



# The Children's

Questions about Faith

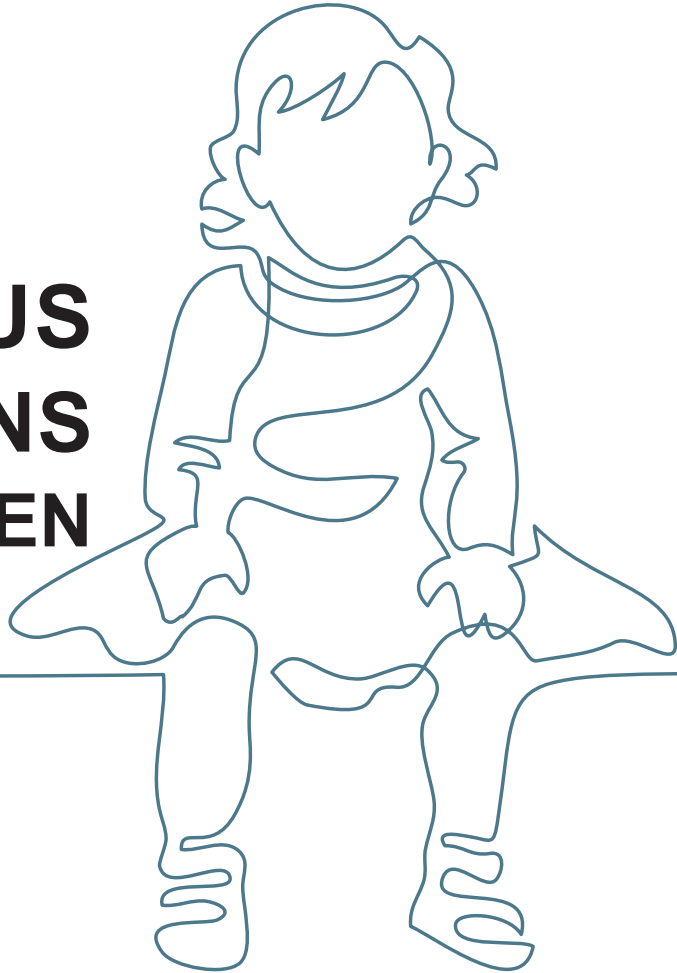


Abdulla Arrakf

# **RELIGIOUS QUESTIONS BY CHILDREN**

---


**Abdullah Ar-Rakaf**





This book has been conceived, prepared and designed by the Osoul Centre. All photos used in the book belong to the Osoul Centre. The Centre hereby permits all Sunni Muslims to reprint and publish the book in any method and format on condition that 1) acknowledgement of the Osoul Centre is clearly stated on all editions; and 2) no alteration or amendment of the text is introduced without reference to the Osoul Centre. In the case of reprinting this book, the Centre strongly recommends maintaining high quality.

 +966 11 445 4900

 +966 11 497 0126

 P.O.BOX 29465 Riyadh 11457

 [www.osoulcenter.com](http://www.osoulcenter.com)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah,  
the Most Merciful,  
the Most Gracious



# Foreword

Verily, all praise belongs to Allah, the Lord of the worlds, and may the peace and blessings be upon the noblest of all Prophets and the best of all Messengers, Muhammad, and upon his family and all of his companions. As for what follows:

The most important thing during the first years of a child's life is to form his outlook on life.

The concepts that are implanted in the child's mentality at this stage are the basic building block that forms the human personality in all its different aspects. They should be in harmony with the child's psychological, social and religious requirements. These are important to build the child in a complete way, so that it helps him to proceed to go through life in a steady way as a balanced, productive and proactive person. From everything he hears and watches the child builds his own model of this world. All that is left of his life after that is nothing but a process of modification and development of this basic vision according to the circumstances he is going through.

And the source of knowledge that the child relies on at this stage are his parents. Therefore; the goodness of children is cultivated by the goodness of the upbringing they received from their parents, for they are responsible for the upbringing of their children. Therefore the Prophet - may God bless him and grant him peace - says: **"All of you are shepherds, and all of you are responsible for their flocks."** (Narrated by Al-Bukhari (#2558) and Muslim (#1829)). This mandate requires attention and diligence in upbringing and education.

And since we are living in a time full of desires and doubts, it is obligatory on the parents to do their utmost best when it comes to raising their children. They should do so with sincerity and aspiration and go to great pains. And many seeds that were planted by parents in the mind of their children have brought forth continuous deeds for the parents after they have left this life. In this way the child will be one of their deeds that one will keep yielding after death. Like the Prophet, peace and blessings be upon him, said: **“Or a pious child who supplicates for him.”** (Muslim #1631).

And children are among the commandments of Allah to the fathers, where Allah Almighty says: **“Allah instructs you concerning your children...”** (Surah An-Nisaa, aayah 11), meaning: Your children - O parents – are entrusted to you, and Allah has instructed you about them; To take care of their religious and worldly interests, so teach them and discipline them, stop them from evils, instruct them to obey Allah and abide by piety always, as the Almighty said: **“O you who have believed, protect yourselves and your families from a Fire...”** (Surah At-Tahreem, aayah 6). So Allah instructed parents about the children under their care, so either they take care of this commandment, or they lose it and deserve that threat and punishment. And this is evidence that Allah Almighty is more merciful to His servants than parents, since He recommended the parents to have full pity on them.

---

Accordingly; If the child was raised in the family well, he can deal with the outside world in an optimal way. And any absence of the family's role in raising and upbringing the child in a sound faith will lead to the existence of a child who lacks the types of praiseworthy behavior. Education is not only correcting mistakes, but rather it is also instruction, education. and presentation of the religious principles and the rulings of the Shari'ah. And the use of various means to establish perceptions and fix them in the souls – through upbringing by showing them good roll models and by exhortation, stories, innovations, etc, to bring forth from all of this a balanced personality who will be active in life and in society.

This book has been divided into two parts: the first part discusses **the religious upbringing**. It includes many foundations and principles that will be of assistance to parents in raising their children – with Allah's permission. The second chapter deals with **practical models for answering children's faith questions**, and it includes a collection of the most common questions among young people of all ages.

**And Allah is the One Who grants success and He is the One Who guides to the right way.**

**Abdullah bin Hamad Ar-Rakaf**

# Table of Contents

10

About  
**religious**  
upbringing



Religious  
upbringing  
for a child

28

56

The basic elements  
of a **religious**  
upbringing





**Introduction**  
to answers

**82**

**102**

**Practical models**  
to answer children's  
questions  
of faith



# About religious upbringing

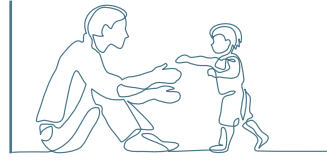




## Providing

Providing a good upbringing is one of the human necessities. Education is a human necessity, one of the necessities of building the human being, as it is a tool for the formation and establishment of the child in all areas of life, through education; The child's social, scientific, psychological, health and other personality is built, and before we talk about faith education and its importance; It is better for us to get acquainted with the concept of education itself, what is meant by it, and what do educators want from it?

## The meaning of upbringing



Raising children is an advanced, purposeful process governed by rules and laws, which aims to form good habits through guidance, training, education, discipline and practice. Raising children is concerned with preserving and caring for the young person's instinct, developing his talents and prepara-

tions, then directing this instinct and these talents to all that achieves their goodness and perfection. It helps to prepare the righteous man for life on earth, for education is the tool that creates leadership in all areas of life.

## The importance of a religious upbringing



Faith is the great reality of existence and the great cause of mankind, as it is the crossroads in the path of mankind in the worldly life: **“Some of them believed and some of them disbelieved...”** (Surah Al-Baqarah, aayah 253). Their dealings and actions are based on it, which is the difference in their fate in the next life. And childhood belongs to the crucial stages in a person's life, because what is implanted in the child's soul during this stage of beliefs, values, habits and trends is difficult - and perhaps even impossible to change, let alone eradicating it. Its impact may remain with the individual throughout his life. Therefore; a religious upbringing in childhood is one of the foundational stages on which a person's life in this world is based.

Raising children - in its entirety - is an endeavour, and there is no upbringing without endeavour. The best thing to which attention can be devoted is to instill faith, and we are in an age in which the interest of most researchers in the field of pedagogy has focused on the mental and physical side of pedagogy, while neglecting the faith and spiritual side. Their theses are about achieving victory and worldly success by material standards, without paying attention to goodness that leads to eschatological happiness, and this makes our educational theory significantly different from theirs in this respect.

It is well known that a religious upbringing in islaam is considered as one of the pillars upon which the building of upbringing was built in the pure time of the Prophet. Ibn 'Umar reported that the Messenger of Allah, may Allah bless him and grant him peace, said: **"All of you are shepherds and each of you is responsible for his flock. The leader of a people is a shepherd and he is responsible for his flock. The woman is a shepherd over the house of her husband and she is responsible for her flock."** (Reported by Al-Bukhaari # 2558 and Muslim #1829)



So the Prophet, peace and blessings be upon him, pointed towards the great responsibility that is resting on each of us, and that one inevitably will be questioned about what he has offered to those under his care. It has been reported from the Prophet, may Allah bless him and grant him peace, that he said: **“Any man whom Allah has given the authority over some people and he does not look after them in an honest manner, will never even smell the smell of Paradise.”** (Reported by Al-Bukhaari #7150).

Here is an indication of the importance of providing advice with honesty and reliability, so that it is a comprehensive advice that takes care of the interest of the advised person from every angle. Concerning this issue a statement has been reported from Ibn ‘Umar, may Allah be pleased with him and his father, in which he said: **“Discipline your son, for you will be held responsible for him. To what degree have you refined him and what have you taught him? And he is responsible for his**

**righteousness and obedience to you.”** (Reported in Shu’ab-ul-Imaan, #8141). Here Ibn ‘Umar - may Allah be pleased with him - confirms that the responsibility rests primarily with the parents, for they are the first source in education and discipline. And it has been reported that raising children is better than charity, as it was said: **“For a man to discipline his son is better than giving a Saa’ in charity.”** (Reported by At-Tirmidhi #1951). It has also been reported that teaching a child good manners is better than all giving. From what has been narrated are the words: **“There is no gift that a father gives his son that is more virtuous than good manners.”** (Reported by At-Tirmidhi #1952). All these texts, and others, indicate that taking care of a child’s upbringing and teaching him is one of the most important and greatest things parents can offer their children.



## A religious upbringing is a necessity



Today's upbringing is experiencing a psychological leap, a cultural leap, a wide openness, and the attractions that surround it from every aspect are more dangerous than underestimating them. We are carrying out the most difficult task in human existence, which is raising children, and this shows the necessity of a religious upbringing for children and the severity of the Ummah's need for that. Having concern for teaching faith to people and calling them to it - especially the young - is the way of the prophets - may blessings and peace be upon them - and the reformers after them. We can read for example how Nooh, peace be upon him, was inviting his son (to the right religion) and how he was warning him against befriending the people of falsehood: "**...Noah called to his son who was apart [from them], "O my son, come aboard with us and be not with the disbelievers."**" (Surah Hood, aayah 42). And likewise Allah says about

Ibraahim, when he was commanding his children:”**And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], “O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims.”**”(Surah Al-Baqarah, aayah 132). In Luqman’s first commandment to his son, he warned him of polytheism, so he said:”**O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.**” (Surah Luqman, aayah 13). And then there is our Prophet Muhammad - may Allah bless him and grant him peace - recommending Ibn ‘Abbaas - may Allah be pleased with him – when 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].**” (Reported by At-Tirmidhi #2516). In this example we can see his concern for giving young people a religious upbringing.

One of the evidences for the necessity of education is knowing that teaching faith is the head and basis of science. So if the child learns faith and it is implanted in his heart according to the prophetic approach, worship and all other branches of religion will follow. Hence paying attention to that is a cause of success and guidance – with the permission of Allah -. Because many matters are connected with belief in Allah and the Last Day, and when faith is strongly present; a person will be stopped from forbidden behavior.

Another point that shows the importance: What we see of some parents neglecting to teach their children matters of faith under the pretext of their young age, but then when they but then when they grow up they aren’t able to teach them to teach them. So whoever neglected to teach his child what would benefit him and left him in vain has committed a major abuse. The corruption of most of the children only came from their parents and from their neglecting them and not teaching them the religious obligations and recommended acts. Thus they lost them when they were young and did not benefit themselves, nor did they benefit their fathers as adults.

Also, there are many programs directed at children in the media (visual, audio, and written), many of which promote distorted perceptions and concepts in the hearts of children. So it is necessary for there to be a faith education that confronts this directed media tide. A religious upbringing is a task for rightful reasons and it is a preventive factor that will protect the child against many pedagogical problems before they occur, and it will help them cope with it better if they do occur. Such a religious upbringing is one of the children's rights over their parents and the cause of happiness in this world, and the basis for salvation in the hereafter, with the permission of Allah, and it is the reason for the disparity of people at that time. And lastly: a religious upbringing provides spiritual stability and psychological security for children, because it provides the answer to the major questions in life, and it is nothing but a derivation of the guidance of the Book of Allah and illumination by the Sunnah of His Messenger - may Allah's prayers and peace be upon him -. It is distinguished by the purity of the source, the clarity of the curriculum and the godliness of goals, with an awareness of the child's needs and awareness of his reality and the reality of education; This will lead to integration and balance in the child's personality.





## The goals of a religious upbringing



**The general goal of upbringing is to achieve true servitude to Allah Almighty, and this goal requires the achievement of many sub-goals, including:**

**Firstly:** Establishing the correct 'aqidah in the children of the muslim society, to prepare pious people who worship Allah, upon right guidance and insight.

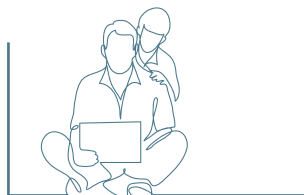
**Secondly:** That the individual in the muslim society takes on praise-worthy morals, following the example of Allah's messenger, may the peace and blessings be upon him, the one His Lord testified about: **"And you are truly of outstanding character."** (Surah Al-Qalam, aayah 4). And he is acting upon the words of the Prophet, peace and blessings be upon him: **"Verily, I have been sent to complete the best morals."** (Reported by Ahmad #8939).

**Thirdly:** Promoting feelings of belonging to a community among the individuals in a muslim society, so that the feeling of belonging to its society will be firmly established in every individual. In this way he will care about its affairs and sorrows and stay connected to his brothers, acting upon the Words of Allah Most High: **"The believers are but brothers..."** (Surah Al-Hujuraat, aayah 10). And acting upon the words of the Prophet, peace and blessings be upon him: **"The relationship of the believer with another believer is like (the bricks of) a building, each strengthens the other."** (Reported by Al-Bukhaari # 6026). And he is acting upon the words of the Prophet, peace and blessings be upon him: **"You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it."** (Reported by Al-Bukhaari # 6011). In this way, the bonds of sincere brotherhood between the sons of the Muslim community are confirmed.

**Fourthly:** The formation of a psychologically and emotionally balanced individual. This helps the formation of an active person and a useful member of his community, who can fulfill his role and duty in building the land, utilizing its resources and carrying out the burdens and tasks of man's vicegerency on earth which Allah has granted him.

And from this we can see that the need to start with a religious upbringing - in its correct sense. It continuously works to generate spiritual strength, develops self-motivation, strengthens inner consciousness and spreads the islamic spirit in words and actions. It then makes it easier for a person to perform the actions required to achieve the goals of psychological and kinetic upbringing .

## Pedagogical foundations



There is a set of foundations on which the educational structure depends, and it can be reduced to two foundations. The first: the knowledge basis, and the second: the practical basis.

The knowledge basis can be divided into two parts: Science and Faith:

**For the first section: Science;** It represents the greatest key to understanding and building behavioral motives. Allah Almighty says:

**“Say, «Are those who know equal to those who do not know?» Only they will remember [who are] people of understanding.”** [Surah Az-Zumar, aayah 9].

And the Prophet, may the peace and blessings be upon him, strove to teach his Companions beneficial knowledge. He used to teach them to seek their refuge with Allah against knowledge that doesn't benefit them. He said in his supplication that he used to teach them:

**“O Allah, I seek refuge in You from knowledge that doesn't benefit and from a heart that doesn't fear You.”** (Muslim 2722).

**And the second section: faith.** This is what settles in the hearts of children from the belief in the six pillars, as it is a holistic meaning that encompasses life and what comes after. The Prophet - may Allah bless him and grant him peace - was keen to instill a sound belief in the hearts of the children of his nation.



**As for the practical basis; It can be divided into three sections: servitude (to Allah), application, and ethics:**

**First Section: Servitude (to Allah).** A fruitful upbringing must contain the shaping of a sincere inner core and distinct personal qualities that can build the personality of children, so that they face their lives sincerely and are always linked. In this way their behavior and thought are straightforward, and even their hopes and aspirations are straightforward, for here is the Prophet - may God bless him and grant him peace - saying to Mu'aadh: By Allah, I love you. I give some instruction to you. Never leave to recite this supplication after every (prescribed) prayer: "Allaahumma a'ini 'aala dhikrika wa shukrika wa husni 'ibaadatika" ("O Allah, help me in remembering You, in giving You thanks, and worshipping You well." (Reported by Abu Dawud #1522). He teaches him that worship is a grace from Him - Glory be to Him - and it is not only human endeavor - but divine success - as well. So he teaches him that worship always happens with the help of Allah, so that he establishes in his heart the notion that if the believer worships his Lord, he must seek His help and trust Him in his worship of Him. As He - Glory be to Him - is the one who grants an individual success in obeying Him.

**And the second section: application;** There is no knowledge without action, for deeds are a means of differentiation between people in the Hereafter: ("**So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it.**") (Surah Al-Zalzalah, ayah 7-8).

**And the third section: ethics.** The approach of Islam builds the person with morals. Even the Prophet - may Allah bless him and grant him peace - said that his message in its entirety crystallizes in one meaning - that is, good manners and educating people accordingly. He said: "**I was merely sent to complete good morals**" (Reported by Ahmad #8939). And he urges them to good manners by saying: "**The dearest and the closest of you to me on the Day of Resurrection will be those who are the best in behaviour...**" (Reported by At-Tirmidhi #2018). , So good morals are the product of an apparent religious upbringing.

# Educational models



The formation of practical models is one of the most important things that help to establish principles and values. Here is a brief presentation of a number of examples that show how was the guidance of the Prophet - may Allah bless him and grant him peace - and his companions ,in the formation of faith in children:

1. It has been reported by Ibn 'Abbaas (may Allah be pleased with him) that he said: "The Prophet used to seek refuge with Allah for Al-Hassan and Al-Hussayn and say: **"Your fore-father (i.e. Prophet Ibraaheem) used to seek refuge with Allah for Ismaa'eel and Ishaq by reciting the following:"O Allah! I seek refuge through Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, eye."** (Sahih Al-Bukhaari #3371).
2. It has been reported from. Abu Hurayrah (may Allah be pleased with him) that he said: "The Messenger of Allah (may Allah bless him and grant him peace) said:





**“Every child is born upon the Fitrah (pure innate nature) and his parents convert him to Judaism, Christianity or Magianism.”**

(Al-Bukhaari #1358).

3. It has been reported from ‘Umar bin Abi Salamah (may Allah be pleased with him) that he said: “I was a boy under the care of Messenger of Allah, may Allah’s peace and blessings be upon him, and as my hand used to wander around in the dish, he said to me once: **“Mention Allah’s Name (i.e., say Bismillaah), eat with your right hand and eat from what is in front of you.** (Al-Bukhaari #5376 and Muslim #2022).

