



# ISLAM'S SOLUTION



## FOR PROBLEMS FACING TODAY'S YOUTH

Taken from the works of:

Ibn Jawzee 597H

Shaykh Muhammad Ibn Saalih Al-Uthaymeen 1421H

Shaykh Saalih Ibn Fawzaan al-Fawzaan



Revised 2nd Edition

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## PREFACE

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَمَّا بَعْدُ

All praise is due to Allâah and abundance of good blessed praise in Him. I bear witness that there is no deity that has the right to be worshipped except for Allâah alone without any partner and I bear witness that Muhammad is His slave and Messenger.

To Proceed:

Authentic Statements would like to thank you the reader for your support of this small attempt that this publication has put forth and we repeatedly request of you to continue in your support to assist us in this noble effort in spreading Al-Islâam [ The Religion ] of Allâah ﷻ and As- Sunnah [The Methodology] of His Noble Prophet and Messenger Muhammad ﷺ. We would certainly love to thank all those who helped assist us with this publication into the English Language, such as the Editors, Book Cover Designer, Printer and Translator. May Allâah reward them all greatly in this life as well as in the next Ameen. In conclusion, we ask of you should you unearth any errors please contact us so that we may put our best foot forward in correcting the error.

Translator's Forward for 2<sup>nd</sup> Edition

In the name of Allâah the Most Beneficent and Most Merciful I bear witness that His messenger Muhammad ﷺ is the last and final messenger sent to Jinn and Mankind. Peace and blessing upon him, his family, his companions and those who follow them in good. To proceed:

This small, but enlightening book is a reprint compilation of two very beneficial works titled *Min Mushkilat As-Shabab wa kayfa 'Aaleejuha Islâam* by Shaykh Saleh Ibn Fowzan حَفِظَ

الله and *Mushkilat As-Shabab* by Shaykh Muhammad Ibn

Salih Al-Uthaymeen رَحِمَ اللهُ along with an additions from

Tanbir An-Na'ir by Ibn Jawzi رَحِمَ اللهُ : These three treatises examine and provide the solutions for some of the problems facing today's youth. Both essays have been collected in their entirety, but the order of their chapters has been rearranged so as to lay clear direction for English readers to follow.

In my reading of these works, I discovered that these books reinforce one another in the task of tackling the dangers which confront teen-agers in the world today. From the east to the west, young people around the world are faced with life-shattering perils that require assistance in overcoming them. Al-hamdulil-lah, at the age of twenty, Allâah guided me to the protection from life's hazards-Islâam.

Regrettably, today some Muslim adolescents are relying on the wrong remedies to cure their ills. They are turning to gangs, such as the Bloods and the Crips, violence, theft and other waywardness that is hastening their ruin. Ironically, at times the lives of some of them are saved from total destruction on the street by lengthy prison terms wherein they regain their wits. However, they lose out on many of the

worldly blessings from Allâah that aid in our journey to the hereafter- the companionship and fruits of marriage in the home, bearing and raising children, possible Hijrah to a Muslim country, Hajj and others.

Therefore, I selected these treaties and titled them "*Islâam's Solution for the Problems Facing Today's Youth*"

The ahaadeeth in both treatises were collected without reference to their locations. For that reason, I have inserted footnotes of reference for them. As for, the ahaadeeth that were mentioned which are not found in Bukhari or Muslim, I've utilized the scholars' authentication of these particular ahaadeeth. The translations of the Qur'aanic verses were taken from, "*Interpretations of the Meanings of The Noble Qur'âan in The English Language*" by Dr. Muhammad Muhsin Khan and Dr. Muhammad Taqi-ud-Din Al-Hilall.

I would like to thank my brothers in Islâam Abu Alim Rasheed Salahuddin , Abdullah ibn Abdur Rauf Shakir and Abu Mujahid Ibraheem Fletcher for their advice. And, I extend my deepest gratitude to my family for their support and advice.

I pray and ask Allâah to allow this book to bring benefit to the Muslim Ummah. I ask Allâah to accept the efforts from those who assisted me in this endeavor and may He reward them abundantly. I ask Allâah the Most High to allow this deed to be placed on my scale of righteous deeds in the next life and cause it to be continual good for me and others once I am dead.

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Abu Aaliyah Abdullah Ibn Dwight Battle Al-Amreekee

Doha, Qatar, Khairatiyat district

Dhul-Hijjah 14<sup>th</sup>, 1431

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## Biography of Shaykh Saalih ibn al-Uthaymeen

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### **His Name and Birth**

He was, رَحِمَ اللهُ Abu Abdullaah Muhammad Ibn Saalih Ibn Muhammad Ibn al-Uthaymeen at-Tamimi an-Najdi. Shaykh Uthaymeen, as he was most known, was born in the city of Unayzah, Qaseem Region, Saudi Arabia, on 27th Ramadhaan 1347H in a famous religious family.

### **His Education**

He got his education from many prominent scholars like Shaykh 'Abdur-Rahmaan Ibn Naasir as-Sa'dee [1307H - 1376H], Shaykh Muhammad Ameen ash-Shanqeetee [1325H - 1393H], and Shaykh Abdul-Azeez Ibn Baaz [1330H - 1420H].

It has been narrated by Shaykh Ibraaheem ibn Hamad al-Jutaylee, who knew the Shaykh for more than Forty Five years, whilst also studying under him for more than Twenty years: *"Indeed, he memorized the Qur'âan in Six months under the guidance of a blind teacher, 'Alee ibn 'Abdillaah ash-Shuhaytaan."*<sup>1</sup>

When he entered into teaching, a great number of students from inside and outside Saudi Arabia benefited from him. He was known for his own unique style of interpretation and explanation of religious points. He is from among those scholars who served Islâam without any type of religious prejudice and kept themselves away from the limitations of blind-following. He is distinguished in his great exertion of effort in

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<sup>1</sup> Ad-Durr ath-Thameen fee Tarjamti Faqeehil-Ummah al-'Alaamah ibn 'Uthaymeen - Page 23 Note: Based upon this narration it is clear the Shaykh did not memorize the Qur'âan under the guidance of his grandfather, 'Abdur-Rahmaan Ibn Sulaymaan 'Aal Daamigh, as is popularly narrated, rather he merely read the Qur'âan to him, whilst later memorizing it under the guidance of ash-Shuhaytaan.

religious matters and analogical deductions which clearly prove the religious understanding he possessed, and the correct usage of the principles of religion he adopted.

Shaykh Ibn Uthaymeen, along with Shaykh Naasir-ud-Deen al-Albaanee [d. 1420H], Shaykh Abdul-Azeez Ibn Baaz [d. 1420H], and Shaykh Muqbil Ibn Haadee al-Waadi'ee [d. 1422H], were the era of 1400H top Ahlus-Sunnah scholars, although many more deserve to be mentioned in stride for this Deen of Islâam, such as:

- Dr. Saalih Ibn Fawzaan Ibn Abdullaah Al-Fawzaan,
- Shaykh, Alaamah Zaid Ibn Muhammad Al-Madkhalee
- Shaykh Alaamah Rabee'â Ibn Haadee Al-Madkhalee
- Shaykh Alaamah Ubayd Al-Jabari
- Shaykh Abu Nasr Muhammad Ibn Abdullaah Al-Imaam
- Shaykh Grand Mufti Abdullaah Abdul-Aziz Ali Shaykh
- Shaykh Wasiyullaah Abbass

In giving religious verdicts, Shaykh Uthaymeen's **Fatawa** [i.e., rulings/verdicts] are based on the Manhaj of Ahlus-Sunnah wal Jamaa'ah which is evidenced from the Qur'âan and Sunnah. He has about fifty compilations to his credit. Recently before his death, he was teaching religious Fundamentals at the Sharee'ah Faculty of Imaam Muhammad Ibn Sa'ud Islâamic University, Qaseem Branch. He was also a member of the Senior Scholars Committee of the Kingdom, and was the Imaam and Khateeb of the big Mosque of Unayzah city.

### **His Books**

Among his well-known works in Daw'âh:

- Tafseer Ayatul-Kursee
- Sharh Riyadh Saaliheen
- Musdhalihah Hadeeth
- Kitaab ul-Ilm
- Qawaa'id Muthla fi Sifaati Allâah wa Asmaa'ihil Husnâ
- Aqeedah Ahlus-Sunnah wal-Jamaa'ah
- Sharh Usool Thalaatha
- Qawl Mufiid ala Kitaab ut-Tawheed
- Sharh Usool Eemaan
- Sharh Lum'atul I'tiqad
- Sharh Aqeedatu Waasiti

- Sharh al-Mumti' ala zaadil Mustaqni'
- Fatawa Arkaan ul-Islâam
- Majmoo' Fatawa on many topics of Islâamic Aqeedah and Fiqh

Shaykh Uthaymeen was famous for his simplicity, modesty, along with exceptional mannerisms towards all those he encountered, as well as his exceptional mannerisms in approach to topics free of dogmatic arguments. He is among the pre-eminent scholars of the era after 1400H.

### **His Death**

On the 15th Shaawaal 1421 [10th January, 2001CE] the Shaykh, Alaamah and Imaam, Muhammad bin Saalih al-Uthaymeen breathed his last after the Asr prayer, in Jeddah, Saudi Arabia.

The Shaykh had been ill for a while due to cancer and was receiving treatment for this ailment.

From Abu Khidr Shakeel ibn Muhammad al-Amreekee, student at Makkah al-Mukarramah who narrates on authority of Shaykh Wasiyullaah, that the Shaykh had resumed giving lectures in Ramadhaan but only by way of telephone from the hospital. He subsequently gave lectures in person in the Haram al-Makki but was later told that he could not give any more lessons and was returned to hospital. He passed away after Asr prayer today. His funeral prayer is due to be held after Asr prayer in the Haram al-Makki

This is indeed a great calamity since along with it; knowledge has been taken away from the Ummah. Sa'eed bin Jubair was asked, "O Abu Abdullaah, what is the sign of the perishing of the people?" He replied, "When their scholars perish" [Daarimee, no. 324] and the hadeeth of the snatching away of knowledge by the taking away of the scholars is well-known in this regard.

We pray to Allâah that He grants Shaykh Ibn Uthaymeen an abundance of mercy, forgiveness and that He rewards him with Paradise for his service to Islâam, the Muslims and the Ummah, just as we ask Allâah that he hastens the sending of a Mujaddid such that the light of Tawheed and Sunnah, remains uppermost till the affair is established."

He was 74 years of age. He was buried in Makkah.



## Biography of Shaykh saleh al-Fowzan

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### **His Linage:**

The Shaykh and Doctor, Saleh Ibn Fowzan Ibn Abdullah, and the family Fowzan are akin to the people of Shamaseeyah, who are from the tribe of Dawaasir.

### **His Upbringing and studies:**

Shaykh Fowzan was born in the year 1354 Hijri. As a young boy his father died and consequently, his upbringing was charged to his family. Shaykh Fowzan learned the Qur'ân and the basics of reading and writing from the Imam of his Masjid, Hamud Ibn Sulaymaan. An excellent and precise reciter of the Qur'ân, Shaykh Hamud Ibn Sulaymaan later became a judge in the district of Dara which is located in Qaseem.

Later on in the year 1369 Hijri, Shaykh Fowzan enrolled in one of the government schools in Ash-Shamaseeyah. Two years later in 1371, the young Ibn Fowzan completed his primary studies at the Faysal Primary School in Buraydah. Upon completion, he was appointed as a teacher in the elementary grades. Then in 1373, a learning institute opened up in Buraydah which prompted Shaykh Fowzan to enroll there. He graduated from this institution in 1377. He then entered the college of Shar'iah in Riyadh and subsequently in 1381, graduated from there. Afterwards, Shaykh Fowzan obtained a Masters degree in Fiqh and then a Doctorates degree specializing in Fiqh from the same college.

### **His employment:**

Following his graduation from the College of Shar'iah, Shaykh Fowzan was again appointed to a teaching position. This time he was assigned to the Learning Institute in Riyadh. There he was first transferred to teach at the College of Shar'iah. Next the Shaykh was moved to the faculty of

collegiate studies in the College of *Usool Ad-Deen*. After this he became an instructor at the school's graduate institute for judges. Soon afterwards, he was appointed to the directorship for the same institute. At the end of his tenure as director he returned to teaching. Consequently, he became a member of the Permanent Committee for Research and Verdicts where he is currently serving.

#### **Some of the Shaykh's other duties:**

Saleh Ibn Fowzan Ibn Abdullah is a member of the Board of Major Scholars and Fiqh Academy in Makkah. In addition, he is also an affiliate of the Supervising Committee for Propagation during Hajj. The Shaykh's other duties include: working with the Committee for Research and Verdicts, Imam, *Khateeb* and class instructor at Masjid Amir Mut'ab Ibn Abdul Aziz Al-Saud located in Milz. On occasions, Shaykh Fowzan participates in question and answering sessions on the radio program "Nur 'Ala Darb" [*Enlightening the Path*]. He also is involved in the structuring of knowledge based magazines, classes, treatises and verdicts for the Permanent Committee. To add to his responsibilities, he is involved with the compilation and printing of some of these works, as well as the supervision of countless theses for the Masters and Doctorate programs. Furthermore, there are numerous students who study daily under Shaykh Fowzan in his on-going classes.

