



The General Presidency for the Affairs of
the Grand Holy Mosque and the Prophet's Holy Mosque

Translation of the Two Holy Mosques Khutbahs
A Joint Project



Al-Imam Muhammad Ibn Saud Islamic University
College of Languages and Translation

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Responsibility towards Our Children in the Light of the *Qur'an* and *Sunnah*

Khutbah Topic

His Eminence Sheikh Osāmah Ibn Abdullah Khayyāt –may Allah protect him– delivered this Friday khutbah titled “**Responsibility towards Our Children in the Light of the *Qur'an* and *Sunnah*.**” He spoke about the responsibility and the duties of parents towards their children. He threw light on the aspects of compassion when dealing with children according to the moral precepts prescribed in the *Qur'an* and the *Sunnah*. The Sheikh equally pointed out to some common misconceptions related to the bringing up of children.

Part One

Praise be to Allah, the Lord of the worlds, and the favourable outcome will be that of the pious! I bear witness that there is no deity except Allah alone with no associate; He is the Guardian of the righteous; and I bear witness that our Prophet Muhammad is the Servant and Messenger of Allah as well as the Leader of the Messengers, the Seal of Prophets, and the Mercy bestowed upon the worlds. O Allah, send Your *Salāt* (Graces, Honours, and Mercy) and Peace unto Your Servant and Messenger Muhammad, his family, the magnanimous and blessed believers, all his Companions, his *tabi'in* (the contemporaries of the Companions of the Prophet [May Allah's *Salāt* and Peace be upon him] after his death), along with all those who follow in their footsteps till Doomsday!

Now then,

O servants of Allah, do observe *taqwā* vis-à-vis Allah (fear of disobeying His commands), for the observance of *taqwā* is the best provision with which you will meet your Lord (on the Day of Judgement), the best provision which renders your lives pleasant and which purifies your deeds.

O servants of Allah!

There is a solid bond between the blessings Allah bestows upon His servants, on the one hand, and the responsibilities He assigns to them, on the other. It is therefore incumbent upon them to take care of such responsibilities and assume them in accordance with what pleases Allah –May He be extolled. Allah will reward generously those honouring their



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responsibilities, inspire them to express unfailing thankfulness, and bestow upon them abundant blessings.

This is why Prophet Muhammad (May Allah's *Salāt* and Peace be upon him) made all the *mukallafeen* (those obligated to observe the precepts of religion) guardians of those under their responsibility, those to whom their protection is entrusted and those made to bear their burden. Besides, they are expected to attend to the favours and responsibilities with which they are endowed in such a way as to preserve them, seek their sustainability, prolong their role in attracting further blessings, continue to receive divine graces, and iterate tokens of gratitude to Allah.

Thus, the Prophet (May Allah's *Salāt* and Peace be upon him) said, "***All of you are guardians*** (i.e. like shepherds herding their flocks) ***and each is held responsible for what he is entrusted with*** (i.e. flock being herded). ***Thus, a governor is a guardian, and he is responsible for his subjects; a man is a guardian, and he is responsible for his household; a woman is a guardian in her husband's house, and she is responsible for her remit; and the servant is a guardian, as he is responsible for protecting his master's property and therefore responsible for his remit. All of you are guardians, and therefore responsible for your remits.***" [A *Hadith* reported by both Imam Bukhari and Imam Muslim in their *Sahīh Books*, and extracted from the repertoire narrated by Abdullah Ibn Omar –may Allah be pleased with both of them]

Although there is a vast array of responsibilities entrusted to us, the most important and highly-valued of which is the responsibility of raising children, both males and females. Indeed, they represent the most prominent blessing since they are the fruit of emotional bonds, the fragrance of tranquil minds, the apples of the parents' eyes, and the real joy of worldly life. No blessing for the hearts is better than seeing that our children are well-bred and no distress is worse than seeing them ill-mannered and spoiled. They are Allah's trust to their fathers and mothers. He commanded their parents to fully honour their responsibility and warned them against breaching their covenant and betraying divine trust through abuse or failure to act in accordance with it. Allah –His name be glorified– said:

[O you who believe! Betray not Allāh and His Messenger, nor betray knowingly your Amānāt (things entrusted to you and the duties which Allāh has ordained for you)[and know that your possessions and your children are but a trial and that surely with Allāh is a mighty reward.][Al-Anfāl: 27-28]

As interpreted by Imam Ibn Jarīr –may Allah have mercy on his soul– the verses above mean: "*The possessions Allah entrusted you with as well as the children offered to you by Allah are in fact both a trial and an affliction. Allah has given them to you in order to test you and submit you to a real ordeal. He wants to see how you are going to proceed, that is to say, whether you intend to perform your duty vis-à-vis Him, fulfil your obligations*



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towards Him concerning those blessings, and abide by His prescriptions and proscriptions while enjoying such favours. In addition, let it be known to you that Allah has reserved for you munificent reward because you obeyed Him when He decreed commands and interdictions as to how to handle your possessions and deal with your children –blessings through which He submitted you to trial in the herein. So, obey Allah in all tasks with which He entrusted you in the herein and you will certainly receive from Him abundant recompense on the Encounter Day.”

Just as Allah has made it mandatory for children to observe filial dutifulness through treating them kindly when He –Sublime Speaker be He– said:

[And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents...][Al-Isrā': 23]

He has by the same token commanded parents to help their children behave kindly with them. Thus, parents should not exact from them filial obedience in matters beyond their capacity, nor should they ask them to accomplish impossible missions. Parents must not only claim their own rights and forget about their duties vis-à-vis others. This is a kind of stinginess in dealing with others that had better be avoided by any believer who would similarly avoid being stingy in weights and measures (when selling or buying).

The primary factor which assists children, males and females alike, in observing filial piety is to show them affection and compassion and to treat them leniently, following the exemplary behaviour of our noble, clement, and affectionate Prophet whose conduct has been commended by Allah as our best example and model behaviour. He was once seen by Al-Aqra' Ibn Hābis kissing his grandson Al-Hassan –may Allah be pleased with him. Then, Al-Aqra' said with much surprise, *“I have ten children, but I have never kissed any of them.”* The Prophet (May Allah's *Salāt* and Peace be upon him) said, **“He who does not show compassion (to others) will never be shown compassion.”** In another version of the *hadith*, **“What can I do for you if Allah has taken away compassion from your heart?”** [Reported by both Sheikhs (Imam Bukhāri and Imam Muslim) in their *Sahīh Books*]

When his son, Ibrahīm, passed away, the Prophet (May Allah's profuse *Salāt* and Peace be upon him) shed tears and said, **“The eye sheds tears, the heart is filled with sorrow, but we never say except what pleases the Lord. O Ibrahīm, we are really grieving over your farewell.”** [Reported by Imam Bukhāri in his *Sahīh Book*]

He also used to hold Osāmah Ibn Zeyd and Hasan Ibn Ali –may Allah be pleased with both of them– and say, **“O my Lord! Love them, for I do love them.”** [Reported by Imam Bukhāri in his *Sahīh Book*]. In another version again reported by Imam Bukhāri, **“O my Lord! Show them compassion, for I do show them compassion.”**

Another reason equally facilitating filial piety is fair treatment of the children and equality between them in distributing gifts. When Basheer Ibn Saad Al-Ansāri came



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accompanied by his son, Al-Nu'mān, and said, *"I offered this child of mine as a slave boy who belonged to me."* The Messenger of Allah (May Allah's *Salāt* and Peace be upon him) said, *"Have you done the same with all your children?"* He said, *"No!"* The Prophet said, *"Observetaqwā vis-à-vis Allah and be fair with your children!"* So, Basheer went home and took back that gift.