4. It has been reported from Ibn ‘Abbaas, may Allah be pleased with him, that he said: “One day I was (riding) behind the Messenger of Allah, may Allah’s peace and blessings be upon him, 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..."**

(At-Tirmidhi #1526).

5. It has been reported from Al-Hassan bin 'Ali, may Allah be pleased with him, that he said: "The Messenger of Allah, may Allah's peace and blessings be upon him, taught me some words that I should say during my Qunoot in Witr-prayer:"**O Allah, guide me with those whom You have guided, and strengthen me with those whom You have given strength. Take me to Your care with those whom You have taken to Your care. Bless me in what You have given me. Protect me from the evil You have ordained. Surely, You command and are not commanded, and none whom You have committed to Your care shall be humiliated. You are Blessed, Our Lord, and Exalted.**" (Abu Daawood #1425).

6. It has been reported from Anas bin Maalik, may Allah be pleased with him, that he said:"The Messenger of Allah, may Allah's peace and blessings be upon him, said to me:"**O my son, when you enter upon your family, then give them the Salaam, for that will bring blessings to you and your family.**" (At-Tirmidhi #2698).

7. It has been reported from Jundub Al-Bajali, may Allah be pleased with him, that he said:"**We were with the Prophet, may Allah's peace and blessings be upon him when we were strong youths, so we learned faith before we learned Qur'aan. Then we learned Qur'aan and our faith increased thereby.**"

(Ibn Maajah #61).

8. Umm Sulaym ar-Rumaysaa, the mother of Anas ibn Malik - may Allah be pleased with them all - embraced Islaam when Anas was still young and had not been weaned yet. Yet at this young age she started instructing Anas to say: "Say: Laa ilaaha il-Allaah" (there is no god but Allah) and say: I bear witness that Muhammad is the Messenger of Allah", so he did.
9. On the authority of Ibrahim at-Taymi - may Allah have mercy on him - that he said: "They preferred the first thing that would be taught as soon as a child was able to speak, to teach him seven times: "Laa ilaaha il-Allah" (There is no god but Allah), so that it would be the first thing he would speak.



# Religious upbringing for a child





## One

One of the most important topics of upbringing in terms of content is the religious education of the child; Because it is based on establishing and forming good habits, consolidating and strengthening the correct belief in the depths of the mind and heart, and directing to virtuous morals and activating them in all his actions. And according to its realization, his happiness in this world, and the extent of his victory in the hereafter. And since this is the task of fathers and mothers, the Qur'aan has indicated this, as Allah Almighty says: **"Allah enjoins you regarding your children..."** (Surah An-Nisaa', aayah 11). And also the Prophet - may Allah's prayers and peace be upon him - explicitly stated that when he said: **"Every child is born upon the Fitrah (pure innate nature) and his parents convert him to Judaism, Christianity or Magianism."** (Reported by Al-Bukhaari #1359). **This hadith indicates several things, including:**

1. That faith is the natural disposition of man. He who turns away from it is equal to the scourge of mankind.
2. The hadith shows the responsibility of parents and their great role in the child's upbringing.
3. He referred to the impact of the environment on the child's upbringing.

It is from the grace of Allah that He expands the breast of a person at the beginning of his emergence of faith without the need for evidence and proof. Based on this, parents have to fulfill the duty of putting this protection in place to the best of their ability, and they must let this fitrah grow. They should raise their children on the correct religion, based on the texts of the Qur'an and Sunnah. And they must not rely on the education that is around them and that derives its concepts from the surrounding milieu, because Islam that is practiced merely out of tradition does not protect from deviation in the era of openness. The convergence of the world does not prevent the melting of identity or weakness of personality.

The pure heart of a child is a jewel devoid of every engraving and image, but which is susceptible to every engraving. So if goodness and knowledge are reiterated to it, he will grow up with that, which will grant him happiness in this worldly life and in the Hereafter. His parents will share with him in the reward, and so will everyone who taught him and educated him. But if the child is constantly shown evil and neglect like the neglect of beasts, he will be wicked and perished, and the sin of this will be on the necks of his custodians and caretakers, since the best time to correct a person is during his younger years. But if the child is left alone and we leave him for others to imprint him, walk over him and train him, it will be difficult to bring him back (to the right path).

The child who grows up in a family of strong faith, with people who are committed to the correct Islamic teachings, will imitate his parents in everything, and will form his own concepts through the perspective of his parents. But we find that there are those who present the legal concepts of Islam in a resolute and strict manner, which will lead to a negative result on the children, as in the case of the child that grows up and finds his parents are not committed to the Islamic teachings. For both such children it will be difficult to be attracted to the religion in the future, because he did not see a trace of religion when he was young, so he did not form any religious trends.





## Religious development in children



Religion begins in the child with one idea - the idea of the existence of Allah -, and then soon other ideas appear alongside it - such as the idea of creation, the afterlife, angels and demons -. The manifestations of religious development in childhood are characterized by four characteristics:

- A Realism:** where the child gives his religious concepts a tangible reality, and the more he grows in his abstraction, the more he will realize the truth and put it in perspective during adolescence.
- B Formalism:** where the young person imitates adults in their worship and supplication in a form without realizing its meaning or feeling its spiritual elevation. The educator should benefit from the tendency of the young children at this stage to let them get used to the pillars and morals of Islam and the pillars and effects of imaan.

**C Utilitarianism:** where the young person realizes the happiness of his parents, his teacher, and those around him, for performing some acts of worship.

He does this to gain their love, and as a way to achieve some of his benefits, or to get rid of a punishment that he had.

**D Fanaticism:** where the child becomes zealous in his religion with a sentimental fanaticism that is motivated by his innate instinctive need for belonging and loyalty. And the highest form of loyalty is loyalty to Allah - the Almighty.

From the above we realize the importance of focusing on a religious upbringing, and that parents and educators must strive to bring the faith closer to the young - especially in this time when there are many temptations and distractions of various kinds. Among the most important things that parents should work on are the following:

**First:** Stimulating the instinct in the soul of the child, which is represented in teaching the child the word of monotheism,

**Second:** Consolidating faith in the six pillars of imaan, which is based on consolidating the love of Allah - the Almighty - and the love of His Messenger - may Allah bless him and grant him peace - and teaching the Qur'an.

The presence of a religious instinct which is hidden in the souls is something that helps the parents in their educational mission, for this instinct indicates that there is an instinct of religiosity, and this instinct, like all other instincts, does not accept alteration and change. Rather it accepts guidance and development. This instinct can also be used for different aims, other than the aims for which it was created. But Islam calls for directing the natural disposition (*fitrah*) to the aims for which it was created.

One of the most important things that a Muslim child should be brought up on is; the six pillars of faith (imaan), the most important of which is belief in Allah; Belief in Allah and loving Him is what bears fruit after attaining the rest of the pillars of faith. And Allah has made loving Him one of the surest conditions for believing in Him and submitting to Him, Glory be to Him. This means that loving Him is nec-

essary for obeying Him, as is feeling hostility towards His enemies. He enjoined that this love be above all loved ones in the world, as Allah, the Most Powerful and Majestic, said: **"Say, [O Muḥammad], "If your fathers, your sons, your brothers, your wives, your relatives, wealth which you have obtained, commerce wherein you fear decline, and dwellings with which you are pleased are more beloved to you than Allah and His Messenger and jihād [i.e., striving] in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people."** (Surah At-Tawbah, aayah 24). And the first characteristic of the servants with whom He is pleased is that they love Him. As Allah said: **"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, strong against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing."** (Surah Al-Maa'idah, aayah 54). And He made clear that there is no real tawheed until Allah is singled out as the only one who deserves absolute love. As He said: **"And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah."** (Surah Al-Baqarah, aayah 165). The worship for which Allah Almighty created us is the highest level of love. The basis of tawheed and its spirit is sincere love for Allah alone, and it is the basis of deification. Rather, it is the reality of worship, and tawheed is not complete until the servant's love for his Lord is complete and precedes and overcomes all desires, and overpowers these desires, so that all other desires are subordinate to this love, through which the servant will attain his happiness and salvation.

This love based on faith is one of the greatest means of correcting children's behavior and making them steadfast in the religion of Islam and in obeying Allah Most High and in obeying His Messenger - may God bless him and grant him peace -. So whoever has love for

Allah and His Messenger deeply implanted in his heart; he will be rightly guided in his 'aqeedah, his worship and his behaviour. And no matter how much he would deviate in some matters and minor issues, and no matter if he would sometimes be heedless or forgets; the love within him must return him to the path of righteousness, with the permission of Allah Most High. Because love has internal impulses, not just external ones.

The vision that the Islamic creed presents for existence is characterized by its conformity with natural human disposition and human nature, its consistency with a sound mind and the absence of contradiction with it. It is also characterized by advantages that are not found in any other creed. In the islamic creed the intellectual, belief, value and legislative systems were integrated, in terms of being an intellectual and ideological system. It thus lays down a comprehensive explanation of the principle of the universe, its destiny, and the facts inside and beyond it. It also gives



an explanation of the beginning and end of human life, then defines the purpose for which the universe was created, and the purpose for which man was created. And thus it answers the existential questions of man that he needs to ask about because of his rational nature. For man cannot rest in this life unless he finds adequate and satisfactory answers to these questions and is reassured about them. Otherwise he will live in constant confusion and constant anxiety, because he did not discover the meaning of life.



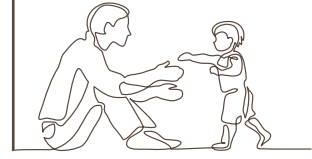
# The fruits of a religious upbringing



**There are a number of fruits that are reaped by the one who was provided a religious upbringing. Among these fruits are:**

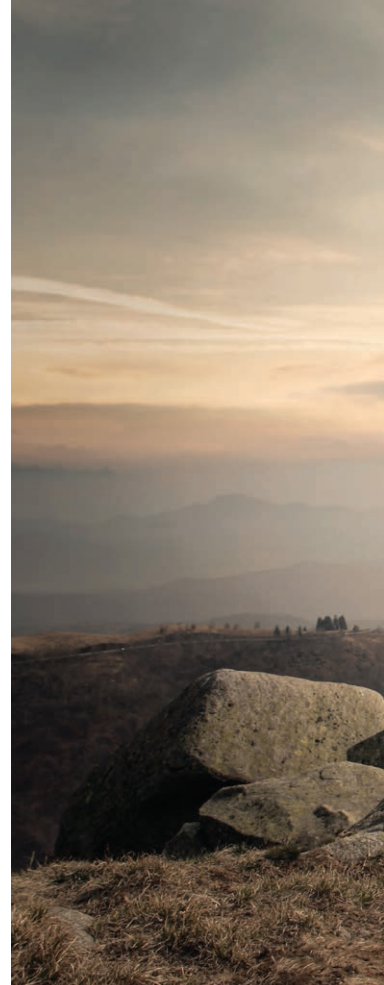
- 1** | Undertaking and hastening to do good deeds. He is looking for any door that brings him closer to Allah's pleasure and mercy.
- 2** | To strengthen the inner self. Living faith is what controls human behavior.
- 3** | Asceticism in this worldly life. His heart is not attached to this worldly life so that it would be the focus of his attention and the starting point of his dealings.
- 4** | Divine Support: Where Allah - the Almighty - takes over the affairs of his believing servant in a way that achieves his true interest and brings him happiness in both worlds.
- 5** | Desire for Allah: The greater the faith, the greater the servant's confidence in Allah, may He be glorified, his desire for Him and his turning away from (relying on) His creation.
- 6** | The disappearance of negative phenomena and fewer problems among individuals. The more faith in the hearts, the less the influence of desires on it, the stronger the will, and the more it will push a believer towards good and lofty morals.
- 7** | There are a number of fruits that are reaped by the one who was provided a religious upbringing. on people. The strong believer seeks to reform himself and those around him.
- 8** | A feeling of peace and reassurance; The more this faith is able to consolidate in the heart of the servant, the more the fears that terrorize people will dissipate from him.

# The core of a religious upbringing



The duty of parents is to teach their children that which will solidify their faith, establish their behavior and morals, and reinforce their sense of belonging to the ummah of Muhammad - may Allah bless him and grant him peace -. And this implies:

1. Teaching the six pillars of faith, and overall belief in the comprehensiveness of Shari'ah and its relevance to the natural disposition and the nature of man, taking into account avoiding artificial indoctrination that loses the spirit of faith, and ensuring that this is done in a practical way that awakens hearts, moves minds, and refines behavior.
2. Raising children to love the Prophet - may Allah bless him and grant him peace - and to love his family, his wives and companions as a whole, without exaggeration or prejudice.
3. Raising children to venerate the religion, its rituals, and its manifestations, and to warn them against contempt, disdain and indifference to it.
4. Teaching them that the obligatory faith is not complete except by good deeds, and that it increases by obedience and decreases by disobedience. So a correct religious upbringing is necessary in order for it to bear fruit in morals, behavior and worship.



5. Establishing belief in the Last Day in their souls and exalting it, and linking the reward on that Day to the deeds that a servant earns in this world.
6. Emphasizing that Allah Almighty watches the servants, and that He sees them and hears them, and that nothing of their conditions slips His attention.
7. Deepening his feeling that he is upon Truth, which will invite him to follow his religion with pride and strength.



## Pedagogical methods to plant faith (imaan) in the hearts

These methods can be divided into two paths; the first before the age of discernment, and the second after it.

### Among the things that help consolidate faith (imaan) before the age of discernment:

1. Commenting on the names with the prefix “abd” that he hears around him - such as Abdullaah, Abdurrahmaan and Abdul-Karim-, and trying to clarify their meanings in general. And paying attention to hearing the call to prayer, teaching him the daily remembrances and supplications, preserving them and mentioning them in his presence, and reminding him of the blessings of Allah Almighty upon him - especially when eating -. It is important to keep repeating them. And teach him saying “Bismillaah” at the beginning, and “Alhamdu lillaah” at the end.
2. His memorization of some of the Surahs of the Qur’aan, with his understanding that this is the Word of Allah Almighty. And the first thing that he should be taught is Al-Faatihah, Al-Ikhlaas and the Mu’awwidhatayn. We can also make him memorize some poems and songs that contain the meanings of true faith.
3. It should be taken into consideration that the name of Allah is mentioned to the child through pleasant and loving situations; his remembrance of the Almighty should not be associated with cruelty and torture in childhood. We should not talk too much about Allah’s wrath, torment and fire.
4. Directing the child to the beauty in creation and in (Allah’s) strength and firmness, so that he can feel the greatness and power of the Creator. And to love Allah Almighty, because of His love for him and because He made other beings subservient to him.

5. Training the child in etiquette and to accustom him to mercy, cooperation and the etiquettes of talking and listening. And instilling Islamic ideals in them by being a good example ourselves, so that he will live in an atmosphere where virtue prevails and he can learn nothing but good from those around him .



As for after the age of discernment; In addition to these methods, there are other methods of contemplation and reflection, including:

1. Teaching the child the greatness of this universe and the accuracy of its perfection, precision, and mastery. This is so that Allah Almighty will be glorified. The Almighty said: “...[It is] **the work of Allah, who perfected all things....**” (Surah An-Naml, aayah 88).
2. Reminding them of the wisdom of Allah Almighty in his actions and in the things He creates, so that he will love Allah Almighty and praise Him. Mention for example the wisdom behind the creation of the night and the day, the creation of the sun and the moon, and the creation of the senses: hearing, sight, tongue and so on). Allah Almighty said: “**Do they not contemplate within themselves? Allah has not created the heavens and the earth and what is between them except in truth...**” (Surah Ar-Room, aayah 8).
3. Take advantage of good opportunities to guide the child through current events in a wise manner that will endear him with good and alienate him from evil. For example: if he is sick, we attach his heart to Allah, teach him supplication and teach him positive thinking and ruqiyah. And when we offer him the fruit or sweets that he wants, we ask him to be grateful for this blessing and we tell him that it is from Allah. And let parents not teach him the concepts of faith during painful events for the child, because he still doesn't have the ability and full awareness of discernment.
4. We should teach in a practical way to accustom children to the Islamic customs that we seek to teach them. For this reason the educator should form with his behavior a valid model to emulate. Connecting religion with moral values through behavior and interaction makes our upbringing honest and free from mere theorizing.
5. Benefiting from stories that aim to provide children with what is desired and that distance them from that which is not desired. Such a story should be presented in an effective and touching way, while highlighting the trends and values contained in the story, and also through songs. Ideals and decent morals can be instilled. And the

child can get to know the Prophet - may Allah bless him and grant him peace - by showing his biography, so that he will love and obey him, especially with regard to his childhood - may Allah bless him and grant him peace -, as well as his attitudes towards children and his kindness with them, describing his appearance, and mentioning his high moral stances. The same goes for stories of the Companions, the Mothers of the Believers and his household, may Allah be pleased with them all.

6. Moderation in the religious upbringing for children, and not to burden them with what they cannot grasp yet. Let us not forget that fun and joy are the child's actual world, so do not overburden them with things that counteract his natural and psychological development by burdening them with responsibilities and by increasing the restraints that deprive them of the basic needs of childhood. Because exaggeration in this and too much criticism will lead to negativity and a sense of guilt, and this is usually the case with the first child, since some parents are excited to make this son a model.



7. The child should be left in his own way without constant interference by adults, provided that activities are prepared for him that allow him to explore by himself according to his abilities and awareness of the surrounding environment. And in that lies the development of his curiosity and the advancement of his talents.
8. Encouraging the child has a good effect on his soul and it will prompt him to do his best to show the desired behavior. Whenever controlling and directing the child's behavior is based on love and reward, it will lead to acquiring the right behavior in a better way. And the child must be helped in learning his right, so he knows what he has and what he owes, what is right to do and what is not right, while the child is aware of his dignity and position, coupled with good control, but without too much pampering.
9. Instilling respect for the Noble Qur'aan and its reverence in the child's heart, so that he will feel its sanctity and the importance to adhere to its commands. This should be done in an easy and attractive manner. For example, let the child know that if he has mastered the recitation, he attains the rank of the righteous angels. We should teach him the proper manners of recitation - from seeking refuge, basmalah and respecting the Qur'aan by silently listening to its recitation. And we let the child get used to hearing ayaat from the Qur'aan, because this increases his linguistic abilities and encourages him to read. He can also be taught some interpretation of the ayaat that contain articles of faith from the surahs that he memorizes - such as: Al-Faatihah, Al-Ikhlaas, Al-Falaq, and An-Naas. Also we should often present the stories from the Noble Qur'aan in a simplified and understandable way, repeatedly and in different ways.

10. The method of question and answer can be utilized, in which we should take care that the question contains the information that we want to communicate, and the answer is in very brief words, in proportion to his age and level of awareness. This has a great impact on imparting the child to values and good morals and changing his behavior for the better.
11. We can utilize teaching through the fun of coloring, when the picture to be colored contains religious meanings that vary each time. And it can be taught through a wide range of competitions, preferably dynamic competitions, since the child loves these and thus will show interaction.