#### **His teachers:**

Shaykh Fowzan حفظ الله has studied under the auspices of many scholars. Among his most well known scholars are: Shaykh Abdul Aziz Bin Baaz, Shaykh Abdullah Ibn Hameed and Shaykh Fowzan used to attend Shaykh Bin Baaz's classes at a Masjid in Buraydah. Other teachers include: Shaykh Muhammad Ameen Ash-Shanqeetee, Shaykh Adbur-Razaq 'Afeefee, Shaykh Salih Ibn Abdur Rahman As-Sakeetee, Shaykh Salih Ibn Ibraheem Al-Baleehee, Shaykh Muhammad Sabeel, Shaykh Abdullah Ibn Salih Al-Khulayfee, Shaykh Ibraheem Ibn 'Ubayd Abdul Muhsin, Shaykh Hamood Ibn 'Aqla Shuaybee, Shaykh Salih 'Alee An-Nasr. In addition, he studied the sciences of hadeeth, tafseer, and the Arabic Language with scholars from the University of Ahzar.

#### **Books written by the Shaykh:**

Shaykh Fowzan has authored many beneficial books for the Muslim community. The titles include:

1. Irshad Ila Saheeh 'Itaqad
2. An Explanation of 'Aqeedah Wa Sateeyah
3. Bayaan fee ma 'Akhta'a feehee ba'da kutub
4. Majmu'a muhawdara fee 'Aqeedah
5. An Explanation on Kitabul Tawheed
6. Majmu'a Fatawa fee 'Aqeedah wa Fiqh. This was transcribed from Nur 'Ala Darb". This book is in four volumes
7. Mulakhas Al-Fiqhee
8. Naqd kitab Al-Halal wa Haraam
9. Majlis fee Shahar Ramadhaan
10. Khutub al-Minbareeyah fee Mansaabat 'Asreeyah. This book is compiled in four volumes.
11. 'Ithaf Ahul Imam bee Darus Shahar Ramadhaan
12. Bayyan ma yaf'alahu al- Hajju wa Mu'tamaru
13. Adwa u min Fatawa ibn Taymeeyah
14. Bid'ah wa Muhdaathat wa ma la Asl lahu
15. Aqeedah Tawheed
16. Bahuth fiqheeyah fee Qadeeyah Asreeyeeh
17. An Explanation of "Masa'il Jahilleeyah [Currently published in English]
18. An Explanation of "Kashfu Shubuhat"
19. Darus fee Qur'âan
20. Zad Mustaqni'
21. Tudaburu Qur'âan [currently in English]
22. Min Mushkilat as-Shabab [Part of this treatise in your hands]
22. Ta'leeqat Mukhtasarah Ala Matn Aqeedah Tahaaweeyah
23. Haqeeqatu Sufeeya. And the list goes on and on. In addition to this Shaykh Fowzan has various audio classes recorded. These recording cover numerous of the Shaykh's classes. May Allah bless and preserve him.



## Introduction

Shaykh Muhammad al-Uthaymeen

Indeed we praise Allâah, we seek His assistance, His forgiveness and to Him we repent. We seek refuge in Allâah from the evil of our selves and our actions. Whoever Allâah guides no one can lead him astray. Whoever Allâah leads astray there is none who can guide him. I bear witness that none has the right to be worshipped other than Allâah and I bear witness that Muhammad ﷺ is His servant and Messenger. May peace and blessings be upon him, his family, his companions and whoever follows them in good.

It gives me great pleasure to present to my brothers an issue of major concern not only in the Islâamic society, but also in the world community. This issue pertains to the problems that are afflicting today's youth. Intellectual and the psychological problems persist in the hearts of the adolescents. Sometimes these problems make them feel uneasy about life. These youth exert their utmost effort to be free from these worries and remove this grief. However, this will never come about, unless they correctly practice the religion of Islâam and display good manners. These are the two things that strengthen a society; and bring about good in this life and the hereafter. Practicing Islâam and using good manners causes the descent of blessings and benefits, as well as the removal of harm and evil.

Countries only prosper because of its citizens and the religion is only established by its people. Therefore, when the people establish the religion, Allâah will render them victorious over their enemies whoever they are.

Allâah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ {7}

وَالَّذِينَ كَفَرُوا فَتَعَسَا لَهُمْ وَأَصَلْ أَعْمَالُهُمْ {8}

﴿2﴾

**"O you who believe if you help Allâah, He will help you and make your foothold firm. But those who disbelieve, for them is destruction, and (Allâah) will make their deeds vain".**

In view of the fact that the religion is established by its people, it's duties upon us *the people of Islâam and the bearers of its flag* is to first rectify ourselves, so we can be the people of leadership, guidance, examples of success and correctness.

It is incumbent upon us to learn from the Book of *Allâah* and the *Sunnah* of His Messenger ﷺ. This prepares us for the correct speech, actions, and guidance. Furthermore, this makes us eligible for the call to carry effective weaponry along with the clear light for everyone who desires truth against those who desire falsehood.

Moreover, we are obligated to put into practical application what we have learned from the *Qur'âan* and *Sunnah*. These actions should stem from *belief, certainty, sincerity*, and be in conformity with the *Qur'âan* and *Sunnah*. Our affair should not be just talk. If talk is not backed up with action, then its effect will never extend beyond the person who is talking. It will never have any affect except for a contrary result. Allâah ﷻ says"

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ {2}

كَبِيرَ مَقْتًا عِنْدَ اللَّهِ أَنْ تَقُولُوا مَا لَا تَفْعَلُونَ {3} ﴿3﴾

<sup>2</sup> Surah Muhammad: 7-8; Ref. by AHP: In regards to ayat 8 - Narrated Abu Hurayrah ؓ: The Prophet ﷺ said: "Let the slave of Dinâr and Dirham and Qatifa and Khamîsa perish as he is pleased if these things are given to him, and if not, he is displeased. Let such a person perish and relapse, and if he is pierced with a thorn, let him not find anyone to take it out for him. [I. Tuba: all kinds of happiness or a tree in Paradise] is for him who holds the reins of his horse to strive in Allâah's Cause, with his hair unkempt and feet covered with dust: if he appointed in the vanguard, he is perfectly satisfied with his post of guarding, and if he is appointed in the rear guard, he accepts his post with satisfaction; (. II he is so simple and un-ambitious that)if he asks permission, he is not permitted, and if he intercedes, his intercession is not accepted.\*\*) [Sahih Al-Bukhari 4/2887 (O.P.137)]

- I. So that he would not be able to work and earn what he desire most
- II. The latter are the characteristics of a person who is not interested in worldly privileges he does not seek fame or high social rank; his sole ambition is to win Paradise and Allâah's Pleasure.



**"Oh you who believe! Why do you say that which you do not do?  
Most hateful is with Allâah that you say that which you do not do"**

It is more suitable that we proceed from the beginning. We should contemplate about the irrational thoughts and actions of our youth so we can *cultivate* and retain what is honorable and do away with that which is evil. We need to accomplish this because; *the young boys of today will be the men of tomorrow*. They are the foundation which the future of this nation is built upon. For this reason the texts of *Shar'iah* mention incitement for caring and ultimately guiding them to good. If the young are righteous then they become the deserving foundation of this community which the community's future rests upon. A society whose well-being has righteousness built upon strong pillars, religion and good character. In the end if *Allâah* wills the future will be bright and promising for the community and its pious elders.

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<sup>3</sup> Surah As-Saff:2-3



## The Youths' Role in Life Shaykh saleh al-Fowzan

No doubt, Oh brothers! The youth's phase in life is an important stage. If the youth are set aright they will support their nation, spread their religion, and call to it. They will do this because Allâah will have given them physical and mental strength which makes them excel in adulthood. When they are adults they'll be superior with experiences and every day occurrences.

Nevertheless, in most cases their weak bodies and strength does not enable them with what the strong adolescents have. For these reason the youth's role of the companions ﷺ was a tremendous role in spreading this religion, understanding it and striving in Allâah's path to spread it. Some examples of the companions who shared in this role were Abdullah Ibn 'Abbass, Abdullah Ibn 'Umar, Abdullah Ibn 'Amr "Aws, Mu'adh Ibn Jabal, Zayd Ibn Thaabit ﷺ and others from among the young companions.

These companions ﷺ consumed beneficial knowledge, preserved this Ummah and are the inheritors of its Prophet ﷺ. They conveyed this beneficial knowledge, along side those companions were leaders like Khalid Ibn Waleed, Muthna Ibn Haratha Ash-Shaybannee ﷺ. All of these companions ﷺ were one nation. They took charge of their duties, carried them out as a big role in front of their religion, Ummah, and society. The effects of these things still remain until this day and by the permission of Allâah will remain as long as Islâam remains.

The youth of today are the inheritors of those companions ﷺ how excellent this is for their souls, to know the companions ﷺ status and to carry their trust! The adolescents of today are the inheritors of those young companions who preceded them.

The Prophet ﷺ mentioned that one of the seven people Allâah will shade with His ﷻ shade on the day there will not be any shade except His ﷻ.

شَابٌ نَشَأَ بِعِبَادَةِ اللَّهِ

*"A young person who grew up worshipping Allâah".<sup>4</sup>*

<sup>4</sup> Hadeeth Saheeh

## Guidance from the Prophet ﷺ Towards the youth Shaykh saleh al-Fowzan

The Prophet ﷺ used to give a particular portion of his guidance towards the youth. The Prophet ﷺ said to Ibn 'Abbass ؓ

يَا غُلَامُ إِنِّي أَعَلَمْتُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ، يَحْفَظُكَ اللَّهُ تَجِدُهُ نُجَاهَكَ إِذَا سَأَلْتَ فَاسْأَلِ  
بِاللَّهِ وَإِذَا اسْتَعْنَيْتَ فَاسْتَعِنْ بِاللَّهِ

*"Oh young boy, Verily I am going to teach you some words (of advice)  
Preserve Allâah and He will preserve you. Preserve Allâah and you'll  
find him in front of you. If you ask for something, then ask Allâah. If you  
seek assistance then seek assistance of Allâah<sup>5</sup>.*

In another Hadeeth he ﷺ said to Mu'adh Ibn Jabal ؓ while he was riding behind him on his donkey

يَا مُعَاذُ أَتَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ

*"Oh! Mu'adh Do you know the rights of Allâah on the servant and the  
servants' rights on Allâah?"<sup>6</sup>*

In another Hadeeth the Prophet ﷺ said to Umar Ibn Salamah ؓ, and he used to teach him while he was a young boy. When Umar laid his hand on the plate the Prophet ﷺ grabbed his hand and said

يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا بِيَمِينِكَ

*"Oh lad, Say in the name of Allâah, eat with you right hand, and eat from  
that which is closer to you*

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I. Collected Bukhari (660,1423,6479,6806)in his Saheeh, Muslim (1031)in his Saheeh, on the authority Abu Hurayrah ؓ.

<sup>5</sup> Hadeeth Hasan Saheeh:

I. Collected by At-Tirmidhi in his Sunnan (#2516), Ahmed in his Musnad (#1/293), Abu Ya'laa in his Musnad As-Saghir (#2549) At-Tabaraanee in his Mu'jamul Kabeer (#12/184), Ibn Bashran in Al-Amaalee (#188) on the authority of Ibn Abbass ؓ

II. Also collected by Ahmed in his Musnad (#1/307) and At-Tabaraanee in his Mu'jamul Kabeer (#11/178) with the word " Know Allâah during ease and He'll know you during difficulty) on the Authority of Ibn Abbass ؓ

<sup>6</sup> Hadeeth Saheeh

I. Collected by Bukhari in his Saheeh (#2856,5967),Muslim in his Saheeh(#30), on the Authority of Mu'adh Ibn Jabal ؓ

## The Concern for the Youth

### Shaykh saleh al-Fowzan

Our religion places great emphasis concerning the upbringing of the youth because the boys will be the men of the future. They are the ones who will succeed their fathers, inherit from them and establish their role in life. Among Islâam's directives concerning of the youth are the following points:

#### 1. Choosing a righteous spouse:

The wife is the child's birth place; she is the tilth the children sprout from.

Hence, the Prophet ﷺ advised us to choose a righteous one.

فاظفروا بذات الدين تربت يداك  
*Choose the righteous one and prosper*<sup>7</sup>

The righteous wife, if Allâah wills, provides the husband with children. Then she will guide them and play a part in directing them in their early childhood. This is from amongst Islâam's concern towards the youth.

#### 2. Choosing a beautiful name for the child at birth:

Also, from Islâam's concern towards the youth is that whenever he or she is born the father should choose a beautiful name for the baby. Because a beautiful name makes sense and has a deeper significance [*Beautiful names and they have a good meaning*].

Therefore, the Prophet ﷺ encouraged the father to select *beautiful names* for his children and to avoid bad names or those that may indicate or include a meaning that is not befitting for one to have.

Narrated by Ibn Umar ؓ that the Prophet ﷺ said:

عَنْ ابْنِ عُمَرَ ؓ ؛ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ: عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ.

<sup>7</sup> Hadeeth Saheeh

- I. Collected by Al-Bukhari (5090) in his Saheeh, Muslim (1466) in his Saheeh, on the authority of Abu Hurayrah ؓ. Also Narrated on Abu Sa'eed Al-Khudaree by Abu Ya'laa (1008) in his Musnad As-Saghir and Al-Hakim (2737) in his Mustadarak
- II. Collected by Ad-Daramee (2217) in his Sunnan, on the authority of Jabir ؓ.

*Ibn Umar ﷺ narrated that the Messenger of Allâah ﷺ said: "The most beloved names to Allâah are: 'Abdullah and AburRahmâm'"<sup>8</sup>*

Furthermore, the Prophet ﷺ urged the father to avoid choosing names that have inappropriate meanings.

