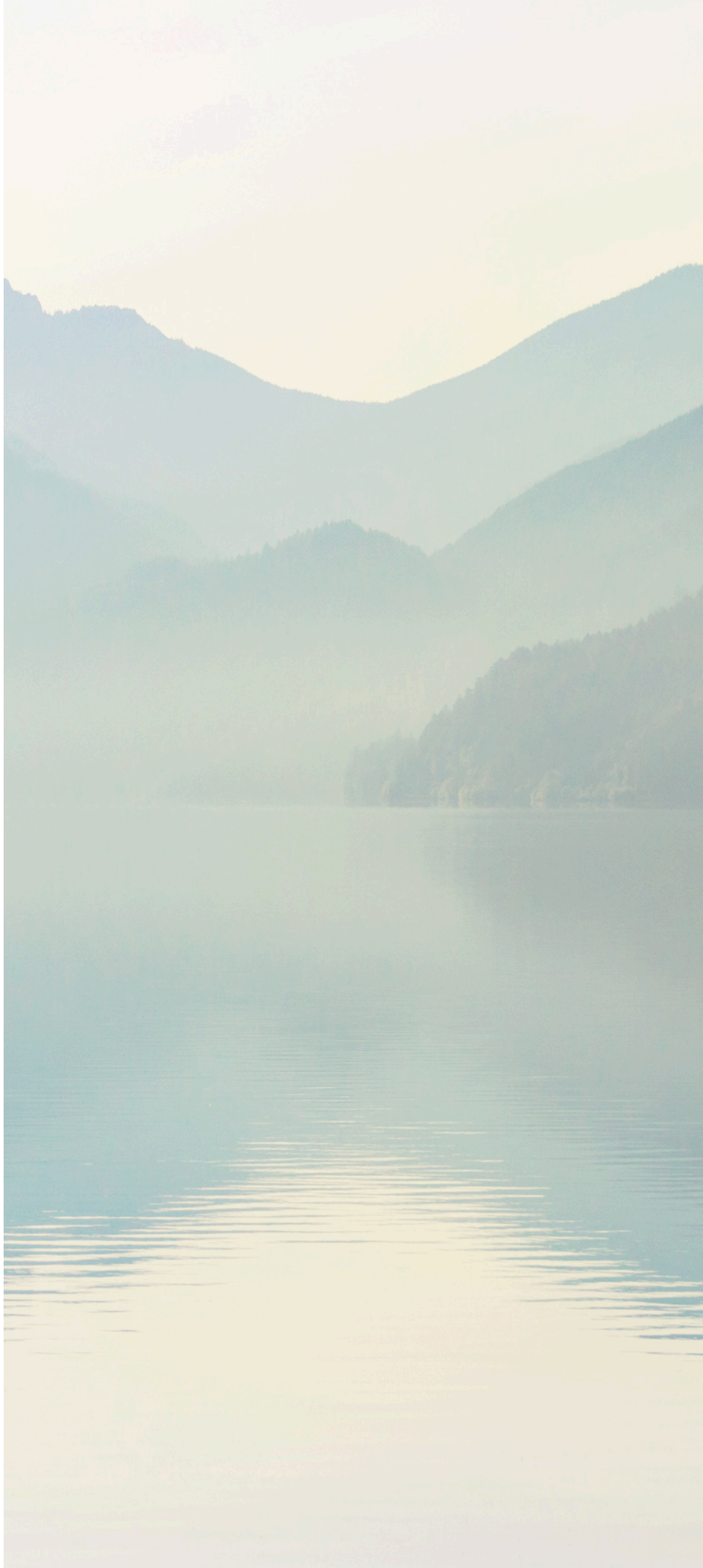
- Look at each child individually and understand their own relationship with both knowledge as well as their capabilities.
- Recognize their strong points as well as challenges they might face
- Create a space where your child is able to express his or her needs





CREATING OPPORTUNITIES FOR LEARNING AND GROWTH

In the examples given we noticed the measures that parents took to create opportunities for learning and knowledge. As a parent our first door of growth has to be within our own homes. Growth within our own principles and learning within our own development.