12. We explain to the child some of the hadiths, or parts of them, in a way that suits his level of thinking in a simple, pleasant way, using short phrases that his mind understands. It can also be taught by repeating phrases that develop faith, so that it will be deeply rooted in him, after which he will use them automatically. Think of phrases. such as: **”Qadar Allaahu wa maa shaa’a fa’al” (Allah has ordained and did as He pleased), “Tawakkal ‘aa-la-Allah” (Put your trust in Allah), “Allaahu ‘aala kulli shay’in qadeer” (Allah is capable of everything).** With the help of parents or an educator, the child can decorate his classroom and his bedroom with phrases and expressions of faith - such as :“I am a Muslim,” “I love my Lord,” or:“the pillars of faith”. These are educational methods that will leave traces in his mind when he sees them frequently.

13. To teach the child that affliction cannot be avoided by anyone; All people in this world are afflicted by Allah with some calamities and tribulations. We should teach him that Allah Almighty does not decree anything except for a great wisdom and we should establish the understanding in him that the bringer of benefit and the dispenser of harm is Allah and that His mercy precedes His wrath. We should also explain to him that relief always comes after distress, this is an ever returning rule. We should attach great importance to teaching our child to have a good opinion of Allah. This is worship in and of itself. And we should establish the notion in the child that Allah’s choice is better than our choices for ourselves, and that man should just beautify himself with patience, exert legitimate reasons in dealing with these calamities, to be content with contentment and seek reward. And finally: We teach him to adhere to du’aa (supplication); It is always the servant’s profitable trade.

# Teaching tools



**Among the most important educational tools that help instill faith in the child are the following:**

**1.** Good example; The role model is one of the most important and most effective methods and the most profound impact on the soul of the child. The Prophet - may Allah's peace and blessings be upon him - warned of the importance of role models in a child's life. It has been reported in the hadith of 'Abdullaah bin 'Aamir, may Allah be pleased with him: **"My mother called me one day when the Prophet, peace and blessings be upon him, was with us. She said: O Abdullah, come so that I may give you. He said - may Allah's peace and blessings be upon him -: "What did you want to give him?" She said: "I wanted to give him dates." He said: "As for if you did not give him something, a lie would be written against you." (Abu Dawood #4991). And in another narration: "Whoever says to a boy, 'Come here so I can give you this', and then doesn't give it to him,' it is a lie." (Ahmad #9624).**

**2.** Sincere exhortation; The exhortation can be given in more than one way, either it is delivered in the usual direct manner, or by stating an example, or disguised as a story, or by the method of dialogue, or so on. And we should also appoint the child to give exhortations, so that he does not get bored.



- 
3. Persuasion and intimidation; These two methods may be expressed with reward and punishment, and this method is one of the most prominent emotional methods, as it directly touches the human nature that Allah created him with, which is to love that which is beneficial and to obtain it, and hate that which is harmful and to repel it. This must be done with justice and truth without excessiveness or negligence. The child has a delicate and flimsy soul, so we should not scare him or frighten him, because the soul may be adversely affected. So the aspect of encouragement should prevail here, as the child at this stage of his life is more in need of encouragement than intimidation.
  4. Training, habituation and practice; accustom the child to being keen on the pleasure of Allah Almighty, fear of Him and feeling shy for Him, and dependence on Him at all times. We should also constantly teach them that all matters are in the Hands of Allah. All this will bequeath him strength and firmness with which he can withstand every adversity, and it will bequeath him satisfaction and certainty with which his heart is reassured and his soul is made happy.
  5. Repetition and reiteration; These are methods that have been proven by modern science and experiments to be useful in education and in establishing knowledge in the soul of man.
  6. Dialogue and discussion; Dialogue with the child broadens his perceptions and opens up horizons of knowledge for him. It is necessary to respect the child and his opinion, to listen to him carefully and to engage with him in a calm manner, in order to achieve a successful and effective dialogue with the child, through which the child can be raised and guided.
  7. Books; Therefore, it is of the utmost importance to have a library prepared in a way that suits the scientific, cultural and religious needs of the child. It would be good for this library to be varied – containing audio, visual and digital resources, and it is important that this library contains a collection of stories. Because stories form a powerful and important educational tool. And in the biography of the Prophet - may

Allah bless him and grant him peace - and his companions - may Allah be pleased with them - there are many stories with a purpose.

8. Modern technology and educational aids; They are tools that contribute to spreading ideas, consolidating them and bringing them closer to the child, so that he can understand them and realize their meanings, as these ideas and principles are presented in a striking way and in attractive colors that draw the child to them and cause him to be in a psychological state that is more suitable for accepting information.
9. Innate impulses; There are multiple impulses in the child that can be utilized, including: play, cooperation, imitation and the like. Through play the child can discover the world around him, express his perceptions and the extent of his awareness. This can be used to clarify the correct meanings about life and the universe, and to instill values in the child's soul, in a simple and appropriate manner.
10. Du'aa (Supplication); Du'aa is an indication of the servant's need of his Lord and his longing for His favor. Allah has urged his servants to pray and promised them an answer, as the Almighty said: And your Lord says, **«Call upon Me; I will respond to you.»** (Surah Ghaafir, aayah 60). Du'aa is one of the greatest means for the educator to reach his educational goal, and it is a method used by the greatest educators; the prophets of Allah - may prayers and peace be upon them - for the sake of steadfastness in faith and monotheism. The Almighty

said:”And [mention, O Muḥammad], when Abraham said, «My Lord, make this city [i.e., Makkah] secure and keep me and my sons away from worshipping idols.” (Surah Ibraahim, aayah 35). Performing du’aa for a child is one of the most important aspects of charity in his upbringing.

11. Acting and imitation; A child loves imitation by nature, so he should be given an opportunity - for example - to play the role of the imam of the mosque who prays and recites, or the preacher who stands on the pulpit and preaches, or the teacher who explains and teaches, and so on. This is what establishes deeper meanings in his soul, so that he will preserve the value of these dignified actions.



# The characteristics of the educator



**1. Compassion and kindness;** An upbringing will not bear good fruits unless it goes hand in hand with a character of kindness, until mercy takes possession of the hearts. Look for example at Al-Aqra 'bin Habes, watching the Prophet - may Allah bless him and grant him peace - kissing Al-Hassan and Al-Hussein and saying: "I have ten children, but I have never kissed any one of them, whereupon Allah's Messenger- may Allah bless him and grant him peace, said: **"He who does not show mercy, no mercy would be shown to him."** (Al-Bukhaari # 5997). And he also said- upon him be blessings and peace -: **"The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in the heaven will show mercy to you."** (Abu Daawood #4941).

**2. Gentleness and forgiveness;** And our master - may Allah's blessings and peace be upon him - has reached the apex of this character. An example of this can be found in what Anas bin Maalik narrated. He said: "I was walking with Messenger of Allah, may Allah's peace and blessings be upon him, who was wearing a Najrani cloak with a very thick border, when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of his jerk bruised the neck of the Messenger of Allah, may Allah's peace and blessings be upon him. The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." The Messenger of Allah turned to him while he was laughing and directed that he should be given something." (Al-Bukhaari #5809).

Forgiveness is also related to gentleness. Allah Most High said: **"Keep to forgiveness and enjoin kindness and turn away from the ignorant."** (Surah Al-A'raaf, aayah 199). And in order to fulfill gentleness, the Messenger of Allah, may Allah's peace and blessings be upon him, urged not to get an-



gry and forbade it, as has been reported in an authentic hadith, that a man said to the Prophet, may Allah's peace and blessings be upon him: **"Give me advice."** So the Prophet, may Allah's peace and blessings be upon him, answered: **"Don't get angry."** The questioner kept asking the same thing a couple of times more, and, every time the Prophet, may Allah's peace and blessings be upon him, answered: **"Don't get angry."** (Al-Bukhaari #6116).

- 3. Patience:** The parent must be patient, which means he shouldn't rush while raising or teaching his children. Don't let the parent rush in achieving the wanted results and goals, otherwise despair and the feeling of failure seep into the child and the parent. If he is without patience, he is like a traveler without provisions.
- 4. Fairness;** Because if he distinguishes between one individual and another for no apparent reason, interaction will diminish and the child will not feel harmony. Whenever injustice is added to a deed, it will be impaired.
- 5. Reliability;** The educator must be honest and trustworthy in his dealings with the child, as reliability is one of the characteristics of the messengers who brought the message, and it is a key requirement in perfecting and mastering one's work, and achieving one's goal and success.

6. **Piety;** Because he who fears Allah, will be helped by Him in ways that he cannot imagine. Piety is the partner of success, salvation, goodness and good progress, in this world and the hereafter.
7. **Sincerity;** Because if the work is not for the sake of Allah, it will be returned to the owner, and he will have nothing from his work but misery and fatigue.
8. **Knowledge;** Because the person of knowledge will have insight and understanding of the situation and the future, unlike the ignorant person, who wastes the present and ruins the outcome.
9. **Wisdom;** When the educator puts everything in its proper place, matters will bear fruit and the upbringing will bring forth great results. So the task of the parent is to infiltrate the soul and to utilize it to guide the child and to raise him.
10. **Belief in educational work;** Educating is a psychological and spiritual gift, and he who does not believe in the educational process cannot offer this kind of giving.
11. **Development;** Where the educator is interested in developing his potentials and abilities to reach the level that enables him to perform his educational role.





The basic elements  
of a **religious**  
upbringing



The

The first element:

**belief in Allah**

The second element:

**belief in the angels**

The third element:

**belief in the Books**

The fourth element:

**belief in the Messengers**

The fifth pillar:

**belief in the Last Day**

The sixth pillar:

**belief in predestination  
(qadar).**

## The first element: belief in Allah



Natural disposition (fitrah), reason, and Shari'ah are based on the existence of Allah. Every creature has instinctively believed in its Creator. As for the intellect; it understand that these creatures must have a creator. And as for the law: All heavenly religions affirm the existence of the Creator. Belief in Allah includes four things, the first of which is the existence of Allah, the second: belief in his lordship, and that the Lord is the Giver, Creator, Provider and Controller, and the third: belief in His divinity and monotheism and that He has no partner, and fourth: belief in His Names and Attributes that achieve perfection and beauty. So we teach the child these four things, so that he will be raised in the knowledge, glorification and love of Allah.

### Why do we teach them to love Allah Almighty?

1. Because Allah Almighty is He who created us out of nothingness, perfected our creation, favored us over many of His other creatures, and granted us the best blessing - which is Islaam. Then He provided us with much of His bounty without deserving of that, then He promises us paradise as a reward for our actions. So He is the One Who deserves our love first and foremost.
2. Because love generates respect and veneration in secret and openly. We need our children to respect and venerate their Lord, instead of having their relationship with Him based on fear of His punishment or of Hell only, so that their worship is a spiritual pleasure in which they live and that protects them from slippage.
3. Because Allah Almighty is the Living, Everlasting, the Eternal One and Remaining One Who does not die and Who is not overtaken by slumber or sleep. So He is with them wherever they are, and He is the One who preserves and takes care of them more than their own

parents. Their attachment to Him and their love for Him is considered a necessity, so that they know that they have a strong support, which is Allah - glory be to Him.

4. Because if they love Allah - the Almighty - they will love the Qur'aan and will be keen to pray. And if they know that Allah is beautiful and loves beauty, they'll do all that is beautiful, and if they know that Allah loves those who repent and loves those who purify themselves, who do good, give charity, are patient, put their trust in Allah and fear Him, they will strive to behave with all these qualities and they will seek to please Him and love Him and gain His guardianship for them and His defense of them. And if they know that Allah does not love the traitors, the unbelievers, the arrogant ones, the aggressors, the oppressors, or the corrupt ones, they will turn away as much as they can from all these qualities out of love for Allah and a desire to please Him.
5. Because the love of Allah means feeling His presence with us, which results in a feeling of comfort, reassurance and steadfastness, and the absence of anxiety or sadness. And thus the safety of the soul and body are safeguarded from psychological and organic diseases, and even more importantly: safety from disobedience and sins.



## How do we teach our children to love Allah:

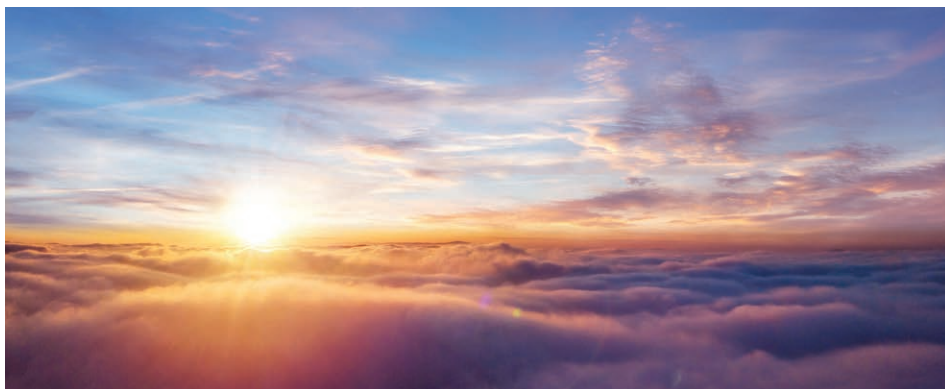
1. The only way to instill faith issues in the child is the sensory approach, that is: we rely on the senses to strengthen the child's faith in his Creator. This means we utilize the aspects of nature around him - such as: sun, rain, wind - and through these we teach the child that there is a Creator who manages this universe. We urge him to ask and inquire, and we strive to make children look through a telescope of faith (imaan) so that they can see the evidence of Allah's existence in everything they analyze and study these evidences on the scientific horizons. So we are keen to highlight Allah's miraculous ability and wonderful creativity, and from that divine guidance to look at the principle of human creation. Allah said: **"So let man observe from what he was created."** (Surah At-Taariq, aayah 5). And He, praised is He, also said: **"And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?"** (Surah Adh-Dhaariyaat, aayah 20-21). Likewise, looking at human food and how the Almighty created it and between its stages, the Almighty said: **"Then let mankind look at his food"** ('Abasa, aayah 24). - As well as highlighting His power, Glory be to Him, by looking at His creatures that indicate His greatness, as in His Almighty saying: **"Then do they not look at the camels - how they are created? And at the sky - how it is raised? And at the mountains - how they are erected? And at the earth - how it is spread out?"** (Surah Al-Ghaashiyah, aayah 17-20). These great meanings and what they contain of the splendor of creation, the greatness of the Creator and His creativity can be brought into the minds of children of different ages with the latest eloquent and varied illustrative means, and through modern technologies. The child will instinctively love the One who made these great things for him and made them subservient to him.
2. Teaching the child the most beautiful Names and Attributes of Allah Almighty that indicate His perfection and beauty, for Allah Almighty is the Most Gracious, the Most Merciful, Whose mercy encompasses everything. He is the Forgiving, Who loves to forgive mistakes, the One Who is readily inclined to pardon, Forgiving Who covers up sins

---

on top of forgiving them. He is the Generous One, Who gives without asking and without apparent reason. He is the One who guides His servants to that which benefits them, and He is affectionate, Who is loved and who loves. This knowledge will most certainly help someone to love Allah.

3. We must refrain from saying: "If you do not hear my words and obey them, then Allah will punish you!" There is a difference between teaching a child that Allah punishes those who disobey Him, and linking Allah's punishment to obeying us and always threatening him with that. This is what prevents your child from thinking more deeply about the power and greatness of Allah, so the child's upbringing should not depend on threatening with Allah. Rather, we must teach him to love, glorify and revere Allah, so we do not attribute to Allah things that affect a child's view of Allah, glory be to Him.
4. When the child watches the parents perform prayers and other obligatory duties, or turn away from something forbidden; the parent will often be asked about the reason for this. So our answer must include mentioning the love and obedience of Allah Almighty, so that is a form of education that is an example of the love of Allah Almighty, because the child imitates his parents. And among the things that instill love in the hearts of children - also - is to talk to them about Paradise and what Allah Almighty has prepared in it for his pious servants of abiding bliss.
5. If the child reaches an age where he understands the meaning of obligations, he should be taught the necessity of this love. Because Allah Almighty is the One Who created us in the best form, provided us with sustenance, preferred us over many of His other creatures and guided us to Islaam. Studying blessings in this way will stimulate love.
6. Teaching him the means to elicit the love of Allah and the love of His Messenger - may Allah bless him and grant him peace - in words and deeds and in the heart.

## The second element: belief in the angels

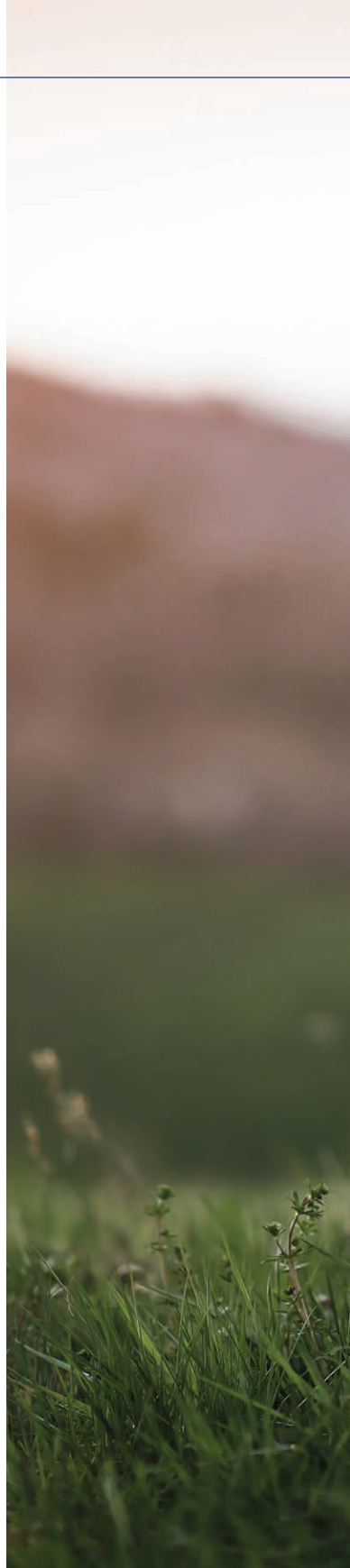


Belief in angels includes: belief in their existence, belief in those of them whose names are known, and belief in the authentic reports about them and to love them. Some of the most important educational meanings that should be inculcated in the child's mind towards the angels are the following:

1. Teaching him that they are creatures created from light. On the authority of ʿAishah - may Allah be pleased with her – that she said: The Messenger of Allah - may Allah bless him and grant him peace - said: **“Angels were created from light, jinns were created from a smokeless flame of fire, and Adam was created from that which you have been told** (i.e., sounding clay like the clay of pottery).” (Muslim #2996). And a general description suffices without going into the details of this creation and its nature.
2. Teaching him the names of those whose name was mentioned, such as Jibreel, who is the custodian of the angels and their chief, and he is the one who descended with the Qur’aan. Mikaa’eel is the one who is in charge of the rain, and Israafeel is the one who is in charge of blowing the horn (on the Day of Judgement). And then there are also those who bear the Throne, those who are scribes, those who protect, and others.