Narrated by Ibn Umar ﷺ that the Prophet ﷺ said:

عَنْ ابْنِ عُمَرَ ﷺ ؛ أَنَّ ابْنَ عُمَرَ ﷺ كَانَتْ يُقَالُ لَهَا: عَاصِيَّةٌ، فَسَمَّاهَا رَسُولُ اللَّهِ ﷺ : جَمِيلَةً.  
*Ibn Umar ﷺ reported "one of Umar's daughters was named 'Āsiyah and the Messenger of Allâah ﷺ renamed her Jamilah"<sup>9</sup>*

3. The father performs an *Aqeeqah*<sup>10</sup> on behalf of his children:

Amongst Islâam's concern for the youth is that it guides the fathers to perform an Aqeeqah on behalf of their children, in other words to sacrifice. The Aqeeqah is a highly stressed Sunnah and has a pleasant effect on the child. The Aqeeqah is not just obtaining meat and enjoyment. This is among the things that show Islâam's concern for the youth at the beginning of their upbringing.

4. To have concern about the youth's upbringing:

Amongst the things which show Islâam's concern for the youth is that it places an importance on their upbringing. When they reach the age of discernment *Tamyeez*<sup>11</sup> and they have obtained understanding, then the youth is guided towards the religion.

<sup>8</sup> Ref. By AHP: Collected by Muslim in his Sahih Hadeeth 2132

<sup>9</sup> Ref. by AHP: Collected by Muslim in his Sahih: 2139 Āsiyah means: **Disobedient** and Jamilah means: **Beautiful**

<sup>10</sup> Ref. by AHP: *Aqeeqah*: The Hadeeth that Ahmed and the Compilers [ Abu Dawud, Tirmidhi, Nasaaee, and Ibn Maajah] of the books Sunnan have narrated upon the authority of Samrah ﷺ that he said: the Messenger of Allâah ﷺ said: " Every child is a pledge subject to its Aqeeqah an animal is sacrificed upon its behalf on its seventh day, it is there forth named and its head shaved" Tirmidhi said this Hadeeth is *Hasan Saheeh* [i.e. *Hasan Saheeh* is a level of authenticity in Hadeeth authentication lower than *Saheeh* but higher than *Hasan*. It's Ruling is that it is to be worked by. The Permanent Committee, *Fatawa Islaamiyyah*; 4/489]

<sup>11</sup> TN: The scholars differ exactly about when the age of *Tamyeez* occurs. Qaadee 'Iyad views this to be at the age of five. Imam An-Nawaawee and Ibn Salah hold this age to be when the child understands what he is being addressed with and can reply correctly; even if he or she is not the age of five. Some scholars hold this age to be whenever the child knows the difference between a donkey and a cow. Ibn Kathir views that there is not a specific age for *Tamyeez*, but rather it is when the child understands what he hears and what is written for him Taken from Ba'ith Hadeeth by Ibn Kathir

The Prophet ﷺ said:

وَاصْرُبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرِّقُوا بَيْنَهُمْ فِي مَرُورِ أَوْلَادِكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ  
الْمَضَاجِعِ

*"Command your children with prayer at the age of seven and beat them because of it [if they don't perform it] at the age of ten. Also separate them in their beds at this age."<sup>12</sup>*

This illustrates how Islâamic principles are expanded according to the ability and awareness of the children as they progress from one age to the next.

Furthermore, the Prophet ﷺ said"

كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ

*"Every child is born on the Fitrah and his parents change him to a Jew, Christian, or a Magian."<sup>13</sup>*

The newborn child is born with a *Fitrah* [natural disposition]. Therefore, whenever the parents preserve this *Fitrah* and steer it towards good, then the child is inclined towards good. This is the outcome of a righteous upbringing. On the other hand, if the parents deviate during the child's upbringing, then the child's *Fitrah* will be corrupt and it will deviate according to how far the parents have deviated. So if the parents are Jews, Christians, or Magians the child will grow up on one of these polytheistic religions and his or her *Fitrah* will be corrupted by shirk. However if the father is a pious Muslim, then he'll safeguard the child's natural disposition that Allâah placed in this child. Furthermore he will nurture, purify, and maintain the child's *Fitrah*.

#### 5. The obligation for the child to be honorable towards his parents:

<sup>12</sup>Hadeeth Saheeh.

- I. Collected by Abu Dawud in his Sunnan (#495), Ahmed in his Musnad (#2/180,187), Ad-Daruqunti in his Sunnan (#875,876), Ad-Daramee in his Sunnan (#1550), Al-Hakim in his Mustadarak (#1/197) Khateeb Al-Baghadaee in his book Al-Faqeeh wa Mutafaqee (#169), Al-Bayhaqee in Sunnan Al-Kubra (#3/84, 2/229), Al-Khateeb Al-Baghadee in his Tareekh (2/277) Al-Baghawee in his Sharus Sunnah (#2/406) on the Authority of Abdullah ibn Amr ؓ. Graded Saheeh. by Shaykh Al-Albani in his checking of Abu Dawud
- II. Also collected by , Abu Dawud in his Sunnan (#494), Ibn Jarude in his Muntaqa (#147) Ibn Khuzaymah in his Saheeh (#1002), Ad-Daruqunti in his Sunnan (874) and Al-Bayhaqee in his Sunnan Al-Kubra (#2/14) on the Authority of Samira ibn Ma'bud ؓ

<sup>13</sup>Hadeeth Saheeh.

- I. Collected by Bukhari in his Saheeh (#1385), on the authority of Abu Hurayrah ؓ.
- II. Also collected by At-Tabaraanee in his Mu'jamul Kabeer (1/834) without the word Magian. On the authority of Aswad Ibn Saree' ؓ.

Allâah the Most High orders the child at an early age that when his or her parents become elderly, he or she should be charitable towards them. In addition to this, the child remembers how his parents nurtured him during his childhood. Allâah ﷻ says:

إِنَّمَا يَنْتَعِنُ عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَفٌّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا

كَرِيمًا {23}

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا {24}

14

**“If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young.”**

This position of the child towards his parents is witnessed among these two verses **“as they did bring me up when I was small.”**

Nurturing the body is not the only thing intended in this ayat. Nurturing the body is equivalent to just supplying food and drink. If a person nurtures his children by just supplying food and drink then this upbringing is that of bestiality. Rather, what is more important is the spiritual upbringing. The spiritual upbringing preserves the pure natural disposition, guides it towards sources of good, implants righteousness in the soul and nurtures it upon piety. This is the beneficial upbringing of a child, which has an effect on him, develops with him and stays with him. Now as for only nurturing the body, then this is closer to corrupting the Fitrah than it is to bringing it good. Whenever food, drink and other cravings are liberally bestowed upon a child and correct Tarbiyyah is neglected, then these factors combined lead the child to become like a beast. Conversely, when the child is nurtured physically, there has to be a reasonable and legitimate boundary that eliminates waste and extravagance. The spiritual nurturing of the child's Fitrah has numerous

<sup>14</sup> Surah Al-Israa:23-24 Ref. by AHP Narrated Anas ؓ: The Prophet ﷺ was asked about the great sins, He said, “ They are:

- I. To Join others in worship with Allâah
- II. To be undutiful to one's parents
- III. To kill a person [ which Allâah has forbidden to kill] i.e. to commit the crime of murdering
- IV. And to give a false witness” [Sahih Al-Bukhari, 3/2653 ( O.P. 821 )]

benefits. The children remember their upbringing while performing acts of goodness towards their parents.

For that reason Allâah ﷻ says:

كَمَا رَبَّيَانِي صَغِيرًا {24}

**“As they did bring me up when I was young.”<sup>15</sup>**



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<sup>15</sup>Surah Al- Israa:24





### An Observation Regarding the Youth

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If we perform a complete exam concerning the youth it's possible for us to generalize that they fall under one of three categories.

- ✓ The upright Youth
- ✓ The deviation of the Youth
- ✓ The Youth who is confused

### The First Category: The Upright Youth

He is a youth who is a believer. He bears all the fruit that the word upright means. This youth has faith in his religion and a love for it. In addition to this, he is convinced that it is the religion of truth and is satisfied with Islâam. He considers acquiring *Imaan* as a profit and its deprivation as a big loss.

This Muslim youth worships Allâah ﷻ sincerely establishing the religion. He worships Allâah alone without ascribing partners to Him. Along with this, he follows *Allâah's* Messenger Muhammad ﷺ in his speech and his actions. This upright youth does this, because he believes that the prophet *Muhammad* ﷺ is an *Imam* to be followed.

This honorable youth establishes the prayer properly in its correct fashion to the best of his ability. He believes that included in the prayer are benefits and well-being *i.e. Religious, worldly, and societal*. He is aware of the consequences of abandoning the fixed prayer for the individual and on society.

This straight-forward youth gives *Zakât*<sup>16</sup> to those worthy of it in its entirety and without prejudice. He does this because he believes that paying *zakât* is the meeting of the needs for Islâam and the Muslims. Giving *zakât* is required as it is one of the five pillars of Islâam.

This upright youth fasts in Ramadhaan abstaining from his desires and pleasures whether it is during the summer or during the winter because he believes that doing so gains Allâah's pleasure. Therefore, he gives precedence to that which pleases his Lord before that which his body desires.

This righteous youth carries out the pilgrimage to *Allâah's* house. He performs hajj because he loves Allâah and the *Ka'bah*. This sincere youth loves to enter the places of *Allâah's* mercy and forgiveness. He participates with his fellow Muslims brothers who have arrived at such places like Masjids and study circles.

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<sup>16</sup>Ref. AHP: *Zakât* is annual expenditure for the benefit of the Muslim community, primarily to help the poor. It is required from those Muslims who have excess wealth. Paying *Zakât* is one of the five main pillars of Islâam.

This honest youth believes Allâah ﷻ created him, the heavens, and the earth. He holds this belief because he sees the heavens and the earth as signs that leave no room for doubt and uncertainty about Allâah's existence. This youth witness notices organization and structure in the vast and unique universe. This is conclusive evidence of its *Creator's* existence. This is also serves as proof of Allâah's might and infinite wisdom. This is due to the fact that it is neither possible for the universe to come into existence by itself, nor is it possible for this universe to come into existence accidentally. Before it was created it was non-existent. Whatever is non-existent can't come into existence by itself. Furthermore, it is not possible for this universe to have accidentally formed, because it has a unique and well-ordered system. This system does not change or deviate from its pre-ordained course.

As Allâah ﷻ says:

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا {62} <sup>17</sup>

**“And you will not find any change in the Way of Allâah.”**

As Allâah ﷻ says:

مَا تَرَىٰ فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ ۚ فَارْجِعِ الْبَصَرَ هَل تَرَىٰ مِن فُطُورٍ {3}  
 ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ {4}

18

**“You can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?" Then look again and yet again: your sight will return to you in a state of humiliation and worn out.”**

And you will never find the Sunnah of Allâah ﷻ changing.

The fact that this universe has a unique structure; prohibits it existence from being coincidental. If something exists coincidentally, then it will be haphazard. Moreover, it would be subject to change and disorder at any moment.

<sup>17</sup>Surah Al-Ahzab:62

<sup>18</sup>Surah Al-Mulk:3-4

This youth believes in Allâah's angels because Allâah mentioned them in His Book. In addition to this, the Messenger of Allâah ﷺ mentioned the Angels in his *Sunnah*. The Qur'ân and Sunnah describe them, their worship, and the actions they perform for the benefit of creation. These things show undisputable evidence of their existence.

This upright youth believes in *Allâah's* Book that He sent down to His Messenger ﷺ as guidance for mankind to the straight path. *Allâah* revealed this book because it isn't possible for man's intellect to grasp the details concerning the benefits of worship and everyday interactions.

This youth believes in the prophets and messengers that Allâah ﷻ sent to His creation. These prophets and messengers called the son of Adam ﷺ to the good *Tawheed*, ordered them to do right and forbade them from doing wrong. Allâah sent them, so that man wouldn't have an argument against *Allâah* after the messengers came. The first of the prophets was Adam ﷺ and the last was Muhammad ﷺ.

This youth believes in the Last Day that the son of Adam will be resurrected after his death in order to be rewarded for his actions. Who ever does an atoms weight of good will see it and who ever does an atoms weight of evil will see it. This is the result of this entire life. What is the benefit and what is the wisdom if there wasn't for the son of Adam ﷺ a Day when those from among them who did good deeds will be rewarded with their good and those who did evil we be punished by their evil.

This youth believes that the *Qadr* contains both the good and the bad. Thus this upright youth believes in Allâah's pre-ordainment and decree. Along with this, he believes that within the *Qadr* there are causes and effects. This teenager knows that there is a reason for happiness as well as misery.

This youth adheres to giving advice to Allâah, His book, His messenger, the leaders and the common people. He deals with the Muslims in a manner that is free from treachery, deceit, crookedness and secrecy the same way he would love them to interact with him.

This youth calls to Allâah with insight according to the way Allâah ﷻ illustrated in His book.

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۚ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۗ<sup>19</sup>

**Invite (mankind, O Muhammad (peace be upon him)) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.**

This youth enjoins the good and forbids the evil. He does this because he believes that in doing so lies prosperity for the people and the *Ummah*

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ<sup>20</sup>

**You (true believers in Islâmic Monotheism, and real followers of Prophet Muhammad ﷺ and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâamic Monotheism and all that Islâam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâam has forbidden), and you believe in Allâah.**

This youth strives to change forbidden actions according to what has been narrated on the Prophet ﷺ

: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ , فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ.