- 
- *Character development*
 - *Understanding workloads*
 - *Recognizing overwhelm*
 - *Guiding towards a better version of themselves*
 - *Advisor within the relationship of learning and teaching*

YOUR ROLE AS ADVISOR TO YOUR CHILD

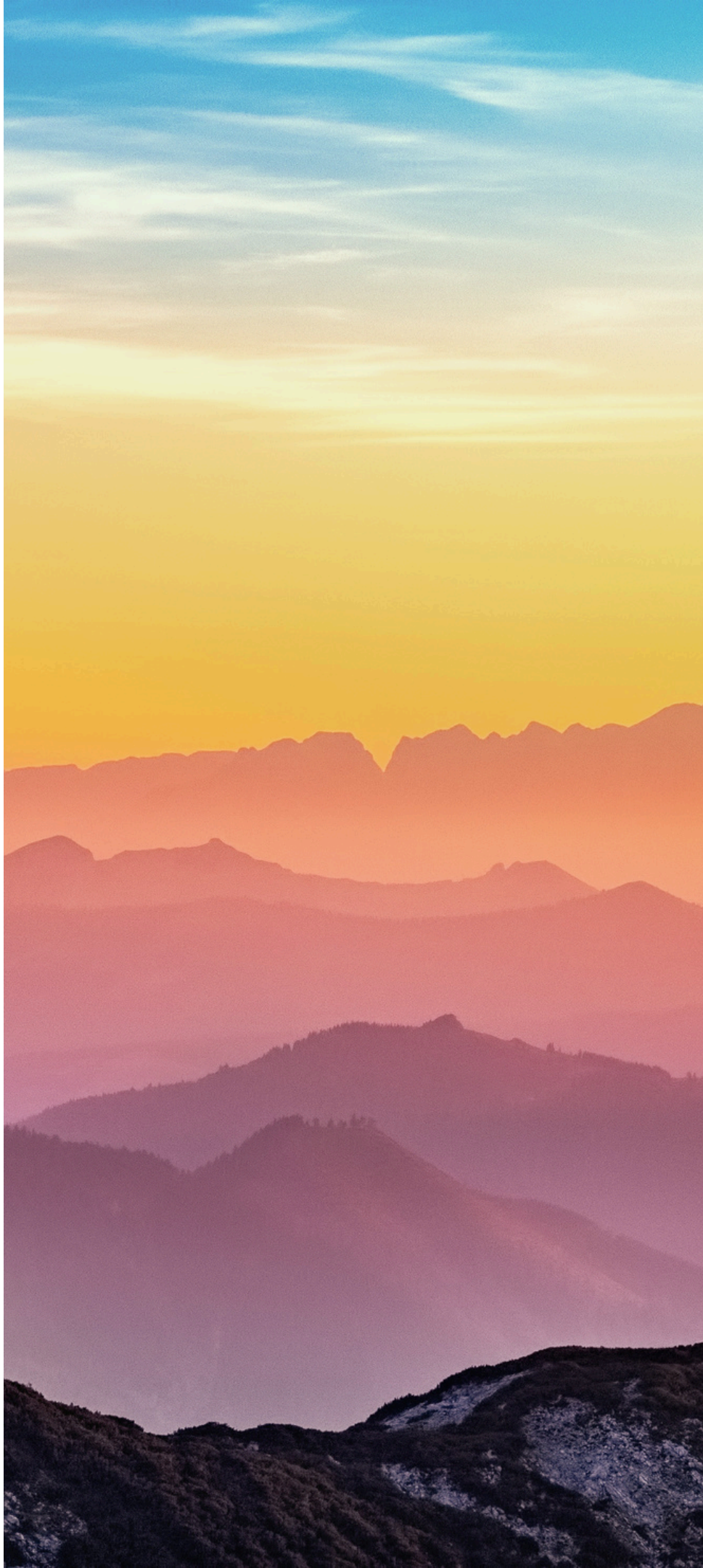
Naseeha: Your child may become frustrated with you , he or she might look at your naseeha as insignificant and yet this is the most significant relationship and plays a huge part of your child's self development.

Constant attachment to the betterment and development of your child.



THE ROLE OF NASEEHA

*On the authority of Abu Ruqayyah Tameem ibn Aus (may Allah be pleased with him) the Prophet (peace be upon him) said, "The religion is naseehah." The people said, "To whom?" The Prophet (peace be upon him) replied, "To Allah and to His Book and to His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims."
(Recorded by Muslim.)*



WHAT IS NASEEHA?

"The religion is the naseehah ."

In this hadith the Prophet (peace be upon him) has stated that the religion of Islam is naseehah. This is a profound statement. In this one brief sentence the Prophet (peace be upon him) has described the essence of Islam. Its implication is one of all inclusiveness.