3. Making clear that their numbers are very large, and that no one knows their number except Allah Almighty. Also making clear that they are a creation compelled to obey and carry out commands, and that every angel is entrusted with a task that he carries out and adheres to.
4. Making clear that they are infallible. They worship Allah continuously and do not slack, get bored or become arrogant, and they love the believers, support them, pray for them and preserve them, and they attend and follow the gatherings of dhikr.
5. Making the child love angels by creating an awareness of the benevolent nature of the angels, and the nature of their care and concern towards the believers, as this sends a spirit of loyalty and love towards these blessed and righteous creatures. Because they praise, seek forgiveness and pray for the believers, and give glad tidings of Paradise to the believers who are righteous on the path of truth, who stand firm in faith and righteous deeds. They send blessings over the believers, help the believers and make them steadfast. And teaching them that they are guardians, as Allah sends them to protect the servants. Allah Most High said: **"For him [i.e., each one] are successive [angels] before and behind him who protect him by the decree of Allah..."** (Surah Ar-Ra'd, aayah 11).
6. Belief in them necessitates their revering and honoring them, for they are honorable servants who do not disobey Allah and only do what Allah commanded them to do. And we should not describe them in ways that are not appropriate for them.
7. We should urge the children to take care of their personal hygiene, as the angels are offended by the same smells that people are offended by. It was reported from Jaabir bin 'Abdillaah, from the Prophet, may Allah's peace and blessings be upon him, that he said: **"He who eats of this plant, i. e. garlic, and sometimes he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are offended by the same things as the children of Adam."** (Muslim #564).

8. We should teach that there are multiple wisdoms in the existence of angels and in having faith in them, including: for a person to know the vastness of the knowledge of Allah Almighty, the greatness of His power, and His unique wisdom. And among them: for the Muslim to feel safe; since he knows that there are soldiers who preserve and support him by the command of Allah.
9. The relationship of the angels with us in terms of formation, creation and observation suggests to the human being his importance and value, and negates the idea of saying that he is insignificant and low, thus appreciating his own destiny and striving to achieve the great role that he must play.





## The third element:

# belief in the Books

Belief in the Books includes the following:

1. Belief in the existence of books revealed by Allah, and that this is from the great mercy of Allah for His servants, since He revealed to all people a book to guide them, according to the laws and rulings that suit them. We need to make clear to the child that the revelation of these Books is a great blessing, because they teach us about Allah, the Hereafter, and good and evil.
2. Confirmation of what we have learned of their names, such as the Suhuf of Ibraahim, the Tauraat that was revealed to Moosa - peace be upon him -, the Zaboor upon Daawood - peace be upon him - the Injeel that was revealed to Isa - peace be upon him - and the Qur'aan that was revealed to Muhammad - may Allah bless him and grant him peace - .
3. That these Books confirm each other and that we should not deny them. There is no contradiction or conflict between them, as Allah said: **"And We have revealed to you, [O Muḥammad], the Book [i.e., the Qur'ān] in truth, confirming that which preceded it of the Scripture..."** (Surah Al-Maa'idah, aayah 48).
4. To belief in the authentic reports that they contain, while teaching the child that these previous divine books were subject to distortion, alteration and change, since it was only meant for the people of its time, and Allah did not take care of preserving it like He did with the Qur'aan.
5. Belief that the Qur'aan abrogates all the previous books, and that the observance of the rulings of the Noble Qur'aan is an obligation until the Day of Judgment.

Another important matter that falls under the section of faith in the Books: the issue of the child memorizing the Holy Qur'aan from a young age. memorizing the Holy Qur'aan is one of the most important activities for developing intelligence in children, if it is well employed and the educator is able to revive in the child the atmosphere of the verses. The Holy Qur'aan invites us to meditate and reflect on the creation of the heavens and the earth, the creation of man, and the creation of things around us and to increase our faith and mix science with work. Memorizing the Noble Qur'aan and realizing its meanings and knowledge leads man to an advanced stage of intelligence. It accustoms the child to working with the teachings of the Noble Qur'aan and its etiquette in every area of his daily life, and to educating the child on a harmonious life and virtuous morals. And among the benefits are - as well - the great reward and great grace from Allah Almighty for their coming together in the circles of memorization.



## How do we awaken a desire in the child to memorize the Qur'aan?

1. We teach him about the excellence of memorizing, reciting and teaching the Qur'aan and acting according to its teachings. Like the words of the Prophet, may Allah's peace and blessings be upon him: **"Read the Qur'aan, for it will come as an intercessor for its people on the Day of Resurrection."** (Muslim #804). And his words, may Allah's peace and blessings be upon him: **"The one who was devoted to the Qur'aan will be told on the Day of Resurrection: 'Recite and ascend (in ranks) as you used to recite when you were in the world. Your rank will be at the last Aayah you recite.'"** (At-Tirmidhi #2914). And like his words, may Allah's peace and blessings be upon him: **"The example of a believer who recites the Qur'aan, is that of a citron which smells good and tastes good; And the example of a Believer who does not recite the Qur'aan, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'aan, is that of basil which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'aan, is that of a colocynth which has no smell and is bitter**





**in taste.”** (Al-Bukhaari #5427). And his words, may Allah’s peace and blessings be upon him:”**The best of you are those who learn the Qur’aan and then teach it to others.”** (Al-Bukhaari #5027). And we can give examples of sayings of the salaf about the Qur’aan, and this is one of the greatest motivational means.

2. We register our child in Qur’aan schools or Qur’aan memorization circles in the mosque, or search for him for a teacher who teaches the Qur’aan. And we should provide incentives and prizes, and create an atmosphere of competition between children or students.
3. It is necessary to simplify memorizing the Qur’aan for the child at the beginning, so that this matter becomes likable to him. The beginning of memorization should be from Juz ‘Amma, because it has the advantage that its sentences are short and brief, which facilitates its anchoring in the child’s mind. And we should start with Juz ‘Amma because they are Surahs that include the pillars of faith, correcting wrong beliefs and refining behavior. Memorization of Juz ‘Amma even preserves the health and safety of the child , as the great Qur’aan is also remembrance (dhikr) and ruqiyah. And in addition to that, it establishes the tongue and makes one more eloquent.

- 4 Paying attention to a brief explanation of the Qur'aan during the child's recitation and memorization, so that the meanings of the verses open the heart and mind. Let no one think that a small child does not deserve an explanation, because the child has a wonderful energy in memorization and understanding.
5. We should teach him that the Qur'aan is a healing, a mercy, and a blessing. The Almighty said: **"And We send down of the Qur'aan that which is healing and mercy for the believers..."** (Surah Al-Israa, aayah 82). And we should teach the child that whoever memorizes it or memorizes a part of it; It is easy for him to perform ruqiyah on himself when he is sick, and the same applies to those around him.



## The fourth element: belief in the Messengers



Belief in the Messengers includes believing in their truthfulness and confirming that which is true of the reports about them and confirming the names we know from among them. It also includes believing that Allah chose them from their people because of their outstanding moral and intellectual distinction, in order to convey to them His message. The Almighty said: ***“And We did not send any messenger except [speaking] in the language of his people to state clearly for them...”*** (Surah Ibraahim, aayah 4). If the Messenger would have been an angel, they would not understand him. And it is not allowed for us to make any distinction between these Messengers by believing in some of them to the exclusion of others. Rather we believe in them all, for all the Messengers are truthful in their message, and they are righteous in their advice to their nation. They are infallible in what they convey about Allah. And we only perform acts of worship according to the law of the last and final Messenger, which is Muhammad - may Allah’s prayers and peace be upon him. Among the educational meanings that should be planted in the hearts concerning belief in the Messengers are the following:

1. Making clear that Allah Almighty has sent in every nation a messenger from among them, inviting them to worship Allah alone and to reject anything that is worshipped besides Him, We should also make clear that these Messengers were all truthful, trustworthy, righteous, pious and honest.
2. Making clear that their call was one and the same, from the first to the last one of the Messengers with regard to the origin and basis of worship, which is tawheed (monotheism). This means that Allah Almighty is singled out in all kinds of worship in belief, word and deed, and that we disbelieve in anything that is worshipped beside Him.
3. Explaining the divine wisdoms in sending them to His creation, including the worship of Allah - the Almighty - and His tawheed, and including guiding people and guiding them to the straight path, teaching people about their religion and worldly affairs and bringing them out of darkness into the light. It also includes leading the ummah, applying the law of Allah among them and following their methods.
4. Knowledge of the mercy of Allah Almighty and his care for His servants, since He sent messengers to guide them to the path of Allah Almighty and to remind them to be grateful for this great blessings. And we should teach them love for the Messengers and Prophets, because they communicated His message and advice to His servants. Regardless of a person's understanding, reason and intelligence, it is not possible for his mind to independently understand the general and beneficial regulations that the entire ummah needs as a cohesive and equal nation in giving everyone their due right. So the Messengers teach people what is good for them and forbid them what harms them.
5. Implanting love for the Messenger of Allah - may Allah bless him and grant him peace - in order for them to be able to obey him, follow him, venerate him, and to love him more than any other creature. We should teach them loyalty to those who were loyal to the Messenger of Allah - may Allah bless him and grant him peace - and hostility to those who used to be hostile to him. This includes reverence for his

name and reverence when mentioned by saying “May Allah’s peace and blessings be upon him”, and by appreciating his merits and virtues, since he was full of great mercy and compassion. It also includes respecting him - may Allah bless him and grant him peace - at his grave and in his mosque by lowering your voice to the one who was honored by Allah may Allah bless him and grant him peace.

### How to teach the child love for the Prophet, peace and blessings be upon him

1. We must assure him that Allah Almighty loves His Prophet - may Allah bless him and grant him peace - has chosen him and favored him over all people, and that He obliged us to love him. And we should teach him that love for the Prophet - may Allah bless him and grant him peace - is one of the signs of the love for Allah Almighty. So whoever loves The Messenger - may Allah bless him and grant him peace - has truly loved Allah.
2. Reminding the child that the Prophet - may Allah bless him and grant him peace - was a mercy to the worlds by bringing guidance and preaching this religion, and he will be a mercy for the believers through intercession for them on the Day of Resurrection.
3. Reading chapters from the fragrant biography of the Prophet, so that the child knows that the Messenger - may Allah bless him and grant him peace - is the model and ideal for all of mankind. And we should mention his miracles - may Allah bless him and grant him peace - , his great morals, his support for the oppressed, his compassion for the poor, his order to take care of the orphan, and his mercy for the weak. Our language should be close to the child’s level of development, and we should only present things to him that are in proportion to his mental level, so that he will understand it better. And we should be keen to diversify the means of presentation so that we meet the needs and requirements of growth that are appropriate for the child’s age, and take into account the nature of individual differences and environmental conditions.

4. That the child sees in his parents and his surroundings the veneration of the Prophet - may Allah's blessings and peace be upon him - and the veneration of his Sunnah and his sayings. The child should see in them examples of people who are keen to follow him and obey him and who preserve saying "may Allah bless him and grant him peace" whenever he is mentioned. The practical behavior of the parents and their method is one of the biggest influences on the upbringing of a child. For example, when the father performs acts of worship that are Sunnah and supererogatory, he should say to his children. This is how the Messenger did- may Allah bless him and grant him peace. That education by example has the greatest impact on the correct upbringing and sound doctrinal upbringing. And the Messenger - may Allah bless him and grant him peace - is the example and the ideal that educators should follow. They should follow his guidance and apply his Sunnah in a practical and realistic way with their children.
5. Letting the child memorize some authentic hadiths that indicate the perfection and merits of Islam and the merits of the Prophet - may Allah bless him and grant him peace - and the virtue of his companions. The hadiths have a great impact on faith and behavior, and on building the individual. Competitions can be made so that these hadiths are short, have clear meanings and include some important morals. At this stage, we should consider the using ways to make it exciting for them, liking giving gifts and rewards.
6. Mentioning the stories of how the Companions used to treat the Prophet - may Allah's blessings and peace be upon him - and their veneration and zeal for him. We should especially mention the stories of the children of the Companions, like the story of Anas, about how much he used to emulate the Prophet - may Allah's peace and blessings be upon him - as a tailor invited the Messenger of Allah - may Allah bless him and grant him peace - for food he made. **Anas said:"A tailor invited Allah's Messenger, may Allah's peace and blessings be upon him to a meal which he had prepared. Anas said:"I went along with Allah's Messenger, may Allah's peace and blessings be upon him, to that feast. He presented to Al-**

lah's Messenger barley bread and soup containing pumpkin, and sliced pieces of meat. Anas said:"I saw Allah's Messenger, may Allah's peace and blessings be upon him, going after the pumpkin round the dish, so I have always liked pumpkin since that day." (Sahih Al-Bukhaari #5439). So the parent should do his best to clarify to the child how much his Companions, may Allah be pleased with them, used to love him and used to sacrifice everything for his sake. We should tell the child stories that relate about this.

7. Teaching the child the effect of this love, like in the hadith of Anas - may Allah be pleased with him - **that a man asked the Prophet - may Allah's peace and blessings be upon him, about the Hour. He said:"When is the Hour?" He said:»What have you prepared for it?» He said:"Nothing much, except that I love Allah and His Messenger - may Allah's peace and blessings be upon him."** So he (the Prophet) said:"You will be with the ones you love." Anas said:"We had never been so glad as we were on hearing that saying of the Prophet. Therefore, I love the Prophet, Abu Bakr and `Umar, and I hope that I will be with them because of my love for them, even though my deeds are not similar to theirs." (Sahih Al-Bukhaari #5439)).

8. Helping the child in creative production in relation to the love for the Prophet - may Allah's peace and blessings be upon him - such as writing poetry, stories, sermons and articles, and encouraging various contests and competitions on the topic of loving the Prophet - may Allah's peace and blessings be upon him.



## The fifth pillar:

# belief in the Last Day

Belief in the Last Day includes belief in death, resurrection, reckoning, reward and punishment, the Siraat (the bridge which every human must pass on the Judgment Day to enter Paradise), the balance (weighing our deeds) and Paradise and fire. The child clearly begins to understand some issues of the Last Day after the age of discernment, but before that it is better to talk briefly and broadly. We show the child that there is another life, and that Allah created Paradise as a home for the believers, and the Fire as a home for the unbelievers.

**Among the most important educational meanings that should be instilled in a child's soul towards belief in the Last Day are the following:**

1. That the child knows that Allah Almighty will raise them on the Day of Resurrection from the dead, so that they will find the reward for their deeds that they have done in this world; if their deeds were good, then so will be their reward, and if their deeds were evil, then so will be the result.
2. For the child to know that Allah Almighty created for that day Paradise as the abode of honor, happiness and eternity, which He created to reward his believers, and that He created the Fire for the unbelievers. And this is completed by enticing the bliss of Paradise, and what Allah has prepared in it for the believers.
3. Having conversations with The child about death and the hereafter in a gentle way, indicating Allah's mercy, forgiveness, and kindness towards the servants, in order for children not to be dominated by disturbing thoughts. this can be linked to all living beings that go through the same stages, but man has the advantage that Allah distinguished him by assigning the creatures for him by letting them be in his service, and by promising him a reward.

4. Making clear to the child that Allah does not approve injustice, does not leave the oppressor without punishment, nor the wronged without justice, and does not leave the benefactor without reward and recompense. We see in this worldly life some people who live unjust and die unjust, and accordingly there must be a life other than this life that we live, in which the benefactor is rewarded and the offender is punished, and everyone who is entitled takes his right.

## The sixth pillar:

### belief in predestination (qadar).



Belief in predestination includes: belief in the perfection of Allah's knowledge, His writing, His power, His creation and will. The child cannot understand the predestination and Allah's execution of it at an early stage in childhood, and some believe that he cannot understand their meanings until after about nine years of age. But there are educational meanings that should be implanted in the child concerning Fate and predestination, including:

1. That the basic principle of this subject is the hadith that has been reported from Abul-'Abbaas 'Abdullaah bin 'Abbaas, may Allah be pleased with him, that he said: **"I was behind the Prophet (may Allah's peace and blessings be upon him) one day when he said: 'O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid. Know that if the entire creation were to gather together to do something to benefit you- you would never get any benefit except that Allah had written for you. And if they were to gather to do something to harm you- you would never be harmed except that Allah had written for you. The pens are lifted and the pages are dried.'"** (At-Tirmidhi #2516). And in another narration: **"Be**

mindful of Allah and you will find Him in front of you. Know Allah in prosperity, then He will know you in adversity, and know that what has missed you was not going to befall you, and what has befallen you was not going to miss you. And know that victory comes with patience, relief comes with distress, and that with hardship comes ease.” (Ahmad #2803). This Prophetic hadith is considered an educational fountain that includes good instructions from the Noble Prophet - may Allah's peace and blessings be upon him - to his nation to pay attention to raising children on the sound belief.

2. The basic principle is to avoid delving into the issue of predestination and Allah's execution of it with the child at that stage. What can be communicated to the child concerning this issue is: clarifying the capacity of Allah's preceding knowledge, His power, encompassment, creation and will, while proving the freedom of man, his full responsibility for his voluntary actions and his entitlement to reward or punishment on the whole. But if this issue occupies the child's mind and takes control of it, the parent must clarify it as much as possible in a simple way that his mind can grasp.
3. Raising the child with the habit of asking Allah Almighty, and not to ask anyone else, and to seek help of Allah alone. He should be taught to turn to Allah in supplication . And he should be taught to put his trust in Allah and rely on Him, and to have patience with the predestination of Allah and His execution of that.



4. The child should be taught that Allah only wants good for him and that he is engaged to the predestination of Allah in this life. Therefore his soul does not get angry or anxious, and he will face adversity with a soul that is content with Allah's predestination and His execution of it, for he is certain that: **("Nothing will afflict us except what Allah has ordained for us")** (Surah At-Tawbah, aayah 51).
5. He should be taught that the course of all matters lies in the Hand of Allah, may He be glorified, and that He does whatever He pleases and chooses. That is because He has the absolute right of disposal over His dominion. And that (knowledge) leads to an increase in his attachment to his Creator and his turning to Him, after which his hopes and prayers are attached to Him.
6. Belief in this pillar brings about balance and peace of mind within the soul of the child. When the believer feels that everything that happens to him, whether good or bad, is good for him, and that there is no absolute evil, this will make him feel reassured and stable inside, and this makes him face his problems, troubles and concerns with a carefree heart, because of the decree of Allah. And then he surrenders his affairs to Allah and lives with a calm heart and calm mind. Whoever believes in the decree of Allah, glory be to Him, does not panic, does not get exhausted, and does not become angry at calamities, but rather surrenders to Allah's decree and hopes for His reward and remembers at the moment of the first shock the words of Allah Almighty: **"And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient, Who, when disaster strikes them, say, "Indeed we belong to Allah , and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided."** (Surah Al-Baqarah, aayah 155-157).
7. It is possible to benefit from the inclusion of some anecdotes and stories about people who seemed to be upset about what happened to them of Allah's predestination, after which it became clear to them

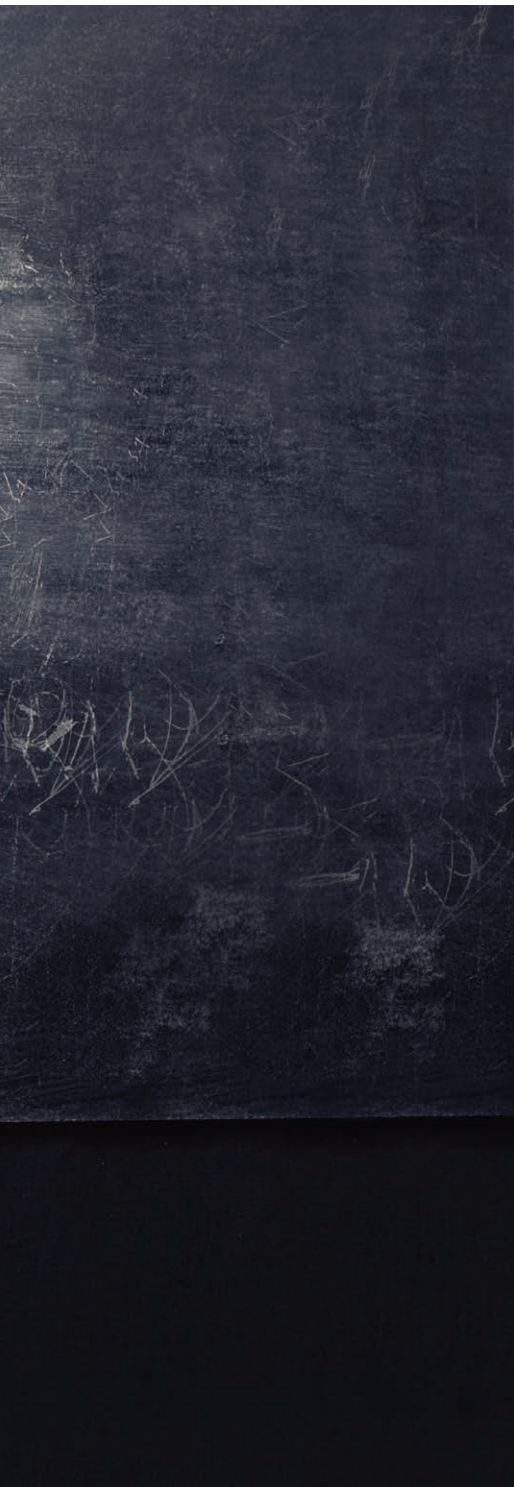
that Allah actually brought goodness through these ordeals, since their conditions and affairs changed for the better.