*“Whosoever among you sees an evil then let him change it with his hands, and if he is not able then let him change it with his tongue, and if he is not able then with his heart”.*<sup>21</sup>

This youth speaks the truth and accepts the truth, because the truth guides towards righteousness and righteousness guides towards *Jannah*. A person continues to say the truth until he is written with Allâah as being truthful.

This youth loves the good for the common Muslims. He feels that way because the Prophet ﷺ said

*“None of you believes until he loves for his brother the same thing he loves for himself”*

<sup>19</sup>Surah An-Nahl: 125

<sup>20</sup> Surah Al-Imran:110

<sup>21</sup> Hadeeth Saheeh.

I. Collected by Muslim (#78), on the authority of Abu Sa'eed Al-Khudri ﷺ

This youth is aware of his responsibilities towards Allâah, the *Ummah* and his homeland. He is always striving for that which brings good to the religion, *Ummah* and his nation. This youth avoids selfishness and giving consideration to his well being at the expense of others.

This upright youth strives for the sake of *Allâah* without wanting to be seen or heard. He does this by depending on Allâah ﷻ without being conceited and without relying on his personal strength and might. This straightforward youth strives to spread Allâah's religion without excessiveness or compromise. He strives with his tongue, hands, and wealth according to the required needs of the Muslims. These youth possess character and religion. He is well-mannered and upright. He is gentle, unselfish and kind-hearted. Moreover, he is patient and has tolerance.

This youth is a well- balanced and organized person, who performs righteous deeds silently along with wisdom in the perfecting deeds. He doesn't waste opportunities in his except occupies himself with things which are beneficial for him and the *Ummah*.

Nevertheless, this young person preserves his religion, manners and character. He stays away from those things that oppose his religion, manners and character such as disbelief, heresy, sin, disobedience, wicked character and bad deeds.

This type of youth is the pride of a nation, a symbol of its prosperity and religion. This is the type of youth that, we hope Allâah by His virtue will use to correct what has corrupted the condition of the people and brighten the path for the travelers. This youth attains happiness in this life and the next.

The Second Category: The Youth who has deviated in his Aqeedah

This is the youth who is thoughtless in his behavior. He exposes himself to danger and is engulfed by his wickedness. This astray teen does not

accept the truth from anyone and does not protect himself from falsehood. Also this youth is egotistical about his responsibilities. This youth is stubborn, inflexible towards the truth and does not part from falsehood. He is not concerned about neglecting the rights of Allâah ﷻ and mankind.

This misguided youth is out of control. His thinking is irrational, his conduct is senseless, and he is heedless concerning his responsibilities. Furthermore, this youth admires his opinion as if the truth is on his lips; therefore he views himself as being infallible. On the other hand other people are subject to errors and mistakes as long as they oppose what he believes.

This mistaken youth has turned away from the straight path in regards to his religion and the social traditions of his community. Nonetheless, his evil conduct has been beautified to him, so he considers it to be honorable. Thus he is the greatest of losers in deeds.

This deviant teenager brings calamity to his soul and his society. He leads the Ummah to the lowest of levels. He obstructs the *Ummah's* way to honor and nobility. This youth is like a deadly germ. He is difficult to cure except by the will of *Allâah* ﷻ Who has the ability to do all things.

**The Third Category: The youth who is uncertain and confused between Crossroads**

This is the youth who knows the truth and is content with it. He lives in a conservative society however the doors to evil in every direction have been opened to him. These entrances bring about doubt in *Aqeedah*, deviation in character and bad deeds. Moreover, these doors cause separation from valued social traditions and foster movements in various types of falsehood.

This doubtful youth is always contemplating and soul-searching. He is standing in front of these peer-groups confused. He does not recognize if the truth is in these newly invented ideologies, principles and paths or does it exist, in what the *Salaf* of this *Ummah* were upon, or in his conservative society. Therefore, he has become confused and uneasy. Sometimes he goes towards this and sometimes towards that; based on the force these movements carry him.

This category of youth is passive in his life. He needs a strong allurements to steer him to the realm of truth and path of righteousness. How easy is it for Allâah ﷻ to guide him to an upright caller who possesses wisdom, knowledge and sincerity.

This category is prevalent among the adolescents. These teenagers obtain some Islâamic education. However they study more secular education which in their minds contradicts the religion. Consequently, they are confused by the two different types of educations. However, it is possible for these confused youth to escape this confusion by focusing their thoughts on Islâamic education. They should learn it from its two main sources of legislation -The *Qur'âan* and *Sunnah* conveyed to them by sincere scholars. This is not difficult.







## The Deviation of the Youth

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### The Deviation of the Youth and His Problems

Shaykh Al-Uthaymeen

There are numerous and various problems concerning the youth. This is because a youth during the stage of adolescence is experiencing a great deal of physical, ideological, and psychological development. The adolescent phase is a stage of growth; for that reason he develops and emerges. Hence, it is necessary during this phase to lay the way for him to self-control and self-restraint. He needs a wise leader who will steer him towards the straight path.

### The Most Important Causes for the Youths' Deviation

Shaykh Al-Uthaymeen and Shaykh Saleh Fowzan.

#### Idleness

Shaykh Al-Uthaymeen

*Idleness* is a disease. It kills the thoughts, intellect and the body's strength. As long as a person has the spirit and ability to be active then it is must that he does so. Whenever, the body is inactive idiocy, thick-headedness occurs causing the soul's movement to be weakened. Whispers and wicked ideas occupy the heart. Occasionally wicked intentions occur and the youth give vent to these suppressed desires due to idleness.

The remedy to this problem is for the youth to strive to attain activities that suit him such as reading, merchandising, writing and others which are barriers between him and idleness. It is a necessary for this youth to be an upright active member of his society for his sake and the sake of his society.

## Disaffection and Separation between The Youth, Their Elderly Family Members and Others.

Shaykh Al-Uthaymeen

We see that some of the elderly people are witness to the deviation amongst their own children and the children of others. These adults are at a loss as to what to do. Also; they are void of any hope and incapable of strengthening and reforming the youth. This has resulted in their disdain of these youth and shunning them. Furthermore, these adults do not care whether the condition of these youth is good or bad. Based on these things sometimes they pass judgments on young people as a whole that leads to a complex against every young person. Because of this condition, the community is spilt. The youth and elders look at each other with eyes of contempt and disdain that bring about malice within the society.

The solution to this problem is for every adult and young person to make an effort to remove the disaffection and separation between them. Along with this, everyone should believe that the society with its youth and adults is like one body. If one limb is injured the rest of the body suffers. It is a duty on the adults to know their responsibilities towards the youth and remove the despair of reforming the youth from theirs souls. How many people were astray and Allâah guided them and they became torches of guidance and callers to reform!

*It is a duty for the youth to show respect, honor and accept the guidance of their elders.* This is because they have life experiences that these adolescents have yet to experience. Whenever the wisdom of the older and wiser individuals of a community joins forces with the strength of the younger and less experienced, the society by the permission of Allâah will attain prosperity

## The Relationship and Companionship with People of Deviation

Shaykh Al-Uthaymeen

These dealings have a major influence on the youth in their thinking, intellect and character. For that reason the Prophet ﷺ said"

المرء على دين خليله فلينظر أحدكم من يخالل

*"A person follows, imitates the religion of his friend, therefore let each one of you look at the one he befriends".<sup>22</sup>*

<sup>22</sup> Hadeeth: Graded Hasan Li-Ghayreehee by Shaykh Al-Albani in the Silsilah As-Saheehah #927.

Also the Prophet ﷺ said"

مَثَلُ الْجَلِيسِ السَّوِّءِ كَمَثَلِ الْكَبِيرِ إِذَا أُنْجِرَ قَرْنُ ثِيَابِكَ وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً

*"The example of an evil companion is like an ironsmith either he burns your clothes or you smell a foul odor from him".<sup>23</sup>*

To remedy this problem, the youth has to choose a good, righteous and intelligent person for his companion. He should evaluate the condition of the people before he befriends them by researching their conditions and reputation. If they have good manners, sound religion, and a good reputation, then they are an object of a long-cherished wish and profitable gain.

Therefore cling to them, otherwise BEWARE! And stay away from people with evil and wicked character. This should be done so that one isn't deceived by sweet speech and a beautiful outward appearance. These attributes are a deception and a misguidance that the people of wickedness use in order to attract simple minded people and to increase their numbers. Also; they hide within these attributes the things that corrupt one's behavior and manners.

The poet said it best *"Test the men you intend to brethren  
Look at their affairs closely  
If you gain one with piety and intellect  
Then cling to him happily"*

### The Reading of Some Destructive Literature Shaykh Al-Uthaymeen

Another reason for the youths' problems is the reading of dangerous literature like treatises, newspapers, magazines and other material which cast doubt in the person concerning his religion and belief. These reading

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I. Collected by Abu Dawud in his Sunnan (#4833), At-Tirmidhi in his Sunnan (2378), Ahmed in his Musnad (#2/303,334), Hakim in his Mustadarak (#4/171), al-Baghawee (#13/70), and Khateeb Al-Baghadee in his Tareekh (#4/337) on the authority of Abu Hurayrah ﷺ.

<sup>23</sup> Hadeeth Saheeh

I. Collected by Bukhari in his Saheeh (#5108) Muslim in his Saheeh (#4762), on the authority of Abu Musa Al-Ash'aree ﷺ.

materials lead him to Hell and degenerate his virtuous manners. This literature causes him to fall into *Kufr* and evil if he doesn't have a strong defense of profound Islâamic education and acuteness, in order to for him to be able to distinguish between the truth and falsehood or that which beneficial from that which is harmful

The reading of literature like this turns the teenager completely upside down. This is due to the fact, which they come across fertile ground in the minds and thoughts of the youth without hindrance. Accordingly, these dangerous ideas are deeply rooted and are reflected in the individual's mind and life.

The cure for this problem is to quit reading materials like these and read other books that implant in the heart love of *Allâah*, His Messenger ﷺ, establish *Imaan* and righteous deeds. No doubt his inner self will strongly persuade him towards those books which he previously loved and make him feel bored and dissatisfied with beneficial works. This is similar to the person who struggles with his soul to be obedient to *Allâah*, but it refuses and occupies itself in amusement and falsehood.

The most beneficial book is the *Qur'âan* along with its explanations authored by the people of knowledge. These explanations have authentic narrations and are easily comprehended. Along with this study the traditions of the Prophet ﷺ. Followed by, this the reading of books that the scholars have written deriving their proofs from the *Qur'âan* and *Sunnah* in order to get a clear idea about *Islâam*.

#### The Spread of Ignorance Shaykh Fowzan

Ignorance is prevalent among the adolescent concerning their religion. This is because they don't study their religion and its sciences enough where they can distinguish between bad and good, between harmful and beneficial and between *Halaal* and *Haraam*.

The solution for this problem is to have the youth establish study groups with the scholars established in *masjids*, *schools* and other places. These sittings should address and clarify their problems, and clear the path in front of them. Indeed, the scholars have a great responsibility towards the adolescents.

However, I bitterly say that there is a large gap between the scholars and the youth. The majority of the scholars are on one side and the youth are on the other. This is from among the things that harm the youth. Whenever the youth attach themselves to the scholars they gain clarity concerning their affairs. On the other hand, whenever the youth are detached from the scholars this huge deterioration occurs.

### The Role of Traveling Abroad Shaykh Fowzan

The youth travel abroad to the lands of the *Kufr*. They travel to lands which are perverted and have lost morality. In addition, to this the beliefs in these countries are distorted. These teenagers witness the things that are in these lands. Moreover, these youth witness liberalism and impaired ideologies, while they do not have sufficient knowledge to resist or clarify their falseness. In fact, they do not have any knowledge. These teenagers are in their prime years. Therefore, when they travel to those lands and mix with their residents, they are quickly detached from their religion and Muslim society. Consequently, they return empty handed. Traveling abroad to foreign countries which are flooded with evil is a reason for deviation in the character and beliefs among the youth.

From among the things that cure this deviation and combat peer - pressure facing the youth is to prohibit them from traveling abroad. However, they may travel abroad to fulfill, be an urgent need as long as the safeguards which distance the youth from the evils of traveling to the lands of the *Kufr* are in place. When the youth are allowed to travel abroad in spite of their weaknesses in *Imaan* this is a grave danger.

### The Youth are confronted with Various Movements Shaykh Fowzan

Nowadays the youth are faced with dangerous groups. This is among the greatest problems, because whenever these teenagers are exposed to these movements their character, manners, and belief system are corrupted. These groups which have multiple origins use peer -pressure to influence the youth. Various types of mass media transmit the ideologies of these movements. From among them are broadcast T.V, newspapers, magazines and destructive literature which publishers print. These types of transmissions carry deadly poisons.

The adolescents who do not possess the capability to distinguish between the harmful and beneficial absorb these poisons.

These different movements are read, seen or heard. If these movements are allowed to influence the youth they will blow them away and the results of this will be fatal. Many of the teenagers' manners have changed. They have begun to follow the east and west in their clothing, hairstyles, and actions. These youth act according to whatever they hear or read that comes to them through these means of mass media. In most cases the conditions of these interactions have hidden plots which corrupt these adolescents.

The most important of these issues is that these teenagers' beliefs are changed. Some of the youth are changed from Muslims to heretics, communists, socialists or to other deviant ideologies. This is due, to that he is receptive to these calls. These ideologies are presented to him easily. This youth's mind is exposed to other beliefs. Moreover, this teenager does not have the strength neither the knowledge to recognize these hidden obscurities or misguided calls. Therefore, he accepts everything that comes to him.