The commentator on hadith Al-Khattaabi stated that naseehah is a comprehensive word that embodies every type of virtue and the wanting or desire for all forms of goodness.³ Both al-Khattaabi and ibn Hajr have stated there is no other word in the Arabic language that is so comprehensive.⁴

Naseehah is very difficult to translate into English. It is usually translated as "sincerity" since one of its essential connotations is the negation of deception or cheating.

That is definitely one of its interpretations. However, here it has been intentionally left in transliterated form. The word seems to have two roots, both of them being explicitly brought out in this hadith as shall be seen in the explanation of the hadith below. The word naseehah has two basic linguist meanings: (1) to clean, purify or improve something of all unwanted elements, as in purifying honey from unwanted materials, and (2) to unite or join something together that is scattered or separated, as in sewing a garment.

■ *Character
development*

■ *Understanding
workloads*

■ *Recognizing
overwhelm*

■ *Guiding towards a
better version of
themselves*

■ *Advisor within the
relationship of
learning and teaching*

THE SHARI DEFINITION

"

Related to both the aspects of sincerity or purity and the second basic meaning, Allah has said in the Quran, "O believers, turn to Allah with a sincere (nasooha) repentance" (al-Tahreem 8). It is as if the sins tear one's religion apart and it is then mended and put back together again by sincere repentance.

Based on the linguistic roots and the Quranic usage of the term, al Raaghib al-Isfahaani has given the shareeah definition of the term as, **"Naseehah is the seeking of an action or statement that contains goodness and improvement for the other person."**²

Ibn al-Salaah has stated that the essence of naseehah is **where the one doing the naseehah (sincere well-wishing) truly seeks the best for the one to whom he is making naseehah.** In both his intention and his actions, he desires what is best for the other person.³

Ibn Uthaimeen makes this point in even clearer terms. **He says that naseehah implies that a person loves for his brother what is good, calls him to it, makes it clear to him and encourages him to do it. This is part and parcel of the true religion of Islam.** This is the real way of the believers. It is when the believers fulfill this type of condition that they meet the description given of the true believers in the Quran, "Verily, the believers are but a brotherhood" (al-Hujuraat 10). That brotherhood is the result of the correct and true naseehah.⁴

Lane aptly summarized all of the above when he gave the following definition for naseehah,

Sincere, honest, or faithful advice, or counsel, and conduct; direction to that which is for the good of the person who is the object, by words, or speech, or good advice or counsel; direction to what is good or sedulousness, or earnestness, in advice or counsel, or sincere or honest conduct; or benevolence, desire for what is good for the person who is the subject.⁵

- Character development
- Understanding workloads
- Recognizing overwhelm
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- Advisor within the relationship of learning and teaching

THE MESSENGERS AND NASEEHA

"

TheMessengersand Naseehah

Naseehah implies that one advises and guides others to what is best for them in this life and the Hereafter. This was first and foremost the job of the Messengers. That is why, in the Quran, Allah has described many of them as fulfilling this role 'of persons giving naseehah. For example, Allah has said about the first messenger, Noah (peace be upon him),

"I convey unto you the messages of my Lord, and I am a trustworthy adviser (naasih) to you" (al-Araaf 68).

- Character development
 - Understanding workloads
 - Recognizing overwhelm
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 - Advisor within the relationship of learning and teaching
- .

THE CORE OF NASEEHA

- *Character development*
- *Understanding workloads*
- *Recognizing overwhelm*
- *Guiding towards a better version of themselves*
- *Advisor within the relationship of learning and teaching*

Making naseelah to the common folk of the Muslims would include: guiding them to what is good for them in both this life and the Hereafter, not harming them, teaching them about their religion and other things that they may be ignorant about, aiding them, concealing their faults, ordering them to perform good deeds and eradicating evil among them. It also includes having mercy for the young among them and showing respect for the elderly. One also should feel joy when they feel joy and one should be saddened when they are saddened.

Al-Nawawi pointed out that the pious forefathers would work for one another and advise one another to the point that they even sacrificed their own worldly interests out of preference to their brothers' needs.

When one is in a position of authority over other Muslims, it is important that he act sincerely toward them and do what is in their best interests according to the shareeah. The Messenger of Allah (peace be upon him) said,

"There is no person whom Allah gives authority over others and he does not look after them in a sincere manner except that he will not even get the scent of Paradise." (Recorded by al-Bukhari and Muslim.)