In another account of the *hadith*, the Prophet (May Allah's *Salāt* and Peace be upon him) said, *"Would you feel happy if they showed you an equal degree of filial piety?"* *"Yes, definitely"*, he said. The Prophet said, *"No, then!"* Still in another narrated version, the Prophet (May Allah's *Salāt* and Peace be upon him) said, *"So, do not appeal for me as a witness, for I will not be a witness to injustice."*

Therefore, equality between children in gifts or avoiding the favouring of some over others are reasons for filial piety and for blocking the door to any potential conflicts, disputes, or severance of relations after their parents' death. Besides, equality and fair treatment prove the parents' true love towards their children.

Again, among the most credible pieces of evidence attesting to parents' love for their children is when they take care of their education and upbringing according to good moral standards. In their educational mission, parents would guide their children to do good deeds, train them to hold fast to righteousness, and orientate them through practice. This would manifest itself through encouraging children to adopt forms of behaviour conducive to obedience and discouraging disobedience. In the former case, parents would highlight the merits of the path of obedience, but in the latter, they would stress the drastic and repugnant consequences of disobedience. They would also do their best to attain harmony between their speech and their action and take precautions against any contradiction between verbal and behavioural communication. In fact, the most serious harm will take place when actions are not in concord with speech. This might result in destruction after construction and in the breach of pacts after their conclusion.

Another clear evidence of the parents' love for their sons and daughters is taking care as to the friends they have and the company they keep. The Prophet's following effectual parable is worth citing: *"The similitude of good company and that of bad company is that of the owner of musk and of the one blowing the bellows. The owner of musk would either offer you some free of charge, or you would buy it from him, or you smell its pleasant fragrance; and as for the one who blows a pair of bellows (i.e., the blacksmith), he either burns your clothes or you get a repugnant smell from him."* [Reported by both Imam Bukhāri and Imam Muslim in their *Sahīh* Books]

The parable in the *hadith* above highlights the commendable status of good company, its influence on the companion, and the benefits to be derived from keeping such company. On the other hand, the parable stresses the lamentable status of bad company, its adverse effect on the companion. Bad company has lately reached a status so deplorable that we can see the banners of falsehood multiplying, the itineraries of temptation bifurcating, and the



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paths of misguidance branching off. This encouraged some evil *dā'is*¹ (callers at the gates of Hell) to drum up support at the gates of Hell; whoever appeals to their call will be thrown into Hellfire.

Then, evil friends started to cause the most serious harm and the greatest perils to which they steer the naïve and unmindful from among the youth. They allure into such pitfalls the inexperienced; those easy to command and persuade to give in to claims and slogans that are far from being substantiated by the *Qur'ān*, the *Sunnah*, or the ethics of the *Ummah's Salaf*.

They convince them to listen to false and deceitful calls launched by parties, groups and organizations that are motivated by nothing but the opposition of Allah and His Messenger, machination against His religion, renunciation of His path and dissuasion (of people) away from it. Such are indeed the bad deeds, sins, crimes and atrocities they commit, and which –by Allah– are attributed to Islam only by those who are ignorant or enemies of it, those seeking *fitnah* (temptation) and making it their ultimate end, and those who give in to their whims and carry out the commands of their satanic spirits.

They are thus lured into the 'niceties' of leaving aside congregation and quitting obedience ignoring the stark warning contained in the following words of the Prophet (May Allah's *Salat* and Peace be upon him): "***Whoever defects from obedience (to the Amir) and separates from the congregation –if he dies in that state– will die the death of one belonging to the days of Jāhiliyyah (i. e. would not die as a Muslim). Whoever fights under the banner of a people who are blind (to the cause for which they are fighting. i. e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls, (people) to fight for their family honour, and supports his kith and kin (i. e. fights not for the cause of Allah but for the sake of this family or tribe) –if he is killed (in such a fight), he dies as one belonging to the days of Jāhiliyyah. Whoever attacks my Ummah (indiscriminately) killing the righteous and the wicked, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security, he has nothing to do with me and I have nothing to do with him.***" [Narrated by Imam Muslim in his *Sahih*]