*“Love for her came to me before I knew love  
Love found an empty heart and became deeply rooted.”*

As for the youth that take hold of these calls, while his mind is empty of beneficial knowledge which contradicts these misguided calls, then no doubt these ideologies will become ingrained in his mind. After they are ingrained in his mind it is difficult to take them away from him. This is another problem with the youth of today.

The remedy for this problem is to adjust the educational methods that are employed in these schools, so that these courses become filled with beneficial religious knowledge including knowledge of correct belief. With this knowledge, the youth will be able to distinguish between the *Halaal* and *Haraam* in their actions, food, drink, habits and manners. So much so, that their hearts are filled with beneficial knowledge which if they are armed with it they are capable to make a distinction between the good and bad things and have the ability to combat the doubtful matters that face them.

- ✓ First correct the method of learning.

✓ Choose an effective and righteous teacher who helps the students to obtain beneficial knowledge and ways of study. Moreover, choose teachers that convey these things to the hearts of the youth and make them interested in the subjects that are being taught.

Some of the Youth Believe that Islâam Restricts Freedom  
Shaykh Al-Uthaymeen

Another cause for the youths' deviation is their belief that *Islâam* restricts liberty and suppresses strength. For that reason, they flee from Islâam believing it is a primitive religion and that the people who stand behind *Islâam* stand in their way of progress and development.

The treatment for this problem is to expose these teenagers who are ignorant to the reality of Islâam. They hold this view because of their misunderstanding, lack of knowledge or both together.

*"Who ever has a sour mouth is sick  
Mistakenly he finds water bitter"*

*Islâam* does not curb freedom. On the contrary it's an organized and complete directive for freedom. It is set up this way so that a person's freedom does not clash with another person's rights. Whenever unrestricted freedom is given there is not anybody who wants unlimited freedom except his freedom will be at the expense of others. Hence, freedoms clash, chaos spreads and corruption occurs. For that reason, Allâah has named the Islâamic verdicts *Hudud*<sup>24</sup> If the ruling refers to the *Haraam* He ﷺ says"

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا<sup>25</sup>

**"These are the limits (set) by Allâah, so approach them not."**

If it is a verdict for an act that is *Wajib* He ﷺ says"

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا<sup>26</sup>

**"These are the limits ordained by Allâah, so do not transgress them."**

<sup>24</sup> Hudud: literary means **Boundary**

<sup>25</sup> Surah Al-Baqarah:187

<sup>26</sup> Surah Al-Baqarah 229

In some people's minds there is a difference between restriction and between the control and order that the All-Mighty All-Wise has legislated for His servants. There is no basis for this problem because organization is an established fact in all realms of the universe. The human being by his nature submits to a system. The person submits to the might of hunger and thirst and to the system of food and drink. For that reason, he is forced to structure the quantity and quality of his meal intake, so that he can safeguard his body and its health. Also, the human being is subject to the structure of society. He adheres to the norms of his country in regard to its residence, clothing and transportation. He yields to the fashion and its style along with housing and its designs.

Furthermore, the individual is submissive to the traffic and travel regulations. That is why if he does not submit to these systems and norms he is considered weird. He deserves whatever the odd and unusual people deserve.

So every aspect of life complies with specific regulations in order for things to progress to the intended aim.

For instance, if man totally submits to the pattern of society there is peace for the general public. Also, the absence of chaos is unavoidable. No citizen is annoyed with the system of civilization. Also, submission to the *Shari'ah* order is necessary for the *Ummah's* peace. So how is it that some of the masses are annoyed with the system, as they believe that *Islâam* restricts freedom?? This is nothing but a clear lie and an evil false opinion.

Moreover, is that *Islâam* does not suppress strength. It is only a wide arena for people to harness all their capabilities whether they are bodily, intellectual, or mental. *Islâam* calls upon man to reflect, so that he can learn and develop his mind and intellect.

Allâah ﷻ says:

قُلْ إِنَّمَا أَعْظُمُ بِوَاحِدَةٍ ۖ أَنْ تَقُومُوا لِلَّهِ مثنًى وَفَرَادًى ثُمَّ تَتَفَكَّرُوا<sup>27</sup>

**“Say (to them O Muhammad ﷺ) "I exhort you to one (thing) only: that you stand up for Allâah's sake in pairs and singly, and reflect”**

<sup>27</sup> Surah Saba:46



Allâah ﷻ also says:

قُلْ انظُرُوا مَاذَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ<sup>28</sup>

**Say: "Behold all that is in the heavens and the earth,"**

*Islâam* is not just limited to calling on the human being to reflect and contemplate. In fact, it criticizes those who do not reason, contemplate or reflect.

Allâah ﷻ says:

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِنْ شَيْءٍ<sup>29</sup>

**"Do they not look in the dominion of the heavens and the earth and all things that Allâah has created?"**

أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ ۗ مَا خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ<sup>30</sup>

**"Do they not think deeply (in their own selves) about themselves (how Allâah created them from nothing, and similarly He will resurrect them)? Allâah has created not the heavens and the earth and all that is between them, except with truth"**

وَمَنْ نَعْمَرَهُ نُكْسِنُهُ فِي الْخَلْقِ ۗ أَفَلَا يَعْقِلُونَ {68}

31

**"And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?"**

The command to contemplate and reflect is nothing but to open the capabilities of the minds and thoughts. Then HOW! Can some of them say "*Islâam suppresses strength?*" Dreadful are the words they utter, they say lies. *Islâam* has made all pleasures that do not harm the individual's body, religion, and mind *Halaal* for its people. It has made eating and drinking from *Halaal* food permissible.

<sup>28</sup> Surah Yunus:101

<sup>29</sup> Surah Al-A'raf:185

<sup>30</sup> Surah Ar-Rum:8

<sup>31</sup> Surah Ya-Sin: 68 Ref. by AHP: Narrated Anas bin Malik ﷺ: Allâah's Messenger ﷺ used to seek refuge with Allâah saying

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَ أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَ أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَ أَعُوذُ بِكَ مِنَ الْبُخْلِ

"O Allâah! I seek refuge with You from laziness, and I seek refuge with You from cowardice, and I seek refuge with You from senile old age, and I seek refuge with You from miserliness"

[ Sahih al-Bukhari, 8/6371] ( O.P. 382)

Allâah ﷻ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ <sup>32</sup>

**“O you who believe (in the Oneness of Allâah - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâah”**

He ﷻ also says:

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ <sup>33</sup>

**Eat and drink but waste not by extravagance, certainly He (Allâah) likes not Al-Musrifûn (those who waste by extravagance).**

Also, Islâam has made all clothing permissible which is in conformity to the demands of the *Shari'ah* and man's nature.

Allâah ﷻ says:

يَا بَنِي آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاتِكُمْ وَرِيشًا <sup>34</sup> وَلِبَاسُ التَّقْوَىٰ ذَٰلِكَ خَيْرٌ

**“O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better.”**

<sup>32</sup> Surah Al-Baqarah:172

<sup>33</sup> Surah Al-A'raf:31

<sup>34</sup> Surah Al-A'raf:26 Ref. by AHP: It is said that the pagan Arabs in the Pre-Islâamic Period of Ignorance used to do *Tawaf* (going round) of the Ka'bah in a naked state. So when Islâam became victorious and Makkah was conquered by the Muslims. The pagans and the polytheists were forbidden to enter Makkah, and none was allowed to make *Tawaf* of the Ka'bah in a naked state. The Statement of Allâah ﷻ said "So travel freely (O Mushrikân) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâah, and Allâah will disgrace the disbelievers." Surah: At-Taubah: 2

- I. Narrated Humaid bin 'Abdur Rahman: Abu Hurayrah ﷺ said, "During that Hajj (in which Abu Bakr ﷺ was the chief of the pilgrims), Abu Bakr sent me along with announcers on the day of Nahr (10<sup>th</sup> of Dhul-Hijjah) in Mina to announce: "No *Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allâah and His Messenger Muhammad ﷺ] shall perform Hajj after this year, and none shall perform the *Tawaf* around the Ka'bah in a naked state."
- II. Humaid bin Abdur Rahman added: Then Allâah's Messenger ﷺ sent 'Ali bin Talib ﷺ after Abu Bakr ﷺ and ordered him to recite aloud in public *Surah Bara'a*. Abu Hurayrah added, "So Ali, along with us, recited *Bara'a* (loudly) before the people at mina on the day of Nahr and announced: "No *Mushrik* shall perform Hajj after this year, and none shall perform the *Tawaf* around the Ka'bah in a naked state." [Sahih Al-Bukhari, 6/4655 (O.P.178)].

He ﷺ also says:

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ<sup>35</sup>

**“Say (O Muhammad (peace be upon him)) "Who has forbidden the adoration with clothes given by Allâah, which He has produced for His slaves, and At-Taiyyibât (all kinds of Halâl (lawful) things) of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).”**

*Islâam* has made the enjoyment of women permissible by legal marriage.

Allâah ﷻ says:

فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۖ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً<sup>36</sup>

**“Marry (other) women of your choice, two or three, or four; but if you fear that you shall not be able to deal justly (with them), then only one”**

Moreover, in the area of acquiring of wealth, Islâam does not suppress the capabilities of its people. Rather, it has made the gaining of wealth and all transactions which are just and happiness emanate from permissible.

Allâah ﷻ says:

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا<sup>37</sup>

**Allâah has permitted trading and forbidden Ribâ (usury).**

He ﷺ also says:

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِن رِّزْقِهِ ۗ وَإِلَيْهِ النُّشُورُ<sup>38</sup>

**“He it is Who has made the earth subservient to you (i.e. easy for you to walk, to live and to do agriculture on it); so walk in the path**

<sup>35</sup> Surah Al-A'raf:32

<sup>36</sup> Surah An-Nisaa:3

<sup>37</sup> Surah Al-Baqarah:275

<sup>38</sup> Surah Al-Mulk:15

**thereof and eat of His provision. And to Him will be the Resurrection."**

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

39

**"Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâah (by working, etc.)"**

So after all of this, is it correct for some of them people to think or believe that *Islâam* represses strength?!

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<sup>39</sup>Surah Al-Jumu'a:10



## Youth and Marriage

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### Youth and Marriage Shaykh Fowzan

From among the problems facing the adolescents is that they abstain from marriage. This is a big problem. The youth abstaining from matrimony produces serious harm and no one knows the outcome except Allâah. They use the following alleged reasons for abstaining from matrimony

- ✓ Getting married at an early age diverts from studying and getting prepared for the future.
- ✓ Getting married at an early age burdens the youth with the responsibilities of providing for his wife and children.
- ✓ The most dangerous reason for the youth turning away from marriage is the obstacles which are placed in the path towards marriage such as extravagant celebrations. And at times the youth can not afford the expense of these celebrations.

In my opinion this is the biggest reason why these adolescents do not get married. The remedy for this problem is very simple if we correct our intentions.

**First**, it should be explained to the youth that the merits, superiority, and blessings that lie within marriage outweigh the obstacles and difficulties we previously mentioned. There is not anything in this *Dunya* except there is a trade off. I am not saying that marriage is easy and that there are not any difficulties or hardships. There are difficulties and problems in marriage however; the benefits of marriage outweigh the problems and difficulties that occur. Consequently, these virtues make those difficulties and hardships forgotten. The benefits of marriage should be explained to the youth until they desire it. Marriage helps people protect their private parts and lower their gaze.

The statement of the Prophet ﷺ points to this”

يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَّكِفْ فَإِنَّهُ أَعْضٌ لِلْبَصَرِ وَأَحْسَنُ لِلْفَرْجِ وَمَنْ لَا قَلْبِيصُمْ  
*"O young men, those of you who can support a wife should marry; verily matrimony controls the gaze and protects the private parts. And whoever among can not afford to marry should fast."*<sup>40</sup>

The Prophet ﷺ specifically instructed the youth to take part in marriage, because they are prepared for it and have the ability.

It is appropriate for the youth to get married at an early age if he or she has the ability and means to do so. Praise is to Allâah-currently this is predominately the case. There isn't any excuse for the youth to leave off getting married. The Prophet ﷺ explained the merits of getting married at a young age. Matrimony protects the private parts, because the private part is very dangerous if unguarded.

Allâah ﷻ says:

وَالَّذِينَ هُمْ لِأُزْوَاجِهِمْ حَافِظُونَ {29} إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ  
 مُلُومِينَ {30}<sup>41</sup>

**“And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives and the (women slaves) whom their right hands possess - for (then) they are not blameworthy.”**

Matrimony protects the private parts. This is to say that marriage safeguards a person from a great evil. Marriage protects that organ and lowers the gaze. If the youth gets married he will be delighted. He would not be looking here or there *at women* or at what Allâah has prohibited. As a result, Allâah saved this person from the haraam by giving him the halaal. By Allâah's bounty this person was saved from adultery and fornication.

**Second,** Marriage helps a person to attain tranquility and ease.

<sup>40</sup> Hadeeth Saheeh

I. Collected by Al-Bukhari in his Saheeh (#1905, 5065), Muslim in his Saheeh (#1400), on the authority on Ibn Mas'ud ﷺ.

<sup>41</sup> Surah Al-Ma'arij:29-30

Allâah ﷻ says:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً<sup>42</sup>  
**“And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy.”**

Whenever the youth gets married his soul is relieved from agitation, anxiety and he has a peace of mind.