THE DIFFERENCE BETWEEN SHAMING AND NASEEHA

An important part of naseelah is to advise one another and correct each others' actions. Speaking to another person concerning something that he does not like to have mentioned is common to both the praiseworthy act advising another person and the blameworthy act of shaming and humiliating another person. In fact, one of the early scholars said, "You do not really give me advice until you say to me in my face what I dislike."

2 It is important to realize the difference between these two acts in order to fulfill the obligation of advising one's brother while remaining away from the sin of shaming one's brother.

3 First, it must be understood that mentioning another Muslim's faults or sins simply to blame, ridicule or shame him is forbidden. The Prophet (peace be upon him) forbade his followers from rebuking the women who committed illegal sexual intercourse although he had ordered for her to be punished. (Recorded by al-Bukhari.)

However, if there is some overriding benefit in mentioning such faults, then it can be either recommended or obligatory to mention them. That was, for example, the case with the scholars of hadith who were forced to mention the shortcomings of specific narrators. This action on their part was part of their naseelah to the Muslim nation as a whole,⁴ in order to accurately preserve the hadith of the Prophet (peace be upon him). Another example of that nature is the refuting of the misinterpretations of the Quran or sunnah that some people may try to spread throughout the Muslim community. It is a must to refute that evil, even if it is done publicly, as long as the goal is not to ridicule them but to correct their mistakes and stop their evil. ¹

It is noted that when advising others, it is best to do it in private. If one does it publicly, sometimes it can be a case of belittling or insulting the other person. This is especially the case if one Muslim is trying to advise the other about some wrong the person is committing. A Muslim who is making naseelah wants what is best. It is not his intention to harm or injure his brother Muslim. Furthermore, no Muslim would like that evil or sins are announced publicly and spread about. Hence, he will do his best to advise his brother privately and in the best manner.² On this point, al-Fudhail ibn Iyaadh stated, "The believer conceals [the sin] and advises the person while the evildoer exposes the sin and disgraces the person."

ADVICE OF THE PIOUS REDECESSORS TO THEIR CHILDREN

قال لإمام أحمد لابنه: يا بني انو الخير, فإنك لا تزال بخير ما نويت الخير.

روى أن لقمان الحكيم عليه السلام قال لابنه: يا بني, استعن بالكسب الحلال **

أوصى عمرو بن حبيب, بنيه فقال: إياكم ومجالسة السفهاء, فإن مجالستهم داء **

قال الحافظ عبدالغني بن عبدالواحد المقدسي, رحمه الله, لابنه: يا بني: أوصيك بتقوى الله, والمحافظة على طاعته.



remove the ego and acceptance of advice

Ibn Hazm points out that a person should not make naseehah only on the condition that his advice is accepted.¹ His responsibility is first and foremost to Allah. Even if the others do not accept his advice, he should still advise them. Furthermore, if they find that his advice is not the best approach to follow, this is for them to decide. The important point is that the Muslim fulfilled his obligation toward Allah by sincerely advising others.



Sincerity of heart

Zamarli stresses that when advising another person, the adviser should be sincere of heart. The goal of such advice is to make things better and remove some fault or evil. Deception and hypocrisy in one's heart would probably not lead to such good results. Zamarli states that in the same way that a deed is not accepted by Allah unless it is done sincerely for His sake, advice will not have its positive, reforming effect unless it is sincere from the advisor's heart.²



knowledge regarding the action

Another important aspect for the advisor is to have knowledge concerning the act he is giving advice about. If he does not have such knowledge, he may think he is giving sound advice while, in reality, what he is advising may be harmful for the one to whom he is giving advice.³



love at the center of Naseeha

Love is an important driving force behind naseehah. If one has strong love for Allah, His messenger, His book and so forth, his conduct with respect to them will be more sincere. Al-Fudhail ibn Iyaadh said, "Love is better than fear. Do you not see that if you have two slaves and one of them loves you while the other fears you, the one who loves you will be sincere to you while you are present or absent due to his love for you. However, the one who fears you may be sincere to you when you are present and he fears you but he will deceive you and not be sincere to you when you are absent."



Zamarli has an excellent passage at the end of his booklet on naseehah that is fitting as a summary here,

I say to the one who is giving advice (naseehah): It is a must upon you that you abide by the conditions and manners of giving advice so that the one who is being given advice will accept it, tend to it and respect it. It is obligatory that your concerning and intention, first and last, be bringing about some good or betterment for your brother; and the driving force behind your act [of advising] must be love and brotherhood. You should never stray from that purpose such that your purpose becomes fame, being greater than another person, boasting or acting for show. It is also a must for the one being advised to accept the advice no matter what its source, since it is a cause of reform and good for him. He should be kind to the advisor and have respect and love for him. He should not be tough with him or harsh or reject his advice to his face. We must all bear with each other concerning our mistakes and excuse one another as long as our goal and purpose is goodness and reform.