Talking to *Hudhaifah Ibn Al-Yamān* –may Allah be pleased with him– in response to his question regarding the distinguishing marks of those evil *dā'is* (callers at the gates of Hell) who would throw in the Hellfire anyone answering their call, the Prophet of mercy and guidance (May Allah's *Salat* and Peace be upon him) so truthfully put it in his famous *Hadith on Temptation* thus: "***Yes, they belong to us and speak our tongue.***" Then the man (*Hudhaifah*) asked: "***O Messenger of Allah! What do you order me to do if such a thing should take place in my life?***" The Prophet (May Allah's *Salat* and Peace be upon him) said, "***Keep to the congregation of Muslims and their Imam (leader).***" The man asked, "***If there is***

¹The actual plural of the Arabic word *dā'ī* (داع) –caller to Islam– is *du'āt* (دعاة). But literally, the *du'āt 'alābawābijahannam* (دعاة على أبواب جهنم) are 'callers at the gates of Hell'.



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neither a congregation (of Muslims) nor a leader (what shall I do)?"The Prophet replied: "**Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state.**" [Narrated by the two venerable Sheikhs, Bukhari and Muslim in their *Sahih*s, which are the most accurate books after the Book of Allah Almighty]

Therefore, observe *taqwa* (fear of disobeying Allah) –O servants of Allah– and do seek to give your children the care and attention you have been entrusted with to rear them properly, help them honour you, and protect them against all perils, particularly the risk of bad company who are set to do evil rather than good things, and betray rather than be trusted.

May Allah benefit you and me with His Book's guidance, the *Sunnah* of His Messenger (May Allah's *Salat* and Peace be upon him). Having said this, I ask Allah, The Almighty, The Exalted to forgive my sins, yours and those of all Muslims; He is truly The Oft-Forgiving, The Most Merciful!

Part Two



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All praise be to Allah! We praise Him and seek His assistance and forgiveness. We seek refuge in Him from the evils of our own souls and from our wicked deeds. Whoever Allah guides no one can misguide and whoever He misguides no one can guide. I bear witness that there is no deity worthy of worship but Allah, Who has no partners. I also bear witness that our Prophet, Muhammad, is His servant and Messenger. May Allah send His profuse *Salat* and Peace be upon him, his family, and Companions!

Now, then, O Servants of Allah!

Some scholars have said: *“Education may vary depending on time and place; what may seem right for some people could be wrong for others, and what might be acceptable in some countries may be unacceptable in other countries. A rational man must have a special quote for every special situation, and for every special time there is a special importance.”*

It is by no means an act of compassion the way some parents tend to pamper their children by relieving them of responsibilities, allowing them to do what they please and let them live as they wish. They would buy them gold and silk to wear, provide them with all the comfort they wish to have at home, and would never reject their requests or say ‘no’ to whatever they wish to do. This is so despite the fact that their poverty and misery are obvious to onlookers.

As a result, they would grow up amidst a state of self-indulgence and luxury with no predisposition to withstand adversity, endure when accidents occur, settle for less if need be, and to be grateful for the blessings bestowed on them. When rich, they would turn wasteful and lavish, and when poor, they would live miserably. They would lose strength and resolve when faced with the least serious calamity. They would turn desperate with tears in their eyes just for seeing their clothes stained or their food delayed. This is but the outcome of improper upbringing, false love and pretentious compassion. In this respect, moderation is indeed the best practice, and let it be known that those who have no mercy vis-à-vis their children may never have it vis-à-vis others.