**“That you may find repose in them.”**

Verily, the matrimony of this youth is among the reasons for his tranquility and serenity. Accordingly, matrimony is a reason which numerous blessings spring from.

Matrimony at an Early Age and its Benefits  
 Shaykh Fowzan

From among the benefits of getting married at an early age is the obtaining of children, which make the youth delighted at their presence.

Allâah ﷻ says:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ<sup>43</sup>

**“And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes,"**

Wives and children are a delight; Allâah promised that marriage brings about pleasure. This pleasure encourages and persuades the youth to take an interest in matrimony.

This is also similar to how Allâah mentioned that children are a share of this world's beauty.

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا<sup>44</sup>

**“Wealth and children are the adornment of the life of this world.”**

<sup>42</sup>Surah Ar-Rum:21

<sup>43</sup>Surah Al-Furqan: 74

<sup>44</sup> Surah Al-Kahf :46

Therefore, this world is adorned by children. The human-being seeks out adornment the same ways he tries to obtain wealth. Similarly, he craves for children, because they are equal to wealth in their existence. This is in this world. Then in the hereafter righteous children can benefit their fathers as the Prophet ﷺ said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: عِلْمٌ يُنْتَفَعُ بِهِ أَوْ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

*"Whenever the son of Adam dies his actions stop except three: Knowledge that benefits people, a recurring charity, and a righteous child that supplicates for his parent"<sup>45</sup>.*

The second benefit of matrimony at an early age is that it produces children increasing the Muslim *Ummah* and Islāmīc society. The Prophet ﷺ said

تَزَوَّجُوا الْوَدُودَ الْوَالِدِ فَإِنِّي مُكَاتِرٌ بِكُمْ الْأُمَّمَ

**"Marry the loving and fertile, for verily I want to have the largest Ummah on the Day of Resurrection".<sup>46</sup>**

Great blessing result from marriage. From among them are the ones we previously mentioned. So if these virtues and blessings are explained to the adolescents, then the fallacious problems that hinder people from getting married will disappear.

As for the saying that, getting married at an early age diverts from gaining knowledge and from studying, this is not the case. Rather, the opposite of this is correct because tranquility, peace of mind, and pleasure never cease to be obtained through marriage. These things help the student to reach his goal because, he has peace of mind, and his thoughts are not cluttered due to discomfort and this helps him study.

<sup>45</sup> Hadeeth Saheeh.

I. Collected by Muslim (# 1631), on the authority of Abu Hurayrah ﷺ.

<sup>46</sup> Hadeeth Saheeh

I. Collected by Abu Dawud in his Sunnan (#2050), An-Nisa'i in his Sunnan As-Sughara (#3227), Al-Hakim in As-Mustadarak(#2/162), and Ibn Hibban in his Saheeh(# 4057) , Al-Baghawee in his Sharus-Sunnah(#9/17), Al-Bayhaqee in his Sunnan Al-Kubara(#7/81) on the authority of Ma'qal Ibn Yasaar. ﷺ Graded Saheeh by Al-Albani in his checking of Abu Dawud

II. Collected by Ibn Majah in his Sunnan (#1846) on the authority of 'Aisha ﷺ

III. Collected by Ahmed in his Musnad (#3/158,295), Ibn Hibban in his Saheeh (#4028, 4056), At-Tabarani in Jami' Awsot (#5099) and Khateeb Al Baghadaee in his Tareekh (12/373) on the authority of Ibn 'Umar. ﷺ



Now on the other hand abstaining from marriage in reality blocks whatever knowledge he wants to attain, because it is not possible to acquire knowledge in a state of confusion and anxiety. However, if he gets married his mind is at rest and his soul is at ease. He gets a house to take as a shelter and a wife who relaxes and helps him. These things help him to attain knowledge.

If Allâah makes it easy and this marriage becomes a source of comfort to become a relationship, then this is from among the things which make it easy for the student to pursue knowledge. Matrimony does not block the path to knowledge as some believe. For that reason having children is an enormous blessing in this life and in the next.

As for the statement that marriage at an early age burdens the adolescent to supply provisions for his children, wife and other responsibilities, this also is not correct. Along with marriage comes blessings and well-being. Matrimony is obedience to Allâah and His Messenger ﷺ and there is good in every act of obedience. So if the youth gets married following the orders of the Prophet ﷺ by seeking the blessings that have been promised with the correct intentions, then this marriage will be a reason for his blessings. The provisions are in the hands of Allâah.

Allâah ﷻ states:

47 وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

**“And no moving (living) creature is there on earth but its provision is due from Allâah.”**

Consequently, if Allâah makes it easy for you to get married than He will make providing for your children easy.

48 نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ

**“We provide sustenance for you and for them.”**

Marriage does not burden the young man above his ability as some of the people think. Marriage brings benefits and blessings. Matrimony is a necessary Sunnah of Allâah for the human-being. Matrimony is not a horrible nightmare. It is only a door from the doors of righteousness for the person with the correct intention.

<sup>47</sup>Surah Hud:6

<sup>48</sup>Surah Al-An'am:151

As for the excuses about the obstacles placed in the path to marriage then this is from their evil behavior. Marriage in itself does not require such things as a plump dowry, parties which amount to more than required or other expenses with no authority from Allāh. Rather, what is required is a wedding with ease.

Hence, it is a duty to clarify to the people that these extravagances placed in the path to a wedding bring about evil consequences for their sons and daughters. These extravagances are not from their well-being. Therefore, it is a must to remedy these problems, so that matrimony can return to its ease and convenience.

We ask Allāh the Glorious and Most High to grant us the safety of success, guidance and to rectify the condition of all of us. We ask Allāh to rectify the Muslim youth and to return the Muslims to their rank and honor the same way Allāh gave the Muslim honor before. We ask Allāh to return this honor and to rectify the Muslims state

Allāh ﷻ says:

﴿وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ﴾<sup>49</sup>

**But honor, power and glory belong to Allāh, His Messenger (Muhammad ﷺ) and to the believers, but the hypocrites know not.**

We ask Allāh to give the Muslims insight in their religion and to protect them from the evil of their enemies. Peace and blessings be upon our Prophet, his family and all his companions. Praise be to Allāh.




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<sup>49</sup>Surah Al-Munafiqun:8



## The Problems that Persist in the Heart

### The Problems that Persist in the Hearts' of the Youth Shaykh Al-Uthaymeen.

Thoughts and whispers that contradict the religion do not frequent in the dead heart, on account it is lifeless and a destroyed organ. *Shaytaan* does not want more than what he is charged with. For that reason, it was said to Ibn Mas'ud ؓ or Ibn Abbass ؓ that the Jews say " *They do not get any whispers while they pray*". In other words uneasiness does not afflict them. He ؓ said " *They have spoken the truth and what can Shaytaan do with a heart that is already ruined*".

However, as for the heart that is alive, which contains a portion of faith, *Shaytaan* attacks it. There is not any leniency or pause in his assault. *Shaytaan* casts misgivings contradicting his religion. If the servant submits to these misgivings and doubt they serve as the most severe means of destruction. Eventually, he casts doubts on this youth about his Lord, religion, and belief. Whenever *Shaytaan* finds weakness and frustration in the heart, he occupies it until he separates this adolescent from his religion. On the contrary whenever *Shaytaan* finds a heart that is strong and steadfast he succumbs to defeat. His scheme is feeble and as a result he is made miserable.

The whispers that *Shaytaan* hurls into the heart do not affect the person if he uses the cure mentioned by the Messenger of Allâah ؐ.

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أَحَدَنَا يَجِدُ فِي نَفْسِهِ بِالشَّيْءِ لَأَنْ يَكُونَ أَحَبُّ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ. فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْدَهُ حُمَمَةً

*Ibn 'Abbas ؓ narrated that a person came to the Prophet ﷺ and said: "I have a certain feeling within myself which being a burning ember is more desirable to me than my uttering it." The Prophet ﷺ said: "All praise is due to Allâah who has rejected his scheme i.e. driven away Shaytaan's evil thoughts."*<sup>50</sup>

<sup>50</sup> Hadeeth Saheeh:

I. Collected by Aboo Dawud in his Sunnan (#5112), Ahmed in his Musnad (#1/235) Ibn Hibban in his Saheeh (#147), Abu Dawud At-Tayyaalasee in his Musnad (#2704) Shaykh Al-Albani Graded this as being Saheeh in his checking of Abu Dawud.

جَاءَهُ نَاسٌ مِنْ أَصْحَابِهِ فَقَالُوا يَا رَسُولَ اللَّهِ نَجِدُ فِي أَنْفُسِنَا الشَّيْءَ نُعْظِمُ أَنْ نَتَكَلَّمَ بِهِ فَقَالَ النَّبِيُّ ﷺ وَجَدْتُمُوهُ؟ وَ قَالُوا نَعَمْ قَالَ: ذَلِكَ صَرِيحُ الْإِيمَانِ

*Some people from the companions came and said, "O Messenger of Allâah ﷺ, we find within ourselves (such a feeling) which overwhelms each one of us from speaking about it i.e. he feels it imposing to speak about it." The Prophet ﷺ asked: "Do you also experience it?" The companions replied, "Yes." The Prophet ﷺ replied, "That is true faith (Imaan)."*<sup>51</sup>

The meaning of having true faith is that evil thoughts that you face, and your rejection of them does not harm your faith a single bit. In fact, rejecting these thoughts is a proof that your faith is sincere and has not been affected by any loss.

قَالَ رَسُولُ اللَّهِ ﷺ يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا مِنْ خَلْقِ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلْيَبْتَئِهِ

*The Prophet ﷺ said: "Shaytaan comes to one of you and says. Who has created this? Who has created that? Until he says: Who has created your Lord? When he reaches this limit, then seek refuge in Allâah and in His compassion."*<sup>52</sup>

And in a similar there is a Hadeeth in Abu Dawud (#4722) with a Hasan Isnad that the Prophet ﷺ said:

فَقُولُوا اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ لِيَنْفُلْ عَنْ يَسَارِهِ ثَلَاثًا وَالْيَسْتَعِذُ مِنَ الشَّيْطَانِ

*"So! Say Allâah is One, Allâah is Independent, He does not give birth nor was He given birth to, then spit towards the left three times and seek refuge from the accursed Shaytaan."*

<sup>51</sup>Hadeeth Saheeh:

- I. Collect by Muslim in his Saheeh (#132) on the authority of Abu Hurayrah ؓ.
- II. Collected by At-Tabaraanee in his Mu'jamul Saghir (#1090) on the authority of Ibn 'Abbass ؓ.
- III. Collected by Ibn Hibban in his Saheeh (#149) Mu'adh Ibn Jabal ؓ.

<sup>52</sup>Hadith Saheeh:

- I. Collected by Bukhari in his Saheeh (#3276), Muslim in his Saheeh (#134) on the Authority of Abu Hurayrah ؓ
- II. Collected by Ibn Abee 'Aasum in his Kitabus- Sunnah (#648) on the authority of 'Aisha ؓ

In another narration "You should say: I believe in Allâah and His messengers." Collected by Ahmed in his Musnad (6/258) Al-Albani in his Silsilah As-Saheeh (#116) said the isnad to this narration is "Hasan and in accordance with the conditions of Muslim

In these Ahaadeeth the companions described illnesses to the Prophet ﷺ. He ﷺ in turn prescribed four things for them as a remedy.

- ✓ Abstain from these temptations. This means to completely turn away from it then act as though it never existed. Then occupy yourself with the remembrance of Allâah.
- ✓ Seek refuge in Allâah from this whisper and the accursed Shaytaan.
- ✓ Say I believe in Allâah and His Messenger ﷺ.
- ✓ Recite Surah Al-Ikhlâas. Then spit to your left side three times and say I seek refuge in Allâah from the accursed Shaytaan.

### Confusion about the Issue of the Qadr Shaykh Al-Uthaymeen

Among the issues which frequent the adolescent and leave him confused is the Qadr. Belief in the predestination is a pillar of faith. A person's faith is incomplete unless he believes in this pillar. Faith in the Qadr is to believe that Allâah knows everything that is going to happen in the heavens and earth because He has ordained it.

Allâah ﷻ says:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ ۗ إِنَّ ذَلِكَ فِي كِتَابٍ ۚ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

53

**“Know you not that Allâah knows all that is in heaven and on the earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfûz). Verily that is easy for Allâah.”**

The Prophet ﷺ has prohibited arguing and debating about the Qadr.

عَنْ أَبِي هُرَيْرَةَ ۖ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَتَنَازَعُ فِي الْقَدْرِ فَعَضِبَ حَتَّى احْمَرَّ وَجْهُهُ حَتَّى كَانَمَا فُقِيَ فِي وَجْتِنَيْهِ الرُّمَانُ فَقَالَ أَبْهَذَا أَمِرْتُمْ أَمْ بِهَذَا أُرْسِلْتُ إِلَيْكُمْ إِنَّمَا هَلَاكُ مَنْ كَانَ قَبْلَكُمْ حِينَ تَتَنَازَعُوا فِي هَذَا الْأَمْرِ عَزَمْتُ عَلَيْكُمْ أَلَّا تَتَنَازَعُوا فِيهِ

*Abu Hurayrah   narrated that the Prophet   confronted us while we were arguing about the Qadr. He became so angry that his face turned red. He   said" Is this what I ordered you to do? Is this the reason I was*

<sup>53</sup>Surah Al-Hajj:70

*sent to you? Those before you were destroyed when they argued about the Qadr. PLEASE! By Allâah, PLEASE! By Allâah; do not argue concerning this affair.*<sup>54</sup>

Being occupied and debating over the issue of the *Qadr* lands a person in a maze which he can not get out of. The path of salvation is to strive for good as Allâah has commanded. Allâah gave you an intellect, understanding and has sent messengers to you along with revelation.