WAHNAN ALA WAHNIN

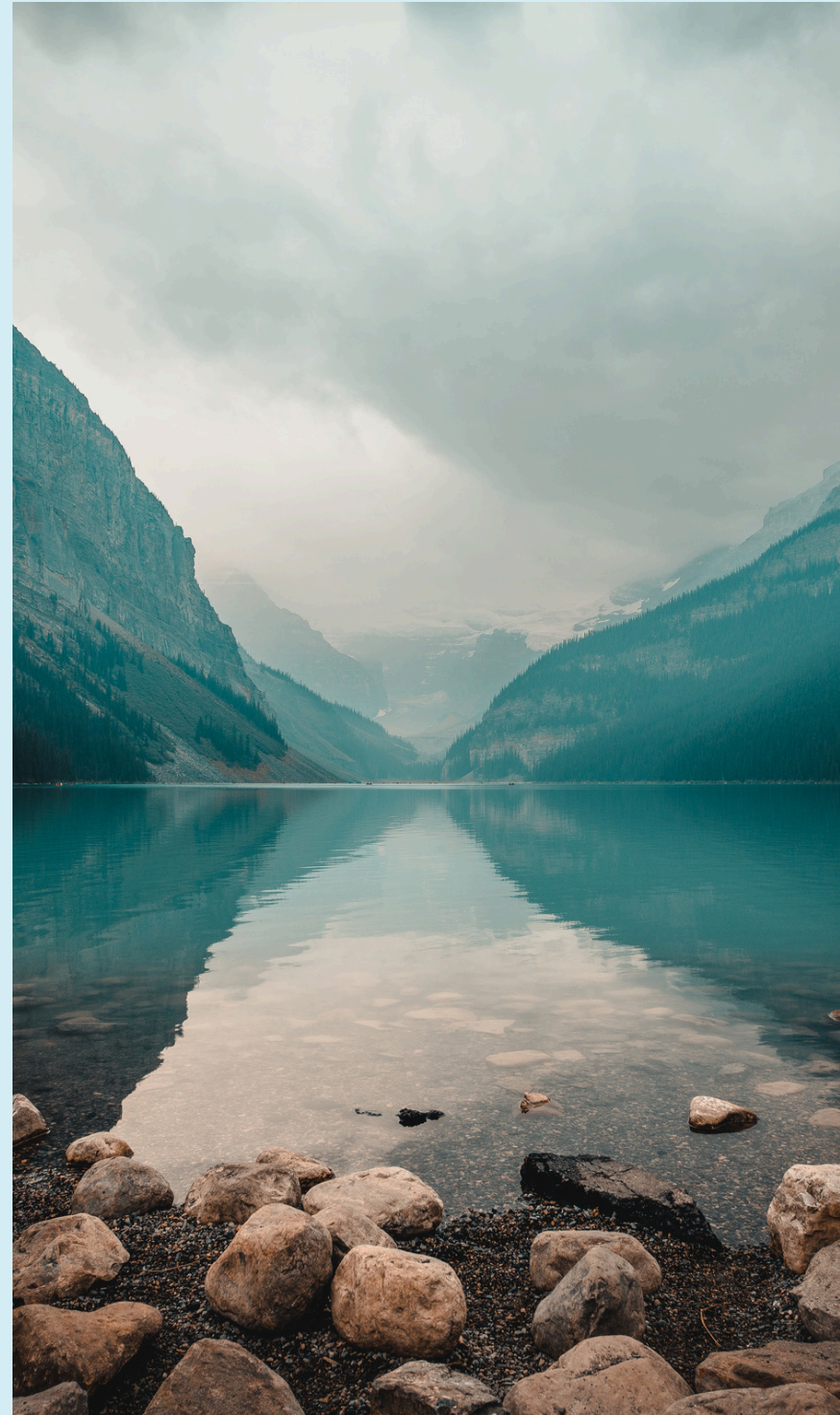
Parenting. There seems to be millions of hacks, advice and tips to get through it all. Yet somehow we are all still trying to master the impossible. We just think we get it right and we are redirected to a different learning curve(cue absolutely crazy time) . Our objective today is not to focus on the parenting hacks and skills that we find everywhere, neither is it focused on the development of the child. We want to focus totally and wholly on the mother. Allah (swt) very directly speaks about the manner in which the mother takes care of her child.