Do observe *taqwa* –O servants of Allah– and send your *salat* and peace on the Seal of Allah's Messengers since you have been ordered to do so in the Book of Allah, the *Qur'ān*:

[Allāh sends His *Salāt* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad –May Allah's Peace and Blessings be upon him), and also His angels (ask Allāh to bless and forgive him). O you who believe! Send your *Salāt* on (ask Allāh to bless) him (Muhammad –May Allah's Peace and Blessings be upon him), and (you should) greet (salute) him with the Islāmic way of greeting (salutation, i.e. As-Salāmu 'Alaikum.)][Al-Aḥzāb: 56]

O Allah! Send Your *Salat*(Graces, Honours, Mercy) and Peace on Your Servant and Messenger, Muhammad! O Allah! Be pleased with his four Caliphs, Abu Bakr, Omar,



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Othman and Ali, with all his family, Companions, the *tabi'in* (the contemporaries of the Companions of the Prophet [May Allah's *Salat* and Peace be upon him] after his death), and all those who righteously followed them till the Day of Judgement! O Allah! Be pleased with us all, along with them, by Your Pardon and Generosity, O You, Most Merciful, Most Compassionate of all!

O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! O Allah! Grant glory to Islam and Muslims! Protect Your Religion! Destroy the enemies of Your religion and all the despots and the corruptors! Unite the hearts of Muslims and unify them! Set right their leaders and unite their word on Truth! O You, Lord of *al-'alamîn* (the worlds)!

O Allah! Grant victory to Your religion, Your Book, the *Sunnah* of Your Prophet Muhammad (May Allah's *Salat* and Peace be upon him), Your truthful believing servants and the *Mujahideen*!

O Allah! Grant us security in our homelands, set right our leaders and those responsible for our affairs, support with truth our Imam and leader, provide him with the righteous retinue and guide him to do whatever you love and accept, O You, the All-Hearing of our prayers! O Allah! Guide him, his Crown Prince and his brothers to do what is good for Islam and Muslims, for the country and for the people, O You, to Whom people shall return on the Day of Resurrection!

O Allah! Grant us a good ending in all of our affairs and save us from the humiliation of the worldly life and the punishment of the Hereafter! O Allah! Make better our religion which is our bond, make better our *Dunya* (life in this world) which is the source of our living, make better our Hereafter to which we are returning, and make life for us an increase of all that is good and death a relief from every evil!

O Allah! We ask You to guide us to do good deeds, forsake reprehensible actions and love the needy! O Allah! We ask You to forgive us and have mercy upon us! O Allah! If You want to send an affliction on a nation, please make us die before your affliction strikes!

O Allah! We seek refuge in You against the vanishing of Your Blessing, the change in the good health you granted us, the suddenness of Your Vengeance, and all kinds of Your Wrath!

O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn* (the Worlds)! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*! O Allah! Protect us against Your enemies and ours in any way that pleases You, O Lord of *al-'ālamîn*! O Allah! We leave Your enemies and ours to You (to deal with them) and seek refuge in You from their evils! O Allah! We leave them to You (to deal with them) and seek refuge in You from their evils! O Allah! We leave them to You (to deal with them) and seek refuge in You from their evils!



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O Allah! Protect the *Mujahideen* in all their homelands and stop their bloodshed! O Allah! Stop the bloodshed of all Muslims wherever they are! O Allah! Save them from the evil of *fitnahs* whether apparent or concealed! O Allah! Reconcile their differences! O Allah! Reconcile their differences! O Allah! Reconcile their differences! O You, Lord of *al-'ālamîn*! O Allah! Cure those of us who are sick, have mercy on those who are dead, and help us fulfil our hopes in accordance with what you please, and make our last deeds good ones!

[Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.][Al-A'rāf: 23]

[... Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!][Al-Baqarah: 201]

May Allah send His *Salat* (Graces, Honours, Mercy) and Peace on our Prophet, Muhammad, on his family and all of his Companions, and all praise be to Allah, the Lord of *al-'ālamîn*!