Allâah ﷻ says:

رُسُلًا مُّبَشِّرِينَ وَمُنذِرِينَ لَعَلَّ يُكُونُ لِلنَّاسِ عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ ۗ وَكَانَ اللَّهُ عَزِيزًا  
حَكِيمًا<sup>55</sup>

**“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâah after the (coming of) the Messengers. And Allâah is Ever All-Powerful, All-Wise.”**

When the Prophet ﷺ informed his companions ﷺ that there is not a single person, except his place from either paradise or hell has already been written. The companions ﷺ said "Oh!" *Messenger of Allâah should we rely on our book and leave off performing good actions?* He ﷺ said *“Strive! Everyone will have his actions made easy for him.’ As for the people of happiness the deeds of the people of happiness will be made easy for him. As for the people of misery, the deeds of those people will be made easy for him. Then, he ﷺ recited,*

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ {5} وَصَدَّقَ بِالْحُسْنَىٰ {6} فَسَنِيْرُهُ لِلْيُسْرَىٰ {7} وَأَمَّا مَنْ بَخِلَ  
وَاسْتَعْتَىٰ {8} وَكَذَّبَ بِالْحُسْنَىٰ {9} فَسَنِيْرُهُ لِلْعُسْرَىٰ {10}

**“As for him who gives (in charity) and keeps his duty to Allâah and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husnâ. We will make smooth for him the path for evil.”**

The Prophet ﷺ ordered the companions ﷺ to perform acts of worship. He didn't approve of them relying on what was pre-ordained for them.

<sup>54</sup> Hadeeth Hasan:

I. Collected by At-Tirmidhi in his Sunnan (#2133)

<sup>55</sup> Surah An-Nisaa:165

<sup>56</sup> Surah Al-Lail:5-10

This is because what was pre-ordained for a person in regards to being part of the people of Paradise will not happen, except if that person does the deeds of those people. Also, what is written about a person being among the people of Hell will not happen unless he commits their actions. The person performs actions based on his ability because he knows that Allâah has given him free will and the ability to perform deeds. Either he does the action if he wills or he abandons it.

Let us say for example, if a person intends to travel he will travel. If he intends to remain in his residence then he will remain there. Also, if he sees a fire he will flee from it and if he sees something that he loves he will advance towards it. The same goes for obedience and disobedience. Either the person chooses to be obedient or he chooses to be disobedient.

The problems that persist with some people about the Qadr are:

1. A person believes that he performs or abandons actions from his choice without being forced to. Therefore, how does this idea agree with belief that everything happens by Allâah's decree and preordainment?

he answer to this question is when we contemplate upon the actions and movements of the servant we find that there are two things that determine his actions

- ✓ The intention: The servant chooses do the act.
- ✓ Ability.

If these two things are not present there is no action. The intention and the ability both are from the things that Allâah has created. The intention is from the strength of the mind and the ability is from the strength of the body. If Allâah willed he could take man's intellect away, then he would not have a will. Furthermore, if He willed He could take away the person's ability. Thus it would be impossible for him to undertake any action.

So whenever the son of Adam ﷺ makes a decision to do an action and carries it out, we have total belief that Allâah has intended and decreed it. Otherwise his decision would have changed or he will experience a hardship that does not allow him to complete the action. It was said to a Bedouin" How do you know Allâah? He said" The reversal of the intention and the changing of the decision".

2. A person is punished because of the acts of disobedience he commits. Therefore, how is (it) that he is punished for being disobedient because it is not possible to avoid what has been decreed.

The answer to this is if we hold this view then we must also say that a person is rewarded for being obedient. Then how can he be rewarded for obedience when it is already written for him and it is not possible to escape from something that is pre-ordained for him? It isn't correct to use the Qadr as an excuse for disobedience or to use it as an evidence for acts of obedience.

The second answer is that Allāh has refuted this idea in the Qur'ān and referred to it as a statement of ignorance.

Allāh ﷻ says:

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ كَذَلِكَ كَذَّبَ  
الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا  
الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ<sup>57</sup>

**“Those who took partners (in worship) with Allāh will say: "If Allāh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise belied those who were before them, (they argued falsely with Allāh's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.”**

Allāh ﷻ explained that those who use the preordainment as an excuse for their acts of Shirk, were preceded by those who denied Allāh the same way they do. They continued to deny Allāh's Oneness until they suffered Allāh's punishment. If their argument was correct Allāh would not have punished them. Then He commanded His Prophets to refute them by establishing the proof to nullify their excuses. Also,

<sup>57</sup>Surah Al-An'am:148 Ref. by AHP: Shaykh Muhammad bin Uthaymeen said: Had they said when they committed Shirk: This is something that took place by the Will of Allāh, but we seek His forgiveness and we repent to Him, we would say to them: 'You spoke the truth' But when they are called to abandon Shirk and respond by saying: " If Allāh had willed we would not have taken partners (in worship) with Him, and we would not have forbidden anything (against His Will)...then it would not be accepted from them"] Majmoo' Al-Fatawa V.3, Pgs.208-210



Allâah ordered His prophets to make clear to them that there is no proof for their claims.

The third answer is that we say indeed the preordainment is secretly written. No one knows what Allâah has decreed until it happens. Who is the disobedient person who knows that Allâah has decreed for him to commit a sin until he does it? Isn't it possible that Allâah has written for the servant obedience? Then why did not he change his position from disobedience to obedience? Then he says Allâah has decreed for me to be obedient.

The fourth answer is that we say Allâah has favored the human being by giving him an intellect, understanding, and sending him books and messengers. Allâah has explained to him the beneficial from the harmful. Moreover, Allâah gave man will and ability where he is able to choose one of two roads. Then why does he choose the path of sin and harm over the path of benefit.

Is it not true that if the sinner wanted to travel to a country he would have two paths? One path is easy and safe while the other is hard and dangerous. Then without a doubt he would travel the way that is easy and safe. He would never travel the path that is difficult and dangerous saying Allâah has decreed for him to do so. In fact, if he said that he took the dangerous because Allâah decreed it for him the people would think that he was stupid or insane. This also is for the road of good and evil without distinction. Therefore, let the son of Adam ﷺ journey the path of righteousness and avoid deceiving himself by traveling on the path of wickedness while maintaining that Allâah decreed that for him. We believe that the human being is able to earn provisions. We see that he travels in order to earn a living. He does not sit in his home using the Qadr as a reason to not support himself.

So what is the difference between striving for this world and striving for Allâah's obedience? Why do you use the Qadr as your proof for not being obedient yet you do not make it your proof for leaving off actions in this world?

Thus, the affair is clear however desires take away a person's sight and hearing.



Biography of  
Shaykh Al-Musnid Abu Farj Abdur Rahman ibn Ali Al-Jawzi

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**His name:**

Ibn Jawzi, Ash-Shaykh Al-Fadl Al-Musnid, Badrud Deen Abu Farj Abdur Rahman ibn Ali ibn Muhammad ibn Ali ibn Jawzi

**His birth:**

He was born in Ramadan in the year 508, 509, or 510 H in Baghdad.

**His teachers:**

Abul Fath ibn Bati, Yahya ibn Thabit, Abu Thar'I, Ahmed Al-Muqarab.

**His students:**

Sayf, Az-Abdur Rahman Al-Hafith, At-Taqi ibn Wasitee, Al-Kamal Ali ibn Wadah.

**His early life and studies:**

Ibn Jawzi (may Allah forgive him) had no reason to leave Baghdad in search of knowledge; as Baghdad during his lifetime was known to have enormous scholars. Ibn Jawzi spent his early childhood years seeking ilm. Ibn Kathir (may Allah have mercy on him) said, "Ibn Jawzi was a child of religion. He didn't use to play with the children much, he didn't use to eat a lot, and the only time he left his house was for Jumu'ah."

He was a person who wouldn't waste time. Therefore you find this Imam, was a person who gained a strong ground in many sciences of the deen. Sciences like *Tafseer*, *Hadeeth*, *Fiqh*, history, grammar, poetry, medicine and so forth.

Imam Ath-Thahabi (may Allah mercy on him) said, "Ibn Jawzi was an ocean of knowledge in regards to *Tafsir*, he was a sign from Allah in the field of history, and excellent in the arena of *Hadeeth* and its branches."

**His Aqeedah and Mathab:**

Ibn Jawzi learned and understood the Hanbali school of thought. In fact he excelled in this Mathab in its principles, branches and in its detailed issues. The Hanbali school of thought is what he considered to belong to and therefore he wrote numerous books about it. Ibn Jawzi loved Imam

Ahmed's lifestyle and his methodology, but he didn't blind follow this Imam.

Since, Ibn Jawzi had a strong love for the Mathab of Hanabila you find his belief was in accordance to that of Ahul Hadeeth in the areas of Iman and Qadr, however with great regret in the issues of Allah's names and attributes he took a different path- the path of the Asha'ira.

**His books:**

This Imam (may Allah pardon him) authored numerous books. Some of those titles that are well-known and published today are:

1. Talbees Iblis
2. Tham Al-Hasad
3. Minhaj Al-Qasideen
4. Safwatu
5. Munaqib
6. Al-Mawdu'at
7. Jam'I Al-Masaneed
8. Talkhees fee Fiqh
9. Tham Al-Hawa
10. Zadul Maseer
11. Saydul Khatir. (TN: As-Sa'dee and Fawzan have warned against this book. And no one should read from it, unless he is well grounded in *Aqeedah*.)

**His death:**

He died on Ramadan 13<sup>th</sup>, 597H. His funeral was attended by a large amount of people.



## Ibn Al-Jawzi's Introduction

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah the Most Merciful and Compassionate

Shaykh , Al-Imam, Al-Hafith Jamalud Deen Abu Farj Abdur Rahman ibn Ali ibn Muhammad Al-Jawzee (may Allah have mercy on him ) said

Praise belongs to Allah Who made the stages of life. During these phases the person gains manners and traits of obedience. Throughout life the wasteful person is at loss. These periods of life are placed to reach one's expectations and avoid misguidance. Any person who does a lot of goods during his lifetime profits tremendously. On the other hand the person who does bad deeds is destroyed.

Good deeds are multiplied ten to seven hundred times or more. Bad deeds change an upright person's state to the condition of a fool.

In this short life a person's permanent residence in jannah is purchased. The dwelling forever in Paradise never ceases to exist just like Allah's existence. Whoever wastes his life falls into destruction. What a failure it is for the wasteful and uncertain person!

It's suitable for the intelligent person to know the value of his life. He must evaluate his life. Consequently, he takes advantage of that which can't be regained after it's gone. So, by not taking advantage of these things throughout his life, this could result in his destruction.



## The Phases and Stages of Life

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May Allah shower His mercy on you. You must be aware that there are five phases and stages of life for development.

**The first phase:** This phase is from birth to the age of puberty. This period is about fifteen years.

**The second phase:** This stage starts from puberty and ends at adolescence. This stage of life is from fifteen years old to thirty five years . This is the period of youthfulness.

**The third phase:** This period of life is from thirty five years to fifty. This time is referred to as the maturity age. It's also referred to as middle aged.

**The fourth phase:** The fourth stage of life starts after the age of fifty and continues to the end of seventy. It's considered old age.

**The fifth phase:** This time in a person's life is after seventy years old. This is considered the age of senility.



## The First Stage of Life

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You should know that this stage in life is connected to the parents nurturing the child. The parents' duties are to nurture the child and teach him. Looking after the child's well-being during this phase in life is the parents' responsibility. Therefore they mustn't neglect discipline and teaching him, because teaching a child good manners while they are young is like writing in stone.

Ali (may Allah be pleased with him) said about the verse:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe! Ward off from yourselves and your families a Fire (Hell)...[ *At-Tahreem 6*] means teach and discipline you family with good manners and obedience.<sup>58</sup>

Hence the parents must teach the kid purification and prayer. They beat him at the age of nine if he doesn't pray. Furthermore, the mother and the father teach their child to memorize the Quran and listen to the Hadeeth of the Prophet (peace and blessings be upon him). Whatever this child has the ability to bear they order him with it. These parents disapprove of whatever character is shameful and encourage him to have good character.

The parents shouldn't slacken up in teaching a child what he has the ability to understand, because this stage of life is the cultivation period, the season to plant seeds.

The poet said:

*Don't neglect teaching the young child manners  
Even if he complains  
Leave the old man the way he is  
The elder man is willful to learn manners.*

Abdul Malik ibn Marwan (may Allah be pleased with him) used to love his son Waleed. Abdul Malik didn't order him to be well behaved. Consequently, His son grew up speaking ungrammatical Arabic. Abdul Malik said, “Our love for Waleed has harmed us.”

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<sup>58</sup> Ad-Darul Manthur 6/244



### A Child's Intellect as a Minor

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Sometimes a child is gifted with an intellect at an early age. Therefore, he's able to choose for himself. Allah says,

وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ

*"And indeed We bestowed aforetime on Ibrahim (Abraham) his (portion of) guidance..." [Al-Anbiya 51]*

In the explanation of these words it's said that Ibrahim was three years old. He said those things to the Planets, Moon, and Sun, until he finally said,

وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ

*"Verily, I have turned my face towards Him Who has created the heavens and the earth..." [Al-An'am 75-79]*



### A Child after the Age of Five

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When a child passes the age of five he begins to understand and is aware of his choices more clearly. And as result of this development he makes better decisions for himself and turns away from things that are unimportant and vile actions.