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُهُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي { وَلَوْلَدَيْكَ إِلَيَّ الْمَصِيرُ }

[Surah Luqmân: 14]

Yusuf Ali:

And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal.



WAHNAN ALA WAHNIN

Focusing on the words describing the efforts of the mother Allah uses the unique words of

وهنا على وهن

This has been explained to be :

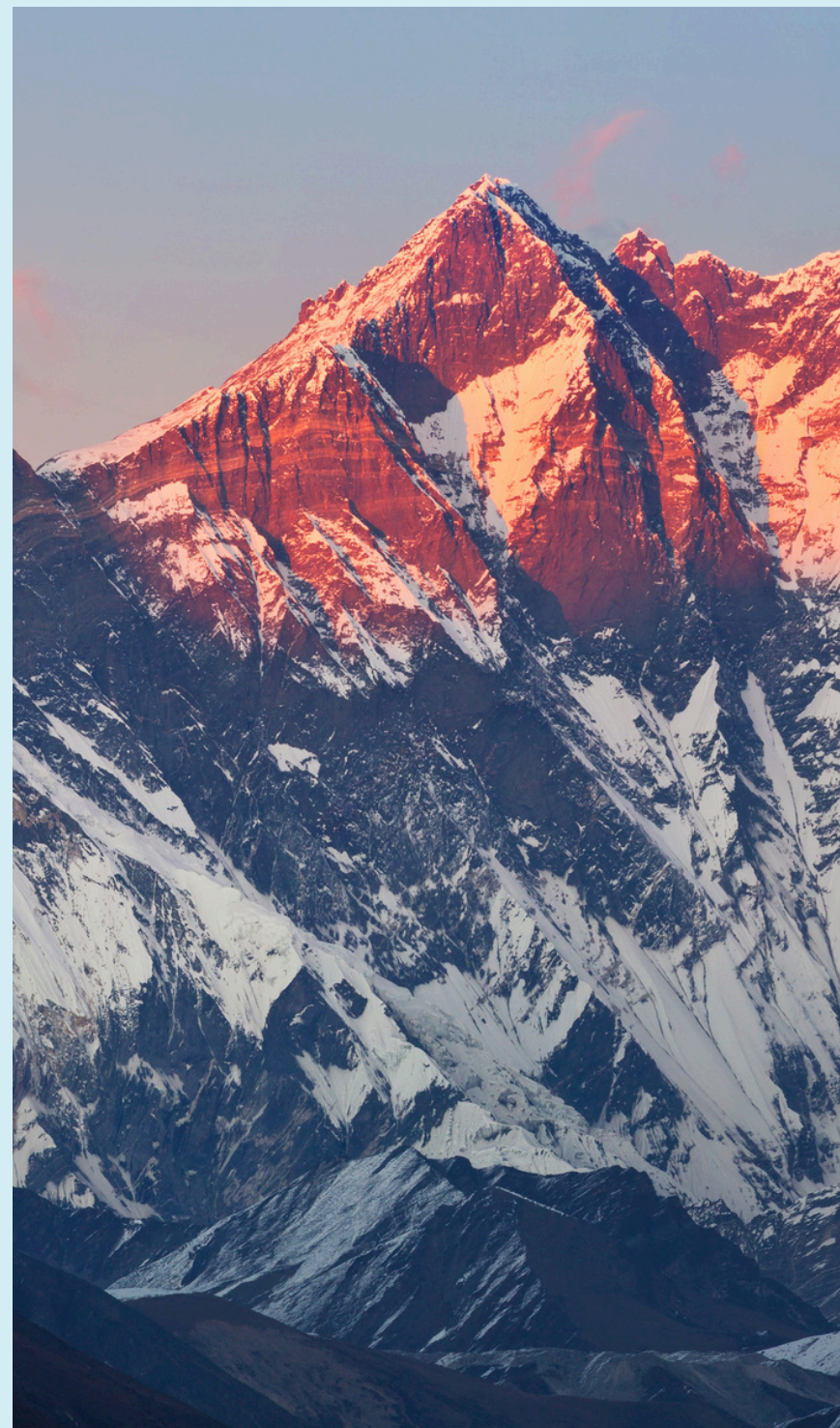
1. ضعف على ضعف - weakness upon weakness
2. شدة على شدة - strength upon strength
3. جهد على جهد - perserverence
4. الحمل والولادة - pregnancy and birth
5. الفطام - breastfeeding and weaning