8. Belief in predestination is summed up in the belief that Allah Almighty knows everything in its entirety and in detail, that He wrote on the Preserved Tablet what He already knew from the destiny of creatures until the Day of Resurrection, and that all beings and things could not be except by the will and creation of Allah.





**Introduction**  
**to answers**



## The

The Creator - the Mighty and Sublime - has instilled in children a love for asking questions, in order to provide his mind with as many concepts and information as possible. Childhood stage is considered as the questioning stage. Almost all of the child's conversations at this stage are questions. Children feel that they do not know anything about the things that surround them, and since ignorance generates fear, they rush to learn with all their might. So we find a three-year-old child asking his parents and older siblings dozens of questions every day. There is no doubt that their answers affect him, and move him from one case to another, with evidence that the formula of the question and the topics under question are constantly changing. You always hear from him words such as: What? Where is he? How did this happen? Where did it come from? What is this? Do you know? He wants to know all the things that interest him, he wants to understand the things he sees and hears about, and he may understand the answer, and he may not understand it, and he may listen long enough for the answer, and he may not.

The child is characterized by curiosity, and this may have increased according to the environment in which he lives and according to the opportunities that are available to him. And for this we stand amazed if we compare our questions in our childhood with their questions today. Due to the difference in time and place and scientific progress, there is no doubt that the educational method used by parents clearly affects the expansion or contraction of the phenomenon of children's questions. The parent who gives the opportunity and gladly receives what the children pose will dive deep into their souls, while the one who cannot stand their questions and rejects them or meets them with screaming will not find anyone to ask him anything. And although we agree that it is not in the best interest of the child, nor is it acceptable to inform the young about everything, it is also important that children do not feel afraid to ask about some things that affect their lives. It is important that the children do not feel that they are not there, invisible or not trusted, and most importantly: they should feel comfortable talking with their parents.

## Reasons for frequent questions in children



**The main reasons why the child asks a lot of questions can be summarized as follows:**

1. The child's desire for exploration and discovery as a means to satisfy the needs of mental development.
2. The need for children to understand all the phenomena and things that surround them.
3. Children's anxiety and fear of things, and that is because they lack any previous experience. For example: the child is afraid of animals, even if they do not attack him, so he asks and inquires a lot in order to feel safe.

4. The growth of children's linguistic ability. When one question is asked after another, it is not as much a desire to ask for an answer as his desire to practice language and show off his abilities and his need for social participation.
5. An opportunity for emotional communication and participation between parents and children.
6. Developing the child's confidence in himself and his parents and developing his self-respect.

## The nature of children's questions



To understand the child's questions well, we must distinguish between rational, linguistic and spiritual questions. As in the first type, the child tries to know about something, or to tell about something, and in the second type, the motive is psychological reassurance, and the answer is not intended in itself. It is necessary to affirm a basic fact, which is that the questions have a definitive positional significance. We can only appreciate the value of the question, or understand it and define its meaning, through the specific situation that prompted the child to ask. The question has no value in itself, but it derives its value, significance and importance from the nature and circumstances of the situation surrounding it. Children's questions have the following three important formative functions:

1. Achieving a psychological balance in the child, as many of the child's questions stem from a psychological desire.
2. Deductive thinking, where the child tries to reach new knowledge, relying on available information on which to build or connect between them.
3. Learn about the surrounding environment and important life matters, including the identification of the moral and behavioral values that fall within the cultural and social framework in which the child lives.

## Various types of questions by children



It is useful to try to classify the questions that children ask, as the answers to these questions differ according to the classification. Questions in children can be classified into the following categories:

1. Questions of a linguistic nature: such as: Why were things named by these names? Why don't we change the labels? Why don't we invent another language?
2. Existential questions. Within their framework come questions such as: Where did we come from? Where do we go? Where do children come from? What does death mean? What about the universe? ... etc.
3. Questions of rebellion: It revolves around the idea: Why are children not allowed to have issues allowed to adults? It comes in the form of attempts to imitate adults rather than in the form of questions.

- 
4. **Test questions:** These are questions that children ask to test the capabilities of parents and criticize what they see as weaknesses of the parents. They are often mixed with comparisons with the parents of the child's companions, and these questions often revolve around the financial and physical capabilities of the parents.
  5. **Childhood anxiety questions:** Children often ask questions that compensate for their growing feelings of anxiety. Among the most frequently asked questions of anxiety in children are questions about the absence of a parent or other manifestations of abandonment.
  6. **Questions about exploring the body:** At the top of the questions that the child raises as a way of exploration are questions related to the physical differences between the sexes.

This classification can help parents understand the background of the question posed by their children, as they do not ask the question for its own sake, but rather they pose it out of an attempt to understand.

### **Why are parents ignoring the questions of their children?!**

Neglecting children's questions and becoming bored of them at times is not only due to a lack of knowledge of the answer and its importance or due to ignorance of its psychological and educational role, but it is also due to other reasons, perhaps the most important of which are:

1. The adult feeling that the question of the young person is strange, insignificant or not serious, which makes him not interested in him or not pay attention to him. Because of this, adults fall into the pitfall of transgressing the rights of young people, who think in their own way; a way that is characterized by simplicity and clarity. And this transgression is a form of mental authority that adults cling to, forgetting that the child releases his simple and naive question about a sincere desire for knowledge, or discovering the world that surrounds him, as well as the urgent psychological goal of his question: the restoration of the psychological balance that is missing in a situation.

2. The adults comprehending the difficulty of the question the child is asking. When the question is related to an aspect of social or moral taboos within a certain cultural framework, it is not allowed to be addressed except at a certain age. The difficulty and taboo of certain children's questions cause adults to be confused. Hence it is necessary for adults to prepare themselves well, which will contribute to the correct answer to such questions.



- 
3. Sometimes the big amount of questions children ask and following up on them are other reasons for the neglect from adults. If adults would realize the importance of children's questions from the psychological point of view, they would take another position, which is encouragement, so that children will continue to ask their questions, as if they are thinking out loud.
  4. Among the reasons why adults do not give children's questions the due amount of attention, is that some of these questions come implicitly and not in a direct manner.
  5. Some fathers and mothers might be evading answering their children's questions because they are ignorant of the answers to what the children want to know. We say to them: You should look for answers to your children's questions, and tell them honestly and truthfully.
  6. Children's questions exceed the limits of their mental abilities. These questions require answers that are highly abstract and difficult, so parents begin to think about how the child came to this question, while neglecting to answer them.

### How do parents deal with the child's questions?

It is the duty of parents to provide correct answers to children's questions. They must also prepare avenues of discussion and dialogue about their children's inquiries in matters of faith, and help them talk about their ideas about religion, in order to instill in them reassurance, conviction and a correct understanding of religion in a way that preserves for them their religious balance, far from negligence or exaggeration in religion. Parents do not have to know all the correct answers to the child's religious questions, but they have to explain the pillars of faith to their children so that they grow up with strong faith in Allah. And how beautiful it is for parents to assign their eldest children to write down the child's questions, and he will often welcome this task, especially if he feels interest and encouragement. On the one hand, we instill in older children the value of the question in general and that it is appreciated, so they ask, and we instill in them taking care of their children's questions in the future when they become parents. And on the other hand we gather questions that help us search for their answers, and help us to anticipate and prepare for the questions of their brothers and sisters after him. How happy will the child be when we respond to one of his previous questions! Taking care to provide a good answer to his questions will have a great impact, in shaa'-Allah, on him and on our relationship with him, and it will make the parents the child's first and most trusted source of knowledge over the coming years, instead of receiving his information from suspicious sources, especially during his adolescence.

Here is a point that parents should pay attention to: The need to differentiate between two types of children's questions. The first: the urgent questions that the child feels repeating, and he may put them to more than one person in his household, from which he may generate some other questions. And the second: occasional questions, which they will forget if we start talking to him about another topic. It is not wise to ignore the first type of question, so we do our best to answer him, or we search for him, or we look for him to find someone who is good at answering it, and this is an important educational dimension. As for occasional questions; there is no harm in ignoring them, especially when it is about matters that the child may not understand.



## Principles for dealing with children's questions



There are a number of principles and values that parents should adhere to and observe while answering children's questions, including:

1. The principle of respect; Parents who listen to the child's questions make him feel that they share his concerns and respect and appreciate these questions. This participation restores to the child his psychological balance and reassurance. Soon we will see the tone of self-confidence, the accuracy in asking the question, and the logical sequence in the course of the dialogue.
2. The principle of trust and safety; Parents seek accuracy in the answers that they provide to their children through known and familiar linguistic vocabulary, and simplify this information in its correct scientific framework, since the truthfulness of the answer means in the end the achievement of stability, confidence and psychological security.
3. The principle of addressing the impulses of children; Those are the motives arising from the context of the situation in which they live. For example: a child who feels anxious and upset due to the birth of a new child in the family, asks: Where do children come from? His problem cannot be solved with a mere scientific answer; the answer needs to address the real motive that prompted him to ask this question, and pay special attention to it.

The best thing that adults can do for young people is to help them illuminate their minds, not only through stories, tales and correct knowledge, but also by training them to ruminate, present proposals and accustom them not to be satisfied with the phenomena of things; rather we should get them to think about what is behind this phenomenon that appears to them. It is necessary to have positive interaction, constructive discussion, meaningful dialogue and mutual opinion. The parents should also ask questions that stimulate thinking in children.

The answer to the questions can be employed more, so the parents may ask the child, or suggest that he poses his question in a family gathering and then leave the room for everyone to participate in the answer as long as the question is normal and is not too deep or sensitive. It is very important not to shock the child with sarcasm of an older brother because of the naivety of the question. If something like this happens, the parent should stand on the side of the child, praising his courage, and indicating the need for all of us to ask questions, reminding that Allah Almighty said: **(“And you have not been given of knowledge except a little.”)** (Surah Al-Israa, aayah 85). In the collective answer we achieve a set of goals whose input is the child’s questions.



## Upbringing through dialogue



The appropriate method for children is the method of dialogue, that is based on discussion, question and answer, because this helps to improve his speech and mental abilities. And this is the very characteristic of education, because dialogue is what brings these goals closer. The child must feel during the dialogue that his dignity is respected, and this leads to the liberation of the child and his emotions from anxiety, fears and psychological conflicts of repression and complications. If the child feels inner comfort when debating and discussing, he will tell his interlocutor about all the struggles and troubles in himself. When both parties reach the causes of the problem after speaking frankly, the child will disclose everything that's on his mind, so that the will become easy and we will attain success.

Dialogue between the child and his parents brings gains to the family, like mutual acquaintance; the child will be closer to the rest of the family. These gains also include harmony, since dialogue increases harmony between family members. And there will be love, closeness and sympathy towards each other, meaning that we do not want from the dialogue only the official atmosphere, but the true meaning of dialogue, by using sweet words and creating a pleasant atmosphere.

**From the above, we find that education by dialogue is a process characterized by certain things, including:**

1. It gives the child the freedom to think and reveal the facts on his own, and in this it stimulates creativity and the development of his personality.
2. It is simple and not costly, and the child deals with it comfortably and without shame.
3. It brings pleasure and self-esteem to our children, and teaches them to listen to others.

4. It provides opportunities for independent research and thinking, seeing matters from different angles, and accustoming him to logical thinking.
5. Awaken the child's attention and keep him away from distraction and apathy, and push him to interact and move.

## The wording of dialogue questions



**There is more than one way to ask children, and these are:**

- **(What is happening?)**, This formula motivates the child to re-search what is going on around him, as it helps him to describe what he sees directly.
- **(What do you want?)**, a formula that helps him identify his exact needs.
- **(How do you do this?)**, This helps him to think freely, and stimulate his imagination to search for the answer.
- **(Why is this happening?)**, This helps him to bypass apparent matters and search for its causes, so he begins to analyze and search for links between things.
- **(What would we do if such-and-such happened?)**, This helps him to rethink and look at things from different perspectives.

The questions that we can ask the child vary, but among the most important characteristics of good questions that bear the desired fruits in an upbringing of dialogue with children, are the following:

1. The question should be as short as possible.
2. It should be clear and specific in one idea.
3. It should be suitable for the child's age, time, place and circumstance in which he lives.
4. It should not be a question that requires right and wrong, but rather a question that moves the mind of the child and broadens his horizons, so that it leaves room for him to imagine the answer.



## Ways to answer children's questions



Previously we discussed the different types of questions, their formulas, etc., and here we are talking about the answers, as there are many methods of answering children's questions according to the time, place and circumstance in which they are posed. Among the most used of these methods are the following:



1. **Direct oral response;** this is one of the most common ways of answering, where the child poses the question and the parents provide the verbal answer. This type of answer is often quick and brief.
2. **Answer through a small anecdote;** this is an indirect way to answer questions. The story should be proportional to the nature of the question being asked, and children usually love this type of answers and listen eagerly.
3. **The illustrated answer;** The child may ask a question that needs to be answered by using some of the illustrated pictures, such as scientific questions, where the pictures are a main source of knowledge, especially if they are colorful and attractive.
4. **Answer through observation;** The child may ask a question that can be practically answered by taking the child to the place of the answer; To observe matters on the ground and deduce the answer, such as asking the child about animals, how they live, what they eat, and how they reproduce.

## General guidelines one should abide by when answering questions



1. Be sure to persuade by using the method of discussion, question and inquiry, and not to rely on the method of indoctrination. And when we are finished we should make sure that the child is satisfied with the provided answer.
2. Be honest in your answer and do not lie to your child in an attempt to avoid embarrassment. Be careful not to provide the child with wrong information - whatever the case - because correct and realistic answers will give your child a longer lasting trust in you.
3. Make sure to simplify your answer in order to make it easy to understand and fit the child's mind, and move away from the ambiguity that confuses the child's mind. Make sure not to give the child incomplete information under the pretext that the child is still small and unable to properly understand, because this information will be entrenched in the child's mind.
4. Do not treat your child as stupid; he is able to understand what you want to communicate if you would do your best. Be sure to answer the question directly without distorting it, so that the child does not get into mazes that are out of context.
5. Do not blame your little one, do not mock him, and do not rebuke him for his question, no matter what, but make him feel all the time that you are ready to answer all his questions. Sarcasm will cause the child to develop a lack of self-confidence, which will keep him away from curiosity.

- 
6. Do not worry about the child's questions about the Creator, and his inability to perceive His existence, and do not evade the child's response Because this will lead him to search for sources of information from elsewhere.
  7. Do not hesitate to ask for a moment to search for the answer, because the image of the one who seeks knowledge is better than the image of a pretender to knowledge while he is ignorant. It is not a shame to tell your child to wait for you to search for the correct answer.
  8. Receive children's questions with attention and a listening ear, instead of turning a deaf ear to these questions or ignoring them. Accepting the child and understanding and embracing him, both spiritually and physically, helps him a lot to accept your explanation of the things that are difficult for him to understand.
  9. If you are really busy, you must gently make him understand that this is not the time for you to answer his questions, and be keen on taking the initiative to answer him as soon as you are free of your preoccupation.
  10. Avoid unnecessary explanations, lengthening and details, as the answer to the questions of a six year old son should be shorter than the answer to the questions of a ten year old son, and so on. This is related to questions in which the answer needs to be elaborated, expanded and to be presented with evidence, like in questions about the unseen and sensitive questions. But some questions only need a short answer, and they are presented to all ages of children.
  11. Link the answers to the questions as much as possible with realistic things that the child can perceive, and move away from abstract things that are difficult to understand at this age. Try to support the answers with evidence that confirms the information for the child whenever possible, so that the answer is logical.
  12. Agreement between parents in providing information to the child, that is, no contradiction in the opinions of either parent when answering the child.

13. Do not answer the child's questions with another question, such as when the father answers: (What do you mean?), because then the child could feel frustrated, since he could not communicate the question to his father. The child believes that his parents should understand his words without explanation or elaboration, and if a parent wants to make sure that he understands his child's question, it is best to use an affirmative phrase, such as: You mean such and such.
14. The parents should not force their opinion upon the child when answering a specific question. When the child obtains the information from another source, but in a different way from the parents' method, the child must be convinced of the correct answer in an easy and simple way that gives him confidence in his parents, instead of damaging this confidence.
15. Make sure that the answer is in the form of a conversation, not a lecture, use a lot of examples, tell a lot of stories and use illustrated scientific encyclopedias to make him understand the meaning to convey it to the child's mind. And use moving toys, acting, drawing, contemplation, singing, brainstorming, thinking games, cutting and pasting, photography, etc. Diversity builds and develops his thinking and consolidates the information.



- 
16. Some questions should not be answered in one go but rather little by little. If the child asks for more information, you can give him more answers according to his age, his type of questions and his ability to grasp.
17. When the child grows up and becomes somewhat mature, it is advisable to first seek his opinion on what he is asking about. So we present to him his own question and see how he interacts with it, and from this interaction we can proceed to the answer. We must stop trying to make the child think with our minds, because this will cause the child to be placed in a frame that is not his own.

## Some pedagogical mistakes when answering questions



**From among the most important pedagogical mistakes we make with our children are the following:**

Failure to take into account the different aspects of raising children; There is the faith side, there is the moral side and there is the scientific side. Another mistake: focusing only on one side while the other aspects are being neglected, or not being balanced between them. Other mistakes: Having no gradation in upbringing, frequently censuring and rebuking the child, and accusing him of negligence. Another mistake: our desire that the child should surrender to our words without discussion, as well as not consulting specialists and people of experience. Other mistakes: Being hasty and having poor follow-up. Also: ambiguity during parenting and guidance, contradicting our words with our actions and negative and frustrating messages, all of which are errors that affect the upbringing and the building up of faith in the child's psyche.



**Practical  
models  
to answer  
children's  
questions  
of faith**



## The

The answers contained in this topic are directed primarily to parents and those who deal with children's questions, including teachers, educational mentors and reformers. We ask them to adapt the content of the answer in proportion to the child's age, level and ability, because we cannot give a single answer for children of different ages, levels of intelligence and ability. And for this reason I say; What we are interested in is the spirit and truth of the answer, not the literal words, as well as giving answers in different ways, between direct and indirect speech. This so that we can provide the noble reader with the greatest possible amount of ideas, so that he in turn can take the gist of these answers and reformulate them in the way he deems more appropriate and better for his child.