Umar Ibn Al-Khattab (may Allah be pleased with him) passed by two children playing. These kids ran away, due to Umar's prestige and out of fear. Abdullah ibn Zubayr (may Allah be pleased with him) didn't move out the way. Umar (may Allah be pleased with him) asked ibn Zubayr, "What's a matter with you, Why didn't you move?" Abdullah ibn Zubayr said, "The path isn't narrow, so I didn't have to make room for you. Also I don't have any sins to worry about."

Al-Khalifah Al-Mu'tasm said to a boy, who was a monarch, while in their home: Whose home is better mine or yours? "The boy replied, "Our house is better. Al-Khalifah said, "Why is it better?" The boy said, "It's better, because you are in it."

These stories show that a minor is high-minded but falls short in making his own decisions. Often times there are two boys playing. The one that is high-minded says, "Who's with me?" The boy that is negligent says, "Who am I with? " Whenever the high zeal of a child prevails knowledge and awareness make an impression.





### When the Child Becomes an Adolescent

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When a child reaches the age of sexual maturity, His father should try to get him married. It has been supposedly reported in a hadeeth that the Prophet (peace and blessings be upon him) said,

من بلغ ولده النكاح وعنده ما ينكحه فلم ينكحه ثم أحدث حدثا فالأثم عليه

*“Whoever has a child who reaches the age of maturity and he has the ability to get married, but the*

*Father doesn't marry him off and as a result the child commits evil the father is to blame.”<sup>59</sup>*

It's amazing how a parent can't remember how they were as teenagers. The things they were faced with and things that were on their minds after reaching puberty. There were times when the parent as an adolescent made mistakes and committed sins. Therefore the mother and father must be aware that the child is just like they were at this age.

Ibrahim Al-Harbee said, “The origin of evil among children is from peer pressure.”

And nevertheless, there were few people who choose knowledge over matrimony; therefore they taught their desires to be patient. Imam Ahmad Ibn Hanbal didn't get married until after he was forty years old.

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<sup>59</sup> Ad-Daylamee as reported in Kanuz A'mal. I haven't found a scholars checking for this hadeeth. So I don't know if it's Saheeh, Hasan, Weak or Fabricated.



## The Period from Puberty until the end of Adolescence

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This phase of life is the most significant. During this period the struggle of the soul begins, along with the combat of Shaytan and cravings. This phase of life is safeguarded by drawing closer to Allah. A serious deterioration in a person will occur, if he is negligent towards obeying Allah during this phase of life.

Being Patient in this period and preventing the soul from sin is praiseworthy. The patient people are praised for patience and forbearance. This resembles Allah's praise towards Yusuf (may Allah's peace and blessings be upon him), If Yusuf would have fallen into sin of Zina, who would be safe?

The Prophet (peace and blessings be upon him) said,

عَجِبَ رَبُّكَ مِنَ الشَّابِّ لَيْسَتْ لَهُ صَبْوَةٌ

*Your Lord is amazed at the youth who doesn't have any sensual " desire."*<sup>60</sup>

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<sup>60</sup> Ahmed (4/151) Al-Arnaa'ut graded this hadeeth as being Hasan Li Ghayra he



## Important Knowledge and Awareness at Puberty

At the age of the puberty the child must know Allah by proofs and evidence, not by blind following. The fact that he has bones which are connected to each other, that were fixed by a creator the same way a building needs a builder is proof enough at an earlier age.

This adolescent must know there are two angels with him now and companion him every where he goes, all the time. These angels record his actions, and then present them to the Most High. Allah says,

وإِنَّ عَلَيْكُمْ لَحَافِظِينَ {10} كِرَامًا كَاتِبِينَ {11} يَعْلَمُونَ مَا تَفْعَلُونَ

*But verily, over you (are appointed angels in charge of mankind) to watch you, 11. Kiraman (honourable) Katibin writing down (your deeds), 12. They know all that you do.*

**Infitar 10-12]**

Muhammad ibn Fadl said: Since the age of forty I haven't dictated any bad deeds to my recording angels. And when I did an action of disobedience, I felt ashamed they witnessed it.<sup>61</sup>

Since there are recording Angels all the time from this age, the servant must look at his deeds which are being displayed to Allah. If he commits a sin and it is raised to heavens, it should be raised with repentance and something making up for that act.

Lowering the glance is an act the youth must adhere to. Allah says,

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ

*Tell the believing men to lower their gaze (from looking at forbidden things)... [ An-Nur 30]*

The Prophet (peace and blessings be upon him) said Allah says, النظره سهم مسموم من سهام الشيطان فمن تركها مخافتى أعقبته عليها إيماناً يجد طعمه في قلبه  
The glance is a poison arrow from Shaytaan's arrows. Whoever lowers his gaze out of fear of Me, I will send him the sweetness of faith. This taste of Imam will be able to be felt in the heart."<sup>62</sup>

<sup>61</sup> Hilyatul Awleeya 10/244

<sup>62</sup> Musnad Ash-Shahab 293

Whoever lowers his glance is safe.

Let the sensible person be satisfied with only one wife, and not four seeking pleasure. Glancing and looking at women shatters the heart and weakens its strength. This vile act has no ending to it.

Some of the Salaf used to say to his desires, "There isn't anything here except this small fragment and woman. If you want we can be patient, otherwise we will perish."

Many elder people regret the things wasted while they were youth. They would cry and weep at the negligence they showed at the age of youthfulness. Consequently they would stand longer in prayer if they could and the person who is unable to fast would fast if he could.

There are three categories of people:

1. The person who starts his life with doing good deeds and continues to practice them. This person is among the winners in the next life.
2. The person who mixes good acts with bad acts, and sometimes he's neglectful in performing good deeds. This person is with the losers.
3. The person who companions the sinners and the neglectful people. When a person chooses such people as friends, he's with the dammed.

So based on these categories of people, the young person should look and see which groups he belongs to. He should make sure that he doesn't resemble the losers or the dammed.

This adolescent must constantly look at Paradise and the price its worth. Then he must be extremely patient. Verily, the person chasing after Paradise that refrains from marriage during his youth with great desires will be rewarded.. It will be said to him, "Well done!" Hence, let the teenager be patient, so that it can be said to him,

هَذَا يَوْمَكُمْ ...

"This is your Day ..." [ **Al-Anbiya 103** ]

The young man must take precaution during youth. Sinning in the phase of adolescence is like a charming commodity with a defect. Any person, who sinned in their youth, must look at the destination of that sin! The only thing that constantly remains is the pain of that act. Every time the sin is recalled the heart feels pain. Therefore remembering this act of disobedience becomes a form of punishment. Whoever tears off the gown of piety has sold the clothing of honor and is now bankrupt.

Al-Junayd (may Allah have mercy on him) said, "If the slave spent a thousand years drawing closer to Allah in obedience, then turned away from Him for a single moment, would have lost in that instant more than he gained over a thousand years."<sup>63</sup>

Some of the Salaf used to say, "I wish that my hands could be cut off, so I could be forgiven for the errors and sins in my youth."

Ibn Jawzee (may Allah have mercy on him) said, "One day I gave a sermon and said:

"Oh youth! You are in a desert with precious jewels. You want to go to a land and sell them. However, beware that a con artist meets you and buy your jewels at an undervalued price. When you reach the land you see the profiteer. And consequently, the pangs of sorrow tear you and then you cry regretfully. While crying you say,

يَا حَسْرَتًا عَلَيَّ مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

"Alas, my grief that I was undutiful to Allah" [Az-Zumar 56 ]

It is absolutely out of the question that the sorrow can undo what happened. Ibn Jawzee (may Allah have mercy on him) said, "I wrote some poetry with this meaning.

I wrote:

*The formative years can be darkness for the one seeking light  
In this phase there is the ignorance of misguidance that comes and goes  
The person who abandons sins as an old man isn't like  
The person who doesn't sin at a young age  
Be happy if you go out of your way, to be patient  
Oh watchful! Wake up from the distraction: Oh Fire extinguish  
Obtain Yusef's honor earned during his patience  
Beware of Adam's hastiness in wrong doing*

<sup>63</sup> Hilyatul Awliya 10/278

*If Allah wouldn't have shown Adam mercy he would have been left a total disgrace*

*The sinner, Oh the sinner has the gloominess of sorrow  
So repel this grief with patience and forbearance  
Continue fasting all the time, is like a refreshing drink  
Lower your gaze from the Haraam and be content  
With the Halal you earned, tomorrow you will be praised  
Say good bye to the youth, Allah praises the patient  
Oh soul this is the prime time so pack your provisions  
Refraining from the soul's desire is patience.*



### Milestones of the Middle Aged Person

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In the stage of the middle aged person there are some things from the youthful years which remain. During this time the soul leans towards its desires and puts up a good fight to repel them. If this person has the strength of the old man, he can control himself and avoid the bosom of diversions and distractions.

The light of grey hair on the mature person is enough to guide him on his journey. Therefore if he acts with the feelings that remain, he does so out of his own self indulgence.

Ash-Shaf'I said," If a man has sex with a woman menstruating at the beginning of her period must pay one Dinar. And if he had relations with her at the end of her cycle must pay half a Dinar."

This reason Iman Ash-Shafi, held this view is because at the beginning of the menstrual cycle he was just able to have relations with his wife. However at the end of the menses, he would have waited a while since he was able to have relations with his wife. Therefore, the ruling is made easy for him.



### The Period of life at an Old Age

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At the beginning of this period there are some desires, feelings and traits which remain from the previous period of life. Therefore, the elderly person is rewarded according to his ability to control himself. The older he becomes the weaker his desires grow. He's doesn't have the will to commit sin.

The poet said:

*The sin left you alone and you abandoned it  
By not doing it, and the heart's desires are all gone  
So all praises to Allah for its disappearance  
You aren't the real reason why you don't commit this sin anymore*

When the elderly person purposely sins, he does this in spite of his weak desire to fulfill his lust. Hence, the Prophet (peace and blessings be upon him) said, "The most hated creation to Allah is the elder who commits Zina,"

Woe, to the old man whose old age doesn't prevent him from sin. The only reason such a thing can occur is because of his weak faith. A scholar once said, "My knowledge pushes sins away from me. He forgets that his knowledge is a proof against him."

Some of our Scholars were seen in the dream and asked, "What did Allah do with you?" He said, "He forgave me as he was walking away from me. It was then said; He forgave you and turned away from you!" He said, "Yes" And He turned away from a group of scholars who didn't act according to their knowledge.

Ibn Jawzi said, "I once saw some of our scholars who used to be wasteful. When I saw him in the dream he was naked and tied to his breasts were small dogs. The Puppies among these dogs were sucking his breasts.

Yahya ibn Aktham was seen in a dream and it was said to him, "What has Allah done with you?" He said: Allah said, "Oh evil shaykh! And a similar report has been narrated about Mansour ibn Ammar.



Fadil ibn Iyyad (may Allah have mercy on him) said, "An ignorant person is forgiven seventy times before a knowledgeable person is forgiven once. Allah says,

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

"Say: "Are those who know equal to those who know not?"" [Az-Zumar 9]

Abu Darda (may Allah be pleased with him) said, "Woe to the person who does deeds without any knowledge one time and woe to the person who knows and doesn't do anything seven times." He said, "The greatest fear I have is that it's said to me: Have you done anything?" And if I said, "No, then I would have known something. And If I were to say, "Yes, then it's required for me to know all the orders and prohibitions from Allah."



### The Period of Life and Condition of a Senile Person

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The only thing that remains with a person at this phase of life to contemplate about is the earlier years. He seeks Allah's forgiveness, supplicates to Allah, and practices whatever good deeds he has the ability to do. Furthermore the very old person takes advantage of his time and gets ready to set out for his death.

The only time Saaree As-Saqti slept is when it over took him.

We went to visit Junayd (may Allah have mercy on him) while he was the brink of death. We found him bowing and prostrating to Allah. He tried to bend his legs, but was unable to as they were dead. A man said, "What's wrong? Junayd said, "Oh how wonderful and great is Allah.

Amr ibn Abdi Qays used to pray a thousand rakat everyday. A man once met him and said, "Can I have a word with you?" Amr said, "You have to stop time in order for me to talk with you."

A man who asked Amr said, "Hurry up I am in a rush. Amr said, "In a rush for what? He replied, "My soul will be leaving my body soon."

Uthman Al-Baaqalani said, "The times of the day I hate the most is breaking my fast, because eating occupies my time from Allah's remembrance."

Dawud At-Taa'ey (may Allah have mercy on him) used to eat bread crumbs and not sliced bread. He was asked, "Why you do that? He replied the time difference between eating bread crumbs and sliced bread is the recitation of fifty verses of the Quran."

Some people visited a devout servant once and said to him, "Perhaps we have occupied your time." He said, "Yes, I was reading Quran and your visit prevented me."

Any person who reflects over the nobility of time takes advantage of it. The Prophet (peace and blessings be upon him) said, "*Allah will plant a date*

*palm tree in Jannah for the person who says, "Subhanallah wa bihamdi."*<sup>64</sup>

In conclusion, any person who knows the true value of time won't waste a single moment. Therefore, let the youth safeguard the time from being wasted. Let the middle-aged person preserve the value of his time to the best of his ability. And let the elder collect his provisions for his meeting with Allah. And let the senior reflect over the short period of time he has left.

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<sup>64</sup> .Ibn Hibban 823. Graded saheeh by Ibn Jawzi