ACCEPTANCE IN MOTHERHOOD

1. *Your body language tells your children important messages*
2. *Your attachments with your attention sends a lifetime message to your children*
3. *I am happy to be here , to be your parent*
4. *Why peer groups become more important than parents - a basic result of parenting without nurturing and love .*
5. *Disicipline is the complete oposite to danger*

1. MENTAL FATIGUE



1. Problem Area One : Fatigue : As a mother ,this is your constant companion. Every meme and reel or tiktolis about the coffee that a mother needs to function. There is always the back and forth on whether a mother should sleep with her kids or stay up till late at night. A mother going through breastfeeding and a mother stressing about her son's exams – they both are worried and losing sleep. The fatigue burns you out and creates a reliance on yourself. If I don't worry about the children and if I dont sort their examinations no one will do it” – is a common statement echoed by many parents.



BUILDING MY RESPONSE FROM THE QUR'AN AND SUNNAH

The word sleep is نوم and rest is referred to as سَنة in the Holy Qur'an . I'm reference to Himself our Rabb makes a bold statement that neither sleep nor fatigue overtakes Him even for a moment. Now in this same verse two incredible qualities of our Rabb are mentioned : حي Everliving and قَیُوم Always present.

These qualities are also mentioned in the Dua when one finds difficulty in sleep.

اللهم غارت النجوم وهدأت العيون انت الحي القيوم اهدأ ليلي وانم عيني

The quality of Allah that we call out to Serves to break our reliance on ourselves as mothers. The mental load and fatigue that stems from to-do lists that never seem to end now shifts over from you and you hand it over completely to the one who is never overcome with fatigue. Qayyoom brings the meaning of being in every place and being constantly there – the greatest worry of a mother : I have to be there for my children. I have to see to their every need until I reach burnout point. Yet the Deen is so beautiful – our Rabb describes this perseverance of the mother, the شدة upon شدة

The focus is to build these names of Allah into your Day. As the whispers of Shaitaan make you focus on your role and you feel as if you are doing it all – you have to begin this journey by returning it to Allah.

“No matter how well I parent , my child's tarbiya is in the hands of Allah”

“ No matter how heavy my load , Allah will take care of it”

“ Ya Allah my fears for my children can be taken care of by You as You are Al Hayy Al Qayyum”.

Decentralising your role from yourself to Allah Ta'ala makes the load much lighter to bear. It assists in removing complaining and fatigue – it allows us to move away from the ideology that teaches us to argue with our spouses because they might not share our mental load . Breakdown each responsibility and hand over the load of it to Allah. Use these names of Hayy and Qayyum and contemplate the Dua.



2. REACTIONS VERSES RESPONSES

Your children are the loves of your life, yet at times you feel like you can quite literally throttle them. Tantrums, rude behaviour, sibling rivalry and moody teens can drive you crazy. You sometimes find yourself becoming annoyed and in a split second you REACT- reactions are different to response because they are immediate and they are in defense rather than offense.

A reaction is instant. It's driven by the beliefs, biases, and prejudices of the unconscious mind. When you say or do something "without thinking," that's the unconscious mind running the show. A reaction is based in the moment and doesn't take into consideration long term effects of what you do or say. A reaction is survival-oriented and on some level a defense mechanism. It might turn out okay but often a reaction is something you regret later.

A response on the other hand usually comes more slowly. It's based on information from both the conscious mind and unconscious mind. A response will be more "ecological," meaning that it takes into consideration the well-being of not only you but those around you. It weighs the long term effects and stays in line with your core values.



BUILDING MY RESPONSE FROM THE QUR'AAN AND SUNNAH:

When I look back on my knee-jerk reactions now, I realize I should have just taken a breath.” —Fred Durst

- 1. Choosing to take a pause.*
- 2. Create a change in position and environment*
- 3. Taking every measure to focus your words and responses*
- 4. Practicing self-compassion*

ACTIVELY CHOOSING COMPASSION

(عن أنس بن مالك رضي الله عنه قال: لَمْ يَكُنِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبَّاباً وَلَا فَحَّاشاً وَلَا لَعَّاناً، كَانَ يَقُولُ لِأَحَدِنَا عِنْدَ الْمَعْتَبَةِ: «مَا لَهُ تَرَبَّ جَبِينُهُ» رواه البخاري.)

EG OF ANAS (RA) WHILST SENT ON AN ERRAND.