To answer the child's questions related to matters of faith, parents should have a minimum level of religious education that allows them to pass on the primary religious concepts that explain to their children the matters of the unseen in a way that suits their minds and abilities. The challenge facing educators in general is not limited to the availability of information only, but rather lies in placing it in a mold that the child's mind accepts and understands, and in a presentation appropriate to the time, place and circumstance in which he lives.

The following is a presentation of examples of questions that are frequently asked by children. These are not all questions, but rather the most important and frequent ones, and we have tried to select the best answers in our opinion. We do not claim that these are exemplar answers, but rather these are models that parents can start with and start from, and they are certainly subject to correction, modification, deletion and addition.

Whoever thought that he has shortcomings in the upbringing of his children because they are asking these thorny questions, is mistaken, for this condition in children is considered a healthy phenomenon that expresses a natural development and a logical sequence in the child's thinking and mental abilities. The shortcoming, if any, is in the inability of parents to comprehend the child's growth and the inability to open the horizons of his mind to the components of the universe and the existence around him. Therefore the parents and those who deal with the child must strive to provide convincing answers to the child, even if only to some extent. A gradual, convincing answer will help the child to be psychologically, intellectually and socially stable, unlike distorted answers or wrong reactions that will make the child even more confused and dispersed. And this confusion and dispersion will generate a behavioral disorder and an imbalance in thinking and dealing.

Big problems are not generated all at once, just like fire arises from miniature sparks. For this reason, many of the bad qualities in humans seem like a small seed that is watered by negligence and procrastination, and ignorance supplies it with the water of life until it grows and nurtures, and takes root in the soul, making it difficult to uproot it and eliminate it.

## Questions related to belief in Allah



Most of the questions that are on the mind of a child at an early age are questions that revolve around Allah, so here is a presentation of the most common questions that children ask their parents:

### ? Who is Allah?

To begin with, we should not wait for a child to start asking about Allah, but rather we should anticipate with always talking about Allah on every occasion. The correct answer to the child's question about Allah and His attributes will establish the doctrine of monotheism and belief in Allah - the Almighty - in the mind and heart of the child. Therefore, the best way is for the child's mind to be diverted from thinking about Allah's essence to thinking about His blessings and the wonders of His creation that point towards it, such as the sky, clouds, stars, sun, moon, sea, trees, etc. And we should make him aware of the grace of Allah upon him with his creation and the creation of his organs, his eyes, ears, mouth, tongue, hands, feet and all of his body. So we tell him that this sky was created by Allah, and this earth was created by Allah, and all these trees were created by Allah, and so on until he becomes accustomed and at ease with these words. And when he asks us who Allah is, we simply answer that he is the One Who created everything around us and everyone around us, and we give him many examples of that.



And if we show the child these heavenly and terrestrial worlds and reveal to him the cover of this wondrous system and tight arrangement, we say to him: "Have you seen this system? The One Who has placed these laws into place and Who regulates them is Allah - the Mighty and Sublime!" In this way he will become aware of his Lord with knowledge and evidence. We tell him that Allah is the One who created everything, and there is nothing like Him, and that He is the Merciful, the Generous Provider. He has Names and Attributes that are all good and beautiful. Therefore, He deserves to be worshiped alone and has no partner, and He, Glory be to Him, loves children and commands adults to take care of them and benefit them and to do good for them and for all people. We teach the child that Allah will hold us accountable for our good and bad deeds with reward or punishment, and that He is the One Who rewards the benefactor for his kindness and punishes the abuser for his wrongdoing. And it is useful to teach our children the short Surahs, for they contain the best answers about Allah's Essence and Attributes. For He is Allah Who: ***"neither begets nor is born, Nor is there to Him any equivalent."***

We can ask him a question and say: Who bought you these beautiful clothes? He will say: Dad! And who will take you to school? He will say: Dad! And when you get sick, who will take you to the doctor? He would say: Dad! And who would take you on a trip during the holidays? He will say: Dad! Then is your father the one who takes care of all of your affairs? Yes! And so is Allah: He is the one who takes care of us all. Allah is the Creator of everything, everything you see around you is made by Allah: the sun and the moon, the clouds, the seas, the mountains, the people, animals, birds, angels and demons. Allah is the creator of the entire universe and Allah is generous and merciful. He takes care of us, loves us and brings us good always.



### Does Allah resemble human beings?

No, He is not like us. There is nothing like Him. He created me, created you, and created all people. He created trees, rivers, seas and everything in this world. He is the source of strength. Man cannot create a human being, but Allah can and can do anything He wants. And since no one can

---

see Allah in the life of this world, no one can describe His form. We cannot look at Allah in all His splendor and light, our capabilities are too limited for that. Then we ask him to go and look at the sun's rays without closing his eyes, and we ask him: Can you keep looking at the sun? He will answer in the negative, so we say: And so Allah - my dear -, the light that emanates from Allah we cannot bear, but when we enter heaven we will see Allah, in shaa'-Allah.

The child may object here and appear not convinced, saying: How is nothing like Him? Here, he should be persuaded calmly, so we say: Our minds, even the mind of an old person that understands a lot, will remain deficient human minds. They only know what Allah wants them to know, and they are ignorant of everything else. It is impossible for us to learn everything, because we remain human. And we say to the child: If Allah were a human being like us, He would become ill like us, He would eat and drink like us, and He would also die, like all the people who die. But Allah does not get sick, He does not eat, drink, or die. He is always present and He is the Creator of the heavens and the earth and everything in this universe. Therefore; there is nothing like Allah. And we can ask the child: Can we humans say to something "Be!" and then it is? The child will answer: "No!" And thus we conclude with the child that Allah is not a human being like us, but that rather He is the great Creator.

We say to him: If our hearing is limited, then we do not hear except from a certain distance, and if we would hear everything, we would become tired. Our mind is limited, it does not understand everything. The human mind is limited and cannot comprehend everything. Since Allah Almighty created humanity to this day, the area of the unknown is still much larger than the area of the known. The soul that exists in the human body - for example - although it is close to us, we cannot imagine it and know its reality. If this is already the case concerning something in ourselves, then how about a matter that is outside of ourselves?! Accordingly, as long as the human mind is limited, it cannot comprehend Allah's essence; Therefore, speaking about Allah's form is not by imagination, reason, or illusion, but rather by Shari'ah alone. The Qur'aan resolved this issue by saying: "*There is nothing like Him, and He is the All-Hearing, the All-Seeing.*" (Surah Ash-Shura,

aayah 11). And based on this we say: Allah is not like us or anything else. This indicates the greatness of Allah, Whom we must love, hope and fear. And this greatness is manifested in the fact that seeing Him in Paradise will be by far the greatest bliss in Paradise.

### ? Who created Allah?

If there would have been someone who created Allah, I would also ask who created the Creator, right? Therefore, we must know that one of the characteristics of the Creator is that He is not a creature, and that He is the One who created all creatures. And if he was a creature, we would not worship Him or follow His instructions and commands. The question who created Allah is not correct, and incorrect questions are meaningless. What if one of them would ask you for example what is the length of the fourth side of a triangle? There is no room for an answer, because a triangle has only three sides. And the error in the question about who created Allah is that the word “creation” and the word “Allah” cannot be united, because Allah is not created, and the creation process only falls on the creature. No one can create Allah, otherwise He would have been created. Allah exists without a beginning and without an end.



And if we assumed - for the sake of argument - that there is a Creator for Allah Almighty, the same question will remain: Who created the Creator of the Creator?! Then who created the Creator of the Creator of the Creator??! And so it goes on to infinity, which is impossible. To approximate, we take the example of the soldier and the bullet. The soldier wants to shoot, but in order to shoot, the soldier must ask permission from the soldier behind him, and this soldier to give permission must ask permission from the soldier behind him, and so on to infinity. The question is now: Will the soldier ever shoot? The answer is: No, because it will never reach the soldier who will give him permission to shoot. But if the chain ends with a person who has no one above him to give him permission to shoot, the bullet will go out, but without this person, no matter how many people there are, the bullet will never be fired. They are like zeros: if you put them next to each other, no matter how many they are and reach an endless limit, they will still not be worth anything, unless a number is placed before them: 1 or more.



### Where did Allah come from? And how old is He?

When you know - my dear - that Allah was not created, then you know that He did not beget, nor was He begotten, that He has no beginning or end, and accordingly He does not have a life like us human beings. This is because Allah is the Creator, the Great, the Self-Sufficient, the Big, the Omnipotent, the Mighty, the Merciful, Who possesses the beautiful names and the lofty attributes. He has the qualities of perfection and does not have attributes of deficiency, for Allah, glory be to Him, is the one who created the world as He created all things and all creatures.



### Who was there before Allah?

This is the same question as the question about who created Allah, as it is a wrong question, for Allah Almighty is the First, there was nothing before Him, and He is the Last, there will be nothing after Him. The Almighty said: *"He is the First, the Last, the Apparent and the Unapparent, and He has perfect knowledge of all things."* (Surah Al-Hadid, ayah 3). Time is like space, Allah Almighty does not have limits, time is nothing more than one of Allah's other creations and creatures cannot limit or surround their

Creator, glory be to Him, for Allah has all the attributes of perfection and beauty. We should draw attention here to the prophetic advice, as Abu Hurayrah - may Allah be pleased with him - narrated on the authority of the Prophet, may Allah's peace and blessings be upon him, that he said: **"The Shaytaan comes to one of you and says: 'Who created such-and-such', until he says: 'Who created your Lord?' If one reaches this point, let him seek refuge in Allah and let him stop thinking about it."** (Al-Bukhaari #3276). It is also important here to seek refuge in Allah and to direct the child's thinking to another issue indirectly, so that he does not get carried away with these questions. Distraction from thinking about it is not because there is no answer, but rather it is to close the doors for any devilish insinuations.

### Is Allah a man or a woman?

We should strive to keep the child's mind from thinking a lot about Allah's essence; rather we should try to direct his mind towards thinking about matters that will benefit him. And here it is good for us to explain to the child that the issue of masculinity and femininity is one of the requirements for differentiating between classes and species of living creatures, and it is one of the things Allah has blessed His creatures with. The Almighty said: *"And that He creates the two mates - the male and female."* (Surah An-Najm, aayah 45). Allah, glory be to Him, is above that classification, and there are other creatures as well, such as angels - for example - but even the sky, clouds, air and water, that cannot be described as male or female. So if it is true that there are deficient creatures to which this classification does not apply, then it is more so the case with Allah: *"There is nothing like Him, and He is the All-Hearing, the All-Seeing."* (Surah Ash-Shura, aayah 11).

### Why do we believe in the existence of Allah? And what is the evidence for His existence?

Belief in Allah Almighty is a human instinct that no one can deny, and there are many evidences for Allah's existence. People are still discovering evidence after evidence, each according to his own specialization and field and the innate evidence in the human soul proves the existence of Allah. The Most High calls it: ***"the natural Way of Allah which He has instilled***

***in all people.***" (Surah Ar-Room, aayah 30). Each of us finds an inner strength in himself that speaks to him about the greatness, power and care of Allah. The scientific and sensory evidence confirms the existence of a precise order in this universe. This precise order must have a Maker, because who brought these creatures into existence and who provided for them? Either they came into existence by mere coincidence, without any reason, and in that case no one knows how these things came to be. This is a possibility, but there is another possibility: that these things created themselves and took care of their own affairs. And then there is a third possibility: that there is a force that brought them into existence, a Creator who created them. When considering these three possibilities, we find that the first and the second are impossible. If the first and the second are impossible, the third must be the correct and clear possibility, which is that they have a Creator who created them; Allah. And this is what was mentioned in the Noble Qur'aan, when Allah Almighty said: *"Or were they created by nothing, or are they 'their own' creators? Or did they create the heavens and the earth? Rather, they are not certain."* (Surah At-Toor, aayah 35-36).

Among the sensory evidences for the existence of Allah is also Allah's response to supplications, as well as His perfection in the creation of the heavens and the earth. The Almighty said: *"Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding."* (Surah Aal-'Imraan, aayah 190). Another evidence for His existence is His mastery in the creation of the human. Allah Most High said: *"And on the earth are signs for the certain [in faith]. And in yourselves, then will you not see?"* (Surah Adh-Dhaariyaat, aayah 21), as well as in the creation of stars, mountains, animals and other creatures, all of which indicate a creative ability in the Creator - Glory be to Him. One is able to see the signs of Allah everywhere on the horizons, in living souls and all the different fruits, and all of these signs indicate the existence of the one and only Creator. And the existence of all these creatures must have a purpose and a goal, and that is that they all worship Allah alone without partner. We can tell them the story of Abu Hanifa - may Allah have mercy on him - when people asked him to prove to them the tawheed ar-rububiyyah (i.e. the existence of a Creator). He told them: "Tell me, before we talk about this issue, about a boat on the Tigris that goes and fills

itself with food, luggage and other things, and returns by itself, then anchors by itself, frees itself and returns, all without anyone managing it." They said:"This is impossible, it is never possible!" He said to them:"If this is impossible with a boat, then how is this possible with this whole world, above and below it?!" Therefore: it is impossible for this perfect creation to be without an All-Knowing and Omnipotent Creator.

And we can also tell the child: When you feel pain in your stomach, do you not notice that you are hungry, and you search for food automatically to satisfy your hunger? And when you feel thirsty, don't you look for something to quench your thirst? And don't you feel happy when you smell something nice? And the opposite when you smell something bad? And when you look at the roses, flowers, the sky and nature around us, do you not feel happy? Likewise, my dear, we automatically feel that we need a great Allah that we always turn to when we need Him; to feel calm and safe. When we feel upset and sad, we automatically turn to Allah and pray to Him, and if we feel happy, we thank Him for it.

### Does Allah hear, see and talk like us?

Allah speaks, hears and sees. He says:"*Certainly has Allah heard the speech of the one who argues [i.e., pleads] with you, [O Muḥammad], concerning her husband...*" (Surah Al-Mujaadilah, aayah 1). And He also said:"*Fear not. Indeed, I am with you both; I hear and I see.*" (Surah Taha, aayah 46). And He said:"*Indeed, He is Seeing of what you do.*" (Surah Hud, aayah 112). But He doesn't speak the way we speak, He doesn't hear the way we hear and He doesn't see the way we see, because Allah is different from His creation. He hears voices no matter how hidden they are, and sees things no matter how far they are. Allah hears everything and sees everything, but His hearing and sight are not similar to the hearing and sight of creatures that suffer from deficiency and weakness. Because Allah said about Himself:"*There is nothing like Him, and He is the All-Hearing, the*





*All-Seeing.*" (Surah Ash-Shura, aayah 11). And it would be good to link this information directly with our behavior, by saying:"If Allah is All-Hearing and All-Seeing, is it appropriate for us to utter words that He is not pleased with, and to see us in a state that He does not accept?!"

### Does Allah not get hungry and thirsty?

Allah Almighty has the attributes of perfection and does not have any attributes of deficiency. Hunger and thirst are two manifestations of weakness, and it is not permissible to attribute weakness to Allah. Thus Allah does not need food and drink, because Allah, the Creator of everything, does not need anything. If He would have been in need for anything, He wouldn't be a god. Allah is the Independent (As-Samad), Who does not eat and does not need food or drink. He doesn't need any of that, rather He is the One that all creatures need to provide for them, feed them and meet their needs.

It can also be said to the child, even though there is no room for comparison between the creature and the Creator:"It is not necessarily so that everything we make and invent has the same qualities as us and looks like us, right? Allah is neither hungry nor thirsty. Let me ask you a question:"Who made the bicycle?" He will answer that it is the bicycle maker. We continue:"Excellent. Come son, let us imagine together that the bicycle speaks and asks its inventor:"What do you eat? What do you drink?" What do you say to this bicycle? I would say to it:"That's none of your business! And what will you gain if you know, and what will my answer help you in performing your main task, which is to ride quickly and without any malfunctions?" Excellent, and the same goes for us, my son. Allah created us for a specific mission:"*And I did not create the jinn and men except that they should worship Me.*" (Surah Adh-Dhaariyaat, aayah 56). These questions will not help us and will not help us in performing our task for which we were created. On the contrary, our minds would be distracted by things that hinder us from our tasks. But when does the bike turn to us and ask us? When something goes wrong, it goes to its maker to fix it, right? Therefore, we resort to Allah with supplication when we find ourselves losing faith in worship, or when something harms us.



## How strong is Allah?

When we are talking about power or a limited ability, it means that we are talking about an attribute of deficiency, because the end of strength means the beginning of weakness, and weakness does not belong to Allah. Therefore; the power of Allah is absolute and unlimited, and He is not incapable of doing anything, Glory be to Him. The Most High said: "Verily, Allah has power over all things." (Surah Al-Baqarah, aayah 106). And if He wants something, he says to it: "Be!", after which it is. So Allah has power over every single thing, because He is the Creator of everything. Nothing is impossible for Him on earth or in the heaven. A limited ability is the ability of the creation, because it is a created ability. As for the ability of the Creator; there is no limit or deficiency in it, and therefore Allah alone is worthy of worship. Only Him we should ask and supplicate to, because He alone is able to meet the needs of creation and provide for them, fulfill their desires and manage their affairs.



## Where is Allah and how big is He?

After the child understands from a young age that he belongs to Allah's creation, that Allah loves children very much and that He has given him many blessings, we can then explain to him that Allah is in heaven. The Almighty said: "*Do you feel secure that He who is in heaven would not cause the earth to swallow you and suddenly it would sway?*" (Surah Al-Mulk, aayah 16). He, the Most High, is in the sky, but as for His knowledge: it is everywhere, The Almighty said: "*And He is with you wherever you are.*" (Surah Al-Hadid, aayah 4). We should not say that Allah is everywhere, because it means that He is within everything, which is not true. We are committed to what is mentioned in the Sunnah. The Prophet, peace be upon him, once asked a servant-girl: "**Where is Allah?**" **She said: "In the sky."** **He said: "Who am I?"** **She said: "You are the Messenger of Allah."** **After this he said: "Free her, for she is a believer."** (Sahih Muslim #537). And although He is in heaven, He can see and hear us everywhere. We should constantly assure the child that Allah is always looking at him, because this develops in the child's soul self-restraint and makes supervision of his own thoughts and deeds a basic principle.

As for Allah's size: Allah Almighty is not compared to any of His creation, for Allah is greater than everything, greater than all creatures. And if they are great, then their Creator is greater; He is the one Who pulverizes mountains, moves the seas, commands the water to sink into the earth, and nothing happens in the universe except by His command and His will. The sky is one of Allah's creations, and His existence is not dependent on it and He does not need it, because Allah is not in need of anything.

### How can Allah see us while we are not able to see Him?

The sense of sight that Allah gave us in this world is weak and cannot see most things, and for this reason you see man using microscopes and magnification machines. So if man is incapable of seeing some created beings, then it is even more likely that he can not see Allah Almighty. The ability of man in this world does not enable him to see Allah. But even though we cannot see Allah, we believe in Him, and we believe that He is merciful and loves us, and that He is mighty and capable of everything and knows everything. He knows that we are talking about him now. Allah is much higher than us, therefore; He sees us all at the same time, like the one who climbs to the roof of a building; he will be able to see all the people on the street, but they do not see him. Allah, Glory be to Him, sees us and we do not see Him. There are many things that we cannot see, but yet they exist. We say to the child: Our eyes cannot see everything, we do not see the sound even though we hear it, and we do not see the air even though we feel it, and our eyes can not see Allah Almighty in this world, but in Paradise, in shaa'-Allah, we will have better eyes that can see Allah. Therefore, it is as Allah said about Himself: ***"The eyes perceive Him not, but He perceives [all] vision; and He is the Subtle, the Aware."*** (Surah Al-An'aam, aayah 103).



## How is Allah able to see all people while they are so many?

In order to answer this question practically, we take the child and stand with him in the street, and tell him: "Come on, look at the people, and tell us the number of people you see, and we will count with you the people you will see." After that we will go up with the child to the second floor and we will let him look at the people and count the number of people he can see. After that we go up with him to the top of the building, and make him count who he sees. Then we bring him binoculars to make him see people better and let him count the people more accurately. And through this example, we explain to him that we cannot measure things with our limited human scale, and we explain to him that Allah's power is it greater than the power of all creatures. We should always establish in his mind that *"Allah has power over all things"* (Surah Al-Baqarah, aayah 106).

We can ask him a concrete question and say: Do you think that the ant sees us in all of our details, or does it see only a shadow or a shade? He will answer that the ant can only see a very small part of the toe, and that the toe might be like a big mountain to the ant. Well: do you think that the ant can ask you and say: "How do you see us all at once?" Your response will be that this is normal and this is commensurate with your abilities that Allah created you with, while the ant has limited capabilities. There may be ant nests in more than one place in the room, and it is very easy for you to see these places at the same time, but the ant with its limited capabilities may not be able to see as you see. And since we We agreed that there is nothing like Allah, the Praised and Most High, and that He is capable of everything, it is not appropriate to ask Allah with our limited abilities for something that is for Him a natural thing. Allah's power is greater and mightier than the power of all creatures, because *"Allah has power over all things"* (Surah Al-Baqarah, aayah 106).

### ? Is Allah Most High able to see people in the dark?

We can make the child watch a scene from a movie that shows the soldiers of the land armies who see with binoculars at night, and we show the child video scenes of some animals and birds that see in the dark. And also in some of the films that he watches and the games he plays with, there are some rays, such as lasers for example, that clarify what is behind things and that enable us to see things in the dark. After this we say to him: "Do you see how a weak human being and a simple creature can see in the dark sometimes? Then how about our Lord who created man and all these creatures? If Allah has given us the ability to invent these things, couldn't He Himself then do that, while He is the Almighty Master? He is the greatest in power and more capable than them, and the power of Allah is neither obscured nor limited by anything.

### ? How can Allah Most High see us while we are in our houses with all our doors and windows closed?

We show the child a medical x-ray photo and say to him: if people, who have been created by Allah have been able to see clearly bones that were covered by skin, then what do you think of our Lord Who has created us? For sure He can see us while we are in our houses while all the doors are closed. There is nothing like unto Allah; He is not like human beings who can not see through buildings, it is not possible that the Creator is like His creation, because Allah has power over all things. And it is appropriate to link this answer with the behavior of the child, so that we strengthen the aspect of self control and the inner religious sensitivity in children.

### ? How does He know all our deeds? How is He able to observe all people?

The child should always learn that Allah has all the attributes of beauty and perfection, and he should know that the power of Allah Almighty has no limits, for He is the Almighty. Allah Most High said: "*Allah has power over all things.*" (Surah Al-Baqarah, aayah 106). As long as His power is great, nothing on earth or in heaven is impossible for Him. We cannot compare His power with the power of creatures, no matter how great the power of

creatures is; Allah is greater and bigger than that. To make it clearer: we can give him an example of camera recordings: it can record and monitor every small and large thing that appears in front of its lens. Allah has a greater ability and is the ideal example, so He is able to watch all people at the same time, as His power is unlimited. And Allah Almighty knows, and His knowledge is comprehensive, complete and encompassing every single thing.

We can give him an example and say: Suppose that there is a large company that wants to monitor its employees, so without them knowing it, the company placed surveillance cameras and started watching them on screens, showing everything that happens in all the departments of the company at the same time. So if a weak servant that Allah created is able to do that, could the Creator not see His servants all at the same time?

### Why do people die but does Allah not die?

Death is one of the destinies of Allah that He has determined for His creatures. The Almighty said: *"Every soul shall tastes death - then you will return to Us."* (Surah Al-Ankaboot, aayah 57). So the death of man is the beginning of the afterlife, which is the most important life.

Death is a necessary manifestation of weakness, one of the necessities in the life of a creature, and weakness does not belong to Allah, for Allah was not created and will not die, and man is a creature and dies. The life of Allah Almighty is not like our life; our life ends with death and every creature will die, and there will be nothing left but Allah - the Almighty and Majestic. The perfect life of Allah is required for all the attributes of perfection, the most important of which is the quality of "the Living (al-Hayy), who will never die."



### Does Allah love me in the same way I love Him?

Allah Almighty is Oft-Forgiving, Most Merciful, He loves the good, upright and truthful people. Allah Almighty said: *"He loves them and they love Him."* (Surah Al-Maa'idah, aayah 54). The manifestation of Allah's love for His servants is that He honors them, takes care of them, manages their affairs, provides for them and forgives them. Each of us feels Allah's kindness and generosity to him, and Allah loves His servant who obeys Him and draws close to him and does what he needs to do to deserve His love, such as observing the prayers, honoring his parents, giving charity, being kind to people, speaking with truthfulness, reciting the Qur'aan, saying the adhkaar, and other good deeds. Who does these things, Allah Almighty will love him.



## Questions related to angels



### ? Who are the angels and how do they look?

They are one of the creations of Allah and have been created from light. Allah created them before He created human beings. They possess a will, a mind and wings and He has made them look beautiful. They have the ability to look like human beings, but they don't eat and drink. They are servants of Allah who do as they are ordered and they possess different levels of goodness. The best one among them is Jibreel (peace be upon him) and his job is to deliver the revelation to the Messengers (peace be upon them). Then there are Mikaa'eel, Israafeel and others. And among them there are the observers, who observe the servants of Allah constantly and there are many of them. And every angel has a specific task that he needs to carry out.

### ? What are the names of the angels?

There are many angels, only Allah the Blessed and Most High knows how many. The names of some of them are: Jibreel, Mikaa'eel, Israafeel, Ridwaan and Maalik, may the peace and blessings be upon them. And there are angels that carry the Throne (of Allah), there are observers who observe the deeds (of people), and others.

### ? Why did Allah create them?

Allah Most High created the angels to do good; they are pure goodness who don't commit any evil or know any evil. The angels were originally in heaven, except that the descent of man to earth necessitated the descending of the angels to it, to carry out certain tasks that Allah commanded them to do, such as protecting, caring, monitoring, communicating, helping, asking for forgiveness, attending dhikr councils, and other tasks. We can tell the child that the angels have two main tasks: the worship of Allah Almighty, and the management of the affairs of the universe.

### Why don't we see the angels?

Human beings do not have the ability to see angels in their image that Allah created them in. Therefore angels appear in human form, so that people can see them and deal with them, as happened in the appearance of Jibreel (Gabriel) - peace be upon him - in the form of a Bedouin, as reported in the hadith of teaching the matters of religion.

### Who are the jinn?

They are a creation of Allah, whom Allah created from fire, and they will be held responsible for obeying orders and leaving prohibitions (of Allah). They are a creation that dies like other creatures and we are not able to see them. Allah has created them with abilities that differ from human abilities; they can fly, move very fast and take different shapes. The creation of the jinn differs from human beings, because humans were created from clay, while jinn were created from fire.

### Who are stronger, the angels or the jinn?

He created the angels as creatures that do not die except on the day when the horns are blown. As for the jinn, they die before that time. The angel of death is the one who seizes souls by the command of Allah Almighty when He decrees their death: **"Allah takes the souls at the time of their death..."** (Surah Az-Zumar, aayah 42). Therefore, the angels are stronger in this respect. And even in the life of this world, the devils are afraid of the angels, as in the Battle of Badr when Shaytaan saw the angels whom Allah had sent to aid the believers, he said to the infidels: *"Indeed, I am disassociated from you. Indeed, I see what you do not see; indeed, I fear Allah. And Allah is severe in punishment."* (Surah Al-Anfaal, aayah 48).

### Do angels die?

Yes, angels belong to the creation of Allah, and everything perishes and dies except Allah - glory be to Him -, for He is the living, the The Self-Subsisting. He said: **"Everything is bound to perish except He Himself..."** (Surah Al-Qasas, aayah 88). All the people on earth will die, and so will the creatures of the heavens, except for whom Allah wills. there will be no one left but Allah Almighty, for He is the Living One who never dies.

## Questions related to the Books

### ? What are the heavenly Books?

They are the books that Allah revealed to His Messengers, may blessings and peace be upon them, to deliver the message and bring the laws, for it is a guidance for creation and a mercy for them. This so that they can be happy in this world and the hereafter. And what has been mentioned to us about these Books is the following: that Allah sent down upon Ibraaheem (peace be upon him) the “Suhuf” (loose pages), on Daawood (peace be upon him) the Zaboor, on Moosa (peace be upon him) the Tawraat, on ‘Isa (peace be upon him) the Injeel, and on our Prophet Muhammad (peace be upon him) the Qur’aan.

### ? Why do we need the Qur’aan? And why was the Qur’aan the eternal miracle?

If a simple, man-made machine needs a manual that teaches us how to put it to good use, the human being, who is the creation of Allah, a fortiori needs a book of guidance and instruction that teaches him the path to success, salvation and righteousness in this world and the hereafter. The Most High said: **“Does He who created not know, while He is the Subtle, the Aware?”** (Surah Al-Mulk, aayah 14). As for the Qur’aan being a miracle; this is because Prophet Muhammad (peace be upon him) is the seal of the prophets, and therefore its miracle must continue forever. Because there will be no prophet after him, the evidence must remain to exist for the creation and the challenge must continue until the coming of the Last Hour. There are many evidences for the miraculous nature of the Qur’aan, but from amongst the most important of them is the linguistic and rhetorical miracle, which Allah challenged the Arabs with, since they used to be pioneers of eloquence and clear and pure speech. But mankind and the jinn have been unable to come with something similar to such a great Qur’aan, and this is an indication of the divine origin of the Qur’aan.



### Why did Allah not promise to preserve the previous Books?

Allah Almighty does what He pleases, and He has wisdom that we know some of, but not about all of it. But clear evidence shows that the previous books were not a miracle, and therefore its continuation is not required. Besides that they were temporary canons for specific people.



### What is the evidence that proves that nothing has changed from the Qur'aan?

Such a question is usually only asked by those who are in middle school and beyond. Therefore we should explain to him calmly and deliberately from the mental standpoint that proves the validity of the Qur'aan, so we say to him: If things are repeated, they are firmly settled, and if they are spread, they are confirmed. The Qur'aan has been transmitted to us by a lot of different people from different times and places (mutawaatir), and we explain to him the meaning of mutawaatir, which is the transfer of a large group of people from a large group of people, to such an extent that it is impossible for them to collude in a lie; both the layman and the specialist will confirm the same. We explain to him that Muslims have inherited the Qur'aan from generation to generation, studying it in their gatherings and reciting it in their prayers. They teach it to their children, so that even if a venerable sheikh of prestige would make a mistake in one letter of the Qur'aan, a child would have responded to it before the adults do. They have transmitted it to us pure, free from any additions, protected from decrease, preserved from distortion. And if this evidence could be denied, it would lead to the denial of established facts, such as the existence of the Prophet (may Allah's peace and blessings be upon him), his honorable Companions in history and all famous historical people. This would be rejected by all sane people. Allah has challenged all people and jinn in the Qur'aan, to come up with the like of it, but they were unable to do so. The Qur'aan, from beginning to end, does not contain any contradiction or deficiency. Rather it contains miracles in prophecies and information it brings, in legislation, rulings and sayings. It indicates that it is not from human beings whose actions and words undergo change and deficiency. Rather, it is from Allah, and Allah has ensured that it is preserved.

## Questions related to the Messengers

### ? Who are the Prophets and Messengers?

They are human beings from the children of Adam. Allah inspired them with prophethood and commanded them to convey the message to their people, and to call them to worship Allah alone. The first of them is Adam - peace be upon him - and the last of them is Muhammad - may Allah bless him and grant him peace. There has been a big number of prophets, because Allah sent them to all the nations of the earth who ever lived, so that in every stage of history there was a prophet calling his people and guiding them to the path of righteousness.

### ? Why did Allah send the Messengers?

Allah sent messengers out of mercy for the people and to guide them and convey to them the message of their Lord. A Messenger is a person whose people know him very well and testify that he is a good person before the revelation was revealed to him. And Allah made the Messengers a visible role model for people, teaching them about manners and behavior, explaining to them what benefits them and keeping them away from what harms them and uniting all people on one religion, which is the worship of Allah alone. People need guides who guide them to the right path in their language, therefore Allah sent down the books to these messengers in the language of their people, so that the message could be communicated in a clear and sound way.

### ? Were the Prophets infallible?

Prophets are people and they have human characteristics. Allah protected them with regard to the message, and protected them from falling into something that insults their behavior or morals, in order for them to be a good example. This is so that people are convinced of their words and deeds, and lest this be an entry point for slander into their communication

of the message. But despite all of that, they are human beings who fall into the normal error that does not harm the message, such as: miscalculation of the most appropriate place for agriculture or war, or a wrong estimation in the most beneficial priorities in inviting people to islaam.



### **Who is Muhammad (peace and blessings be upon him) ?**

He is the last of the prophets sent by Allah Almighty to his servants, and his name is Muhammad, the son of Abdullah, who was the son of Abdul Muttalib Al-Hashemi Al-Qurashi. He was born in Mecca on a Monday in the month of Rabi 'al-Awwal in the year of the elephant. His father died while he was in the womb of his mother, and his mother died when he was six years old. His grandfather Abdul Muttalib died when the Messenger - may Allah bless him and grant him peace - was eight years old, so then his uncle Abu Taalib took care of him. His nicknames were "As-Saadiq" (the one who always speaks the truth) and "Al-Ameen" (the reliable). He was of great character - may Allah bless him and grant him peace. He was sent by Allah at the age of forty years, and starting to call his people in Makkah for thirteen years to Islaam. But when they started showing him severe animosity, he immigrated to Medina and settled there for ten years. There he formed a bond of brotherhood between the Ansaar (inhabitants of Medina) and the immigrants (from Mecca), and established the law and rule of Allah there. He died in the eleventh year of the migration, after he delivered the message and performed his task.



### **What is the proof for the truthfulness of the Messenger of Allah - may Allah bless him and grant him peace?**

There are many evidences for the prophethood of Muhammad - may Allah bless him and grant him peace - the most important of which is the Noble Qur'aan. This miraculous book continues to amaze people generation after generation with its treasures and pearls that dazzle minds. Another sign of his truthfulness is his biography and moral qualities described by his enemies before his lovers. He was called the truthful (saadiq) and reliable (ameen). And among the evidences of his sincerity were his frequent miracles that were witnessed by his contemporaries and were narrated by people, generation after generation. Among the signs of his sincerity is also

this perfect Shari'ah, which is replete with all perfection and beauty. And among the signs of his sincerity are the glad tidings that the previous books abounded with (i.e. the prophecies about his coming by previous prophets, like 'Isa). And from the evidences is also this continuous spread of the Islamic religion in every time and place. And from the evidences of his truthfulness is the news he brought about past nations and future matters.

**? How was the Messenger (may Allah bless him and grant him peace) taken up to heaven in one night?**

The Prophet (may Allah bless him and grant him peace) was taken to Jerusalem on the back of al-Buraaq, then he ascended to heaven in the company of (angel) Jibreel (peace be upon him). Allah Almighty is capable of everything, and nothing on earth or in the sky is impossible for him. As we can witness with our own eyes nowadays: how was a weak human able to create with his mind a plane that exceeds the speed of sound? And how was he able to invent a device for transmitting a 3D-image, by which the image of a person can be in more than one place at a time? And Allah is even greater, more sublime and more powerful than His creation.

**? Why was Muhammad the last of all Prophets?**

The matter of sending the messengers is linked to wisdom, which is guidance and instruction. Since the previous books were deficient and distorted after the deaths of the Messengers that brought them, Allah's wisdom required that He send a Messenger with a book without this deficiency. Rather Allah ensured that it would be preserved until the Day of Resurrection. And since the miracle of the Qur'aan, a clear book and an argument against the excuses of all of creation, will remain forever, it is only logical that the Messenger, may Allah bless him and grant him peace, was the last of the prophets and messengers.

**? Why are we obliged to love Allah's Messenger, may Allah's peace and blessings be upon him?**

Because loving him, may Allah's peace and blessings be upon him, is one of the pillars of faith. Indeed, faith in Allah Almighty is not complete

without this love. Loving him, may Allah's peace and blessings be upon him, has been associated with the love of Allah Almighty, because Allah, Blessed and Exalted be He, has chosen him from among all the people to deliver this great message. Allah has chosen the best of people in lineage, character, word and deed, because He, Glory be to Him, knows best who to give the message to. And since He chose him from among all people for this great task, it is our duty to love him more than anyone else, because he is the one taught the people about their Lord. He was the best messenger to his nation and the most merciful prophet to his flock. After Allah there is no one who cared more for our wellbeing than him, may Allah's peace and blessings be upon him. He is the one who got harmed on the path of inviting people to the religion and goodness. He used to feel sad and upset when someone would not believe in him after receiving the invitation to islam, out of pity for them entering the fire. The Almighty said: *"Then perhaps you would grieve yourself to death over them, [O Muḥammad], if they do not believe in this message, [and] out of sorrow."* (Surah Al-Kahf, aayah 6). So for these reasons, he, peace and blessings be upon him, is of all humans the most deserving of our love.



## Questions related to the Last Day



### ? What is the Last Day?

It is the day when Allah resurrects all creatures to take them to account. And it is called the Last Day because there will be no day (of worldly life) after it, and it is called the Day of Reckoning, because Allah holds people accountable for their deeds in this world. So whoever does good or obeys Allah, will enter Paradise, and whoever commits evil and disobeys Allah will enter the Fire. It is the day on which the worldly life ends for all people, and it is also called the Day of Resurrection, that is, the day when people rise from their graves and head to heaven for the sake of reckoning.

### ? When will the Day of Resurrection take place? And why does its exact time stay hidden from us?

No one knows when the Day of Resurrection will take place. The Most High said: ***“They ask you, [O Muḥammad], about the Hour: when is its arrival? In what [position] are you that you should mention it? To your Lord is its finality.”*** (Surah An-Naazi’aat, aayah 42-44). And Allah has kept it hidden from us so that we strive to work and be ready for that day every day, by doing good and leaving evil. But if man would know that day, he would only repent a short time before its due date, and the world would be filled with corruption more than it is already.



## What is the reckoning?

It is that Allah gathers the first and the last of the people. Allah Almighty said: **“Say, [O Muḥammad], “Indeed, the former and later peoples Are to be gathered together for the appointment of a known Day.”** (Surah Al-Waaqi’ah, aayah 49-50). Then He shows them their deeds and informs them of them, after which He will reward everyone according to their deeds. So whoever does good will find it, and whoever does evil will find it. Allah Almighty said: **“So whoever does an atom’s weight of good will see it, And whoever does an atom’s weight of evil will see it.”** (Surah Al-Zalzalah, aayah 7-8).