EG. OF IBN ABBAS WHILST EATING



3.ZULM VS BEING FIRM AND KIND

ويقول النبي ﷺ: كل المسلم على المسلم حرام: دمه، وماله، وعرضه، ويقول ﷺ في حجة الوداع: إِنَّ دماءكم

وأموالكم وأعراضكم عليكم حرامٌ كحُرمة يومكم هذا، في شهركم هذا، في بلدكم هذا

"Every Muslim is forbidden on another Muslim- His blood , his wealth and his honour

Taking care of self- regulation .

Allowing yourself to honour yourself and your own boundries as well as honoring the honor of your child. Conciously giving your child the time to be , to find their worth. A time in. Giving yourself the space to feel your emotions and then giving your child the time feel their emotions.

The art of doing but enjoying the process of being in the present moment - example of Abdullah Ibn Abbas (ra)sitting to the right of the Prophet(s). Giving choices and respecting those choices.



4. RESPONSIBILITY VS REWARD

The responsibility mindframe is ego-centric and focuses on you being the center of the needs of your children. The Islamic model of looking at motherhood as an opportunity for building good deeds reframes the victim mentality. It allows us to bring our acts of reward to our home first and it assists in breaking down our need to blame our spouses or families for our situations.

- Rewards for fulfilling needs
- rewards for taking care of the sick
- Rewards for spending on your family
- rewards for ta'leem and ta'allum
- Rewards for finding qana'ah satisfaction with your family

BUILDING MY RESPONSE FROM THE QUR'AAN AND SUNNAH:

Rewards for fulfilling the needs of another believer

بت عن النبي - صلى الله عليه وسلم - أنه قال: (مَنْ نَفَّسَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا، نَفَّسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبِ يَوْمِ الْقِيَامَةِ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ، يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ)

- He who eases the worry of a believer in this world , Allah will relieve him from a worry of the worries of the Day of Qiyamah. And whoever makes Easy a difficulty , Allah will grant ease in this world and the Hereafter and whoever conceals the fault of a Muslim Allah will conceal his faults in the world and the Hereafter. Allah is in the assistance of the servant so long as the servant is in the assistance of his brother.

BUILDING MY RESPONSE FROM THE QUR'AAN AND SUNNAH:

- *Rewards for taking care of the sick*
- THE DUAS OF THE MALAAIKAH
- THE MERCY OF ALLAH
- HAPPINESS OF HEART AND THE PLEASURE OF ALLAH
- IT IS A CURE FOR HARD-HEARTEDNESS

BUILDING MY RESPONSE FROM THE QUR'AAN
AND SUNNAH:

Rewards for teaching your children about the Deen of Allah

فعن أبي هريرة رضي الله تعالى عنه قال: قال رسول الله صلى الله عليه وسلم: «إِنَّ الرَّجُلَ
لَتُرْفَعُ دَرَجَتُهُ فِي الْجَنَّةِ فَيَقُولُ: أُنِّي لِي هَذَا؟ فَيُقَالُ: بِاسْتِغْفَارِ وَلَدِكَ لَكَ»

NARRATED BY ABU HURAIRAH (RA) NABI (S) HAS SAID: MOST CERTAINLY A
MANS RANK WILL BE RAISED IN JANNAH THEN HE WILL ASK : " HOW DID I
ATTAIN THI?" SO IT WILL BE SAID TO HIM : " WITH THE ISTIGHFAAR OF YOUR
CHILD FOR YOU."

BUILDING MY RESPONSE FROM THE QUR'AAN AND SUNNAH:

Rewards for finding satisfaction within your family

فقد قال النبي صلى الله عليه وسلم : " قد أفلح من أسلم، ورزق كفافا، وقنعه الله بما آتاه " (رواه مسلم).

MOST CERTAINLY HE IS SUCCESSFUL WHO ACCEPTS ISLAM AND IS GRANTED SUFFICIENT RIZQ AND ALLAH GRANTS HIM SATISFACTION IN WHAT HE HAS GIVEN HIM.

قال النبي صلى الله عليه وسلم : " طوبى لمن هدى إلى الإسلام، وكان عيشه كفافا وقنع " (رواه الترمذي).

NABI (S) HAS SAID: GLAD TIDINGS TO HE WHO HAS BEEN GUIDED TO ISLAM AND HIS WEALTH WAS SUFFICIENT AND HE IS SATISFIED."



5. RESPONDING TO DISRESPECT

HATING THE ACTION
VS
HATING YOUR CHILD





*Defining your parenting
principles*

*Accepting your personality in your
parenting*