## What is death?

A child at the age of six and below cannot - usually - understand the full meaning of death and resurrection, nor can he fully understand that death is the inevitable end for all human beings alike. But a child from six to eight years old is usually able to understand the meaning of death and the fact that it applies to all humans. A child from the age of eight to ten can fully understand the idea of death and resurrection. The child may experience death in the family, and that will be his first encounter with death. We do not know what feelings he will have when he hears about death and the grave, but over all children will be filled with horror from mentioning these matters. Therefore we must take the initiative to explain the meaning of death to the child without lying to him and without trying to convince him that the deceased person only went on a journey- for example - as soon as he will learn the truth from others.

Before the child is exposed to a family situation in which there is death, it would be better to show him a dead bird, a dead tree, or a dead insect. Because this shows the child the concept of death in a concrete way, and then we try to explain to the child simply that the dead goes to live in another world, and that we all will die when we grow up and join all those who died before us, and live with them in Paradise, in shaa’-Allah. It is important that the child knows that death does not mean the end, but rather it is the transition of the believer to a better life and the transfer of the evil

one to his reckoning. And when Allah lets us die, this does not mean that He does not love us, but that he lets us die so that we can live near to Him, in wonderful gardens, the beauty of which we cannot imagine.

### So why do some children die?

Children generally do not commit any evil, and do not intend to sin, so therefore Allah receives those of them who die with mercy and lets them enter Paradise. And when a person dies and perishes, his soul still remains, as it ascends to the Creator - the Almighty - and his good memories and good deeds remain in people's hearts. So a person must prepare to meet his Lord by doing good and adhering to the teachings of Islamic law.

### Where will we go after we die?

When our time that Allah has set for us in this world ends, We move to the grave, which is the place designated for the dead. And the grave will be a garden from the gardens of paradise for the one who believed in his Lord, obeyed Him him and performed righteous deeds during his life in this world. He will be blessed in the grave until the Hour begins.

### Does the dead hear and see? How does he breathe under the ground? Does he eat, drink and sleep?

Yes, the dead person hears our greeting of “as-salaamu ‘alaykum” when we greet them, and our supplications that we make for them will reach them. But he does not breathe like us, because he does not need to breathe. He is in another life that is not like our worldly life. For this; For the afterlife, the first of which is a temporary life between two lives (barzakh), in which there is no breathing, eating, drinking, sleep, or work, but continuous bliss or constant torment.

### What is Paradise and what will we find in it?

Paradise is the abode of peace, and it is a beautiful place. It has everything you wish for and everything you love. Paradise is a place to which righteous people go who used to perform good deeds. It has eight gates and different levels, which the believers enter according to the share

---

of each one of them of good deeds and mercy. The owner of many good deeds will be in a more beautiful and higher position than the one who has few good deeds, but everyone lives in blissfulness, contentment and comfort. In Paradise we will live happy, we will not get sick and we will not get tired, and we will see Allah, glory be to Him, the Messenger and the prophets, may blessings and peace be upon them, and all those we love, in shaa'-Allah. In Paradise there will be everything we love and everything we could wish for from food, drink, pleasure and bliss.



### **What is the Fire and why did Allah create it?**

The Fire is the abode of torment, and it is a place prepared by Allah to punish everyone who did evil or harmed people, disobeyed Allah and did not obey His commands.



### **How will animals end up? Will they go to Paradise or to the Fire?**

Animals will not be held responsible for their deeds, rather they are lower creatures, created by Allah for the sake of man. So there is no reckoning and no punishment for them, and on the Day of Resurrection all the animals will be brought together, after which Allah will take revenge for some of them from one another. So he will take the right of the hornless sheep from the horned sheep that gored it, and when Allah has finished the settlement of accounts between the beasts, He will say to them: "Be dust!" and they will be dust.

## Questions related to destiny



### ? What is the meaning of fate and destiny?

The belief in fate and predestination is one of the pillars of faith. Allah Most High said: *"And He created everything and decreed it in full measure."* (Surah Al-Furqaan, aayah 2). The meaning of decree and predestination is that Allah has full knowledge of things before they exist, and the fact that He wrote it down to happen, He willed it to happen and created it to happen.

### ? How does Allah know what will happen before it happens?

It can be said to him with a simple palpable example that the maker of the game he plays with knows what the game is capable of doing before it actually does, because he is the one who created it and determined the task of every small and large thing in this game. He has a complete and comprehensive knowledge of the capabilities of this game and the areas in which it can move. Likewise, Allah is the one who created this man who is capable of these things, for Allah is greater in ability, vaster in knowl-



edge and has a bigger ability to create, as His knowledge encompasses everything He created; before He created it, during its creation, and after He created it. Allah is the One Who created man, time and place, so He knows what was, what is and what will be before it was.



**Are we forced to do what we do? Does a person have a choice in his actions?**

Man is compelled in some things, and he has a free choice in other things. We are compelled to be born, to die, and to live the amount of years that were assigned to us. We are also compelled and not able to choose who are our fathers and mothers, and we are compelled to be related to our family. But we choose whether we pray or not, we believe or disbelieve, and with this choice, our will is within the will of Allah, meaning that if Allah Almighty wanted to prevent us from choosing, He would have done so, and if He wanted to prevent us from leaving, He would have done so. But He decreed that man should choose and be held accountable after that for this choice, and this is the meaning of the saying of Allah Almighty: *"But you cannot will to do so, except by the Will of Allah, the Lord of all worlds."* (Surah At-Takweer, aayah 29). The issue of compulsion and choice can be explained in a practical way. The parent brings a cup or glass and says to the child: "Can you throw this cup on the ground to break it?" The child will answer: "Of course I can!" So the parent precedes him here and asks: "What is stopping you?" The child replies: "This is a mistake and it should not be done." The parent then comments, saying: "Allah, the Mighty and Sublime, knew in eternity that you would not break this cup, because you are a good boy. And He knew also in eternity that a naughty boy would break this cup. So did anyone prevent you from throwing this cup on the ground? Or did someone force the naughty child to break the cup? The same goes for guidance and misguidance." Then we say to the child: "A person does not know what Allah has written for him, and you are not required to know what is written. but you are required to believe that Allah's knowledge is comprehensive and complete. Among the things He has complete knowledge about is the writing down of the things that will happen; you are responsible for your will and the extent of your compliance with commands and leaving prohibitions, and this comes under your ability and will.

### Why did He guide some people but He did not guide others?

Allah Most High has guided all people, as He said: *"And We have shown him the two ways"* (Surah Al-Balad, aayah 10). And the meaning of this guidance is that He clarifies to people and explained to them the straight path, so that the truth becomes clear and falsehood is clear. Allah has left freedom for people to choose; there are those who choose the right path and there are those who choose the wrong way.

### If Allah has written in eternity that some of us will sin and go astray, then why would He punish us?

This knowledge is divine knowledge, about which humans have no knowledge. What they have are just conjectures, illusions and ignorance, and accordingly, a person is accountable for what he does in his worldly life, and there is no possibility for a servant to know the unseen that Allah has written for him until he performs his act and finishes it. So the written predestination is an argument for what has passed and not for what still has to come. We say to him: "Allah has written worldly matters for you.. So why do you do what benefits you from them and leave what harms you?!" And he could give him an example and say: "If a person wants to travel to a country, and this country has two paths, one of them is safe, and the other is not safe, which way will he choose? Of course, he will choose the first way. The same goes for the journey to the Hereafter; a person chooses the safe way to reach Paradise, which is by complying with orders and stay away from prohibitions. If fate were an argument for anyone, we would not be able to arrest criminals, for they will protest and say they committed their crime because it was ordained for them. Man must be satisfied and submit to Allah Almighty, for Allah said: *"He is not asked about what He does while they will be asked."* (Surah Al-Anbiyaa, aayah 23).



## Why did Allah create us? Where did the universe come from? Why were animals created?

The Most High said: *"And I did not create the jinn and mankind except to worship Me."* (Surah Al-Dhaariyaat, aayah 56). We have been created for a purpose that will benefit us, which is to worship Him, Glory be to Him, and make the results in the Hereafter according to our deeds. So Paradise is for the doers of good, and the Fire is for the evildoers, and this entire universe is a creation of Allah Most High. It is made with precision and knowledge; He created the heavens and the earth and spread the planets in it. He created the stars as markers, signs and adornments, He created the sun to give us warmth and heat and to let plants germinate and to eradicate germs. And He created animals as a subservient to humans to eat and carry their loads on. Allah Most High said: *"And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know."* (Surah An-Nahl, aayah 8). So preparing the earth for habitation and the creation of these things before the creation of man.. It is a matter of honor that Allah Almighty bestowed on man. In addition to this: all these things glorify Allah Almighty, so they themselves are servants of Allah. Allah Most High said: *"And there is not a thing except that it exalts [Allah] by His praise, but you do not understand their [way of] exalting. Indeed, He is ever Forbearing and Forgiving."* (Surah Al-Israa', aayah 44).



## Will Allah take those people to account who have never received a Messenger?

They will be held accountable and will be taken to account, because Allah Almighty gave them reason and intellect. Then Allah will test them on the Day of Resurrection and command them. If they answer and obey, they will enter Paradise, and if they disobey, they will enter the Fire.

### Why does evil exist?

This world is the abode of affliction, and it is like the first chapter of a novel with two chapters. The afterlife is the abode of reward, punishment and accountability, and retribution of rights from the oppressors to the oppressed, and it is like the second chapter of the novel. And for this reason, the presence of wicked people and the fact that they are sometimes not punished in this world is a trial. This does not mean the end of the matter, rather it is necessary for everyone to rise on the Day of Resurrection so that every person will receive the reward for his deeds. Allah the Exalted said: *"So whoever does an atom's weight of good will see it, And whoever does an atom's weight of evil will see it."* (Surah Az-Zalzalah, aayah 7-8).

### Why did Allah create evil people?

Allah, blessed is He, created people and gave them the freedom to choose to do good or evil. So you can be polite and you can be impolite, but you have to bear the consequences, and this is a blessing from Allah and wisdom. The wicked are able to be kind and our role is to help them in that, but if they reject our help and insist on doing evil, our duty is to protect the people against their evil, so that Allah the Exalted will love us and rewards us. Allah the Exalted is the Creator of everything in this life, and this life is a house of trial and test. Allah Most High said: ***"[He] who created death and life to test you [as to] which of you is best in deed ."*** (Surah Al-Mulk, aayah 2). And a part of this test is the presence of evil at the hands of devils and deviants from among the children of Adam.

### Why are some people born deformed or handicapped?

Allah tests them with deficiency and disease, in order for them to be patient and increase their good deeds. It is also so that Allah - may He be glorified and exalted - reminds us of the grace that He bestowed upon us by creating most of us healthy, so we thank Him for that, and to remind us of our weakness in the face of His abilities, so that we do not become arrogant, but rather show humility and help one another. And after Judgment Day, those who did good will live an eternal, healthy life, in the gardens of bliss – in shaa'-Allah.



**Why are there rich and poor people? Why do some bad people live in mansions and some good people in huts?**

All the livelihood in this worldly life is from Allah, glory be to Him, and Allah tests His servants. Sometimes He gives a good person sustenance to test his generosity to others, and sometimes He deprives him of his sustenance, to test his patience and to see if it will not make him steal or hate. Whenever a good person lives in this temporary life with patience, his reward will be great on the Day of Judgment. As for the person who received increased livelihood but did not give to others and insulted them; he will be tormented on the Day of Resurrection because he did not appreciate the grace of Allah.

We can also say to him: Allah - Glory be to Him - created people in different degrees - some of them poor and some rich, so that the rich would be kind to the poor and the strong would help the weak. Allah's wisdom has decreed that people vary in everything; their languages are different, their colors are many, they are from different races and natures, energetic and lazy, considerate and selfish, generous and miserly, varying in money and material. Some of them are poor and some of them are rich, and they are all tested. Richness is a test and poverty is a test. He tests the rich: will he spend? Will he pay Zakaat? Will he honor (the poor)? Will he spend in

charity? And the poor man is tested: will he be patient? Will he work hard? Will he travel to seek his livelihood? Will he take bribes? Will he steal? It is all a test, but the guarantee for both parties is that the sustenance is from Allah Almighty, and that richness and poverty do not prevent people from entering Paradise and Hell. Everyone will be charged according to what he owns. If all people would have been one rich class, they wouldn't have served one another and they wouldn't have needed one another. The Almighty said: *"It is We who have apportioned among them their livelihood in the life of this world and have raised some of them above others in degrees [of rank] that they may make use of one another for service."* (Surah Az-Zukhruf, aayah 32), meaning: let you be of service to one another. And thus the wheel of life turns, but if there would have been only one class, life would stop.





141

very small in relation to Allah's knowledge and wisdom. Therefore Allah the Exalted says: *"And you were not given of knowledge but a little."* (Surah Al-Israa, aayah 85). We cannot understand all the wisdoms behind the creation of these animals, but from the wisdoms behind the creation of such creatures is the appearance of the perfection of Allah's workmanship in His creation and His management of His creatures, because they are many, yet He provides for them all. And likewise He, Glory be to Him, afflicts people by means of them and rewards those who are afflicted by them. The courage of those who kill these creatures becomes clear, as well as the weakness of man and his inability in his pain and illness because of a creature that is inferior to him in creation. Also it has been shown in modern medicine and experiments that a number of useful drugs can be extracted from the poison of snakes and the like. On top of that, the snake eats mice in fields that spoil agricultural crops, and many of these harmful animals are food for other beneficial animals, which forms a food chain in the balance that exists in nature and the environment that Allah has ordained to create.

### Why do we have to pray five times per day?

The forms of worship that Allah has obliged us to perform are only means of purifying the soul of the believer and upgrading his spirit, and how small is the effort he exerts in them, even though he earns so much good with it. Prayer combines the recitation (of the Qur'aan), remembrance (dhikr) and supplication (du'aa). It combines the different parts of the body in servitude in the most complete way and it is better than all recitation (of the Qur'aan), remembrance and supplication on its own, as it combines all these acts with the servitude of all parts of the body.

The believers find their happiness in prayer, because during the prayer they have the chance to be with Allah, Glory be to Him, supplicating to Him with whatever they wish for, and He responds to them. And we pray because Allah the Exalted has commanded us to do so, and we always love to do what Allah has commanded us to do. We worship Allah because He is our Creator and Provider, and because He deserves to be worshiped because of what He has given us of countless gifts. The Exalted said: ***"For, were you to count the favours of Allah, you will not***

**be able to count them.”** (Surah An-Nahl, aayah 18). This worship is only an expression of our love and gratitude to Allah the Exalted and an acknowledgment of our need for Him to preserve our health, guide us to goodness and keep us away from evil. Allah does not need it, because He is independent of us and our actions and he does not benefit from them. Acts of worship are commands from Allah; He wanted us to worship Him in the way that His Prophet Muhammad, may Allah bless him and grant him peace, came with. And this is the meaning of the two testimonies of faith (“shahaadatayn”), i.e.: We worship Allah in the manner of the Messenger of Allah. Moreover these acts of worship are a means for us to obtain great rewards, which will be a reason to enter Paradise. Allah has decreed in His wisdom that he does not give a person any reward without work. Paradise is Allah’s commodity, an expensive commodity, and it comes at a great price - which is obedience.

 **I supplicated to Allah in my prayer to make me grow up fast, but Allah did not answer my supplication?**

Supplication has etiquette that must be observed, and among the etiquette of supplication is that the supplicant respects the rules and laws that Allah Almighty has set for the running this world. We pray to Allah while He, Glory be to Him, does the good that He chooses for us. It could be that you ask your father to play with a bike on a road full of cars, but he refuses, because he loves you and believes that not fulfilling your request is better for you. It belongs to the generosity of Allah the Exalted that our supplication knows one of three states; The first: for Allah to respond to us and fulfill it, the second: for Allah to lift a calamity and something bad that would happen to us, and the third: that Allah will store it for us on the Day of Resurrection, to achieve something better than that in Paradise.

 **Why am I not beautiful like my friend?**

Because Allah, Praised and Most High, created every one with a specific appearance that distinguishes him from another person. Every creation of Allah is beautiful, like Allah Most High said: **“We have certainly created man in the best of stature.”** (Surah At-Teen, aayah 4). And every person has his own unique appearance. Those that Allah has made extremely beauti-

ful should thank Allah more, and those who are not like that should be satisfied and accept it. Both those who are grateful and those who have patience will have high ranks and an enormous reward.

**?** If Allah loves us then why do bad things happen to us?

Allah tests us to distinguish the one who does well from the one who doesn't. It could be that Allah tests a person so that that person seeks his refuge with Him and will always remain near to Allah. So Allah tests His loved ones to purify or test them and to elevate their ranks, so that they will be a role model for others. In this way others may be patient and sympathize with them. And for this reason the Prophet, peace and blessings be upon him, said: **"The most severely tested people are the Prophets, then those nearest to them, then those nearest to them."** (Sahih Al-Jaami' #992). So a person will be tested according to his religious strength. If he is very firm in his religion, he will be tested harder. And for this reason Allah tested the Prophets with great trials; some of them got killed, some of them got harmed, and among them were those who fell very ill for a long time, like Ayoob, peace be upon him. And our Prophet, peace and blessings be upon him, was harmed a lot in Makkah and Madinah, and despite that he endured with patience. So what we mean to say is that harm befalls the people of taqwa and imaan according to the strength of their taqwa and imaan. On top of that it needs to be firmly established in the child that Allah Most Powerful and Majestic does what He wants and decides what He wishes and that Allah, Blessed and Most High, will not be questioned about what He does, because He is the most just of judges.



These are the most frequently asked questions, and we welcome you to contact us by email to ask for answers to other questions or to suggest better response models ([jrakaf@gmail.com](mailto:jrakaf@gmail.com)).

# Conclusion

**In conclusion, here are some recommendations that we see as important in the field of upbringing:**

- Efforts to educate parents should be intensified, because they are the pivotal pillar for the production of a promising generation with sound upbringing and awareness, through the preparation of intensive courses that will make them more qualified.
- Designing and preparing media programs and cartoons with an Islamic identity that are technologically and qualitatively on the required international level of professionalism and production, to attract attention and keep the viewers interested.
- Encouraging and holding conferences and research in the field of media programs aimed at children, so that we will have access to productions of our own and our identity, and providing an entertainment alternative.
- Designing training programs in the field of faith education for children, and preparing qualified trainers and consultants in this field specifically, so that these programs are directed at educators and teachers at the different educational levels of the child, taking into account in their content the age difference for each educational and scientific category.
- Developing formal education curricula, so that they include educational and cognitive components that adequately address contemporary questions of faith.





مركز أصول  
Osoul Center  
[www.osoulcenter.com](http://www.osoulcenter.com)



عرض ترويجي عن مركز أصول  
ومجالاته وخدماته.. مستهدفة مملكة لك



osoulcenter      
+966504442532  
 [www.osoulcenter.com](http://www.osoulcenter.com)

This book is divided into two sections, the first section provides parents with the most important faith related information they need to teach their kids. The second part provides parents with ways to respond to questions children might ask about faith. Both sections complement one another. I hope that parents find the material here concise and useful. I would also appreciate any correspondence with my valued readers that help me improve the material presented and make it available to all Muslim parents looking for ways to improve the life and faith of their children.



osoulcenter



[www.osoulcenter.com](http://www.osoulcenter.com)

To Download This Book, please Visit:



**OSOUL** [osoulstore.com](http://osoulstore.com)

