

The Essential Virtues of a Murabbī Ṣāliḥ

(An Excellent Parent and Educator)

(An Excerpt from the Lectures of Shaykh
Muḥammad ibn Saʿīd Raslān)



Translated &
annotated by:



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Tarbiyah Corner — Episode Two

The Essential Virtues of a Murabbī Ṣāliḥ

Translated & annotated, with reflections, from a lecture of **Shaykh Muḥammad ibn Saʿīd Raslān (ḥafīzahullāh)**

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Bismillāhi'r-Raḥmāni'r-Raḥīm. All praise is due to Allah, and may His peace and blessings be upon His Messenger ﷺ, his family, and his Companions.

What you hold is the second episode compilation of Tarbiyah Corner, a program of brilliantroots™ devoted to the art of raising righteous hearts. In each episode we sit with the words of the people of knowledge, translate them faithfully, and annotate them with reflections and derived benefits (istinbāt) — meanings the words point toward — so that a parent, teacher, or mentor can carry them into the home and the classroom.

This episode is drawn entirely from a single lecture of Shaykh Muḥammad ibn Saʿīd Raslān (ḥafīzahullāh) on the defining qualities of the Murabbī Ṣāliḥ — the righteous educator.

The lecture is available here: youtube.com/watch?v=Vf4rpLGw-VA. Every quotation, ḥadīth, and narration in these pages is a translation of the Shaykh's own words from that lecture; the reflections woven around them are mine — derived benefits (taʿlīq) offered only to bring his meanings closer to the reader, never to speak in his place.

Where the two meet, the Shaykh's words carry the authority, and any shortcoming in the reflection is mine alone.

Across eight reflections the Shaykh unfolds a single, connected portrait of the successful educator — one whose strength is measured not by how firmly he can press, but by how wisely he can preserve a heart while correcting it. We move through gentleness (al-rifq), lawful ease (at-taysīr), suppleness and flexibility (al-luyoonah wa al-murunah), the mastery of anger (kazm al-ghayẓ), balance and moderation (al-i'tidāl wa at-tawassuṭ), and finally the wisdom of well-timed, unhurried speech (at-takhawwul bi'l-maw'izah). Read together, they trace one thread: reforming the heart without wounding it.

We ask Allah to make this beneficial to everyone entrusted with the nurturing of another soul, to reward the Shaykh for his teaching, and to make what we have gathered a proof for us and not against us. Āmīn.

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Tarbiyah Corner, Episode Two

1

Clemency and Deliberation

(AL-HILM WA AL-ANAH)



The Foundation of a Successful Educator

Among the most essential qualities of a Murabbī Ṣāliḥ (an excellent parent and educator) are clemency (al-Ḥilm) and deliberation (al-Anāḥ). These two traits are not merely praiseworthy manners. They are beloved to Allah and foundational to anyone entrusted with nurturing hearts and shaping souls.

The Prophet ﷺ affirmed this when he said to Ashajj ‘Abdul Qays:

“Indeed, in you are two qualities that Allah loves: forbearance and deliberation.” (Reported in Ṣaḥīḥ Muslim)

The placement of this statement highlights the weight of these virtues. They are not optional adornments. They are pillars in the moral structure of a righteous educator.

Why Clemency and Deliberation Are Essential in Tarbiyah

Shaykh Muḥammad ibn Sa‘īd Raslān explains that the path of upbringing is “a long road and a wide field” (ṭarīq ṭawīl wa maydān wāsi‘). It demands patience, emotional balance, and restraint.

Raising children is not a short journey. It is a process filled with repetition, mistakes, learning, and growth. Without ḥilm and anāḥ, a parent risks frustration, harshness, and emotional harm.

- Clemency (Al-Ḥilm): restraining anger and remaining composed when faced with provocation or error.

- Deliberation (Al-Anāh): acting thoughtfully, avoiding haste, and responding with wisdom rather than impulse.

Together, these qualities preserve the dignity of the educator and create safety for the child's growth.

A Living Example: The Story of Al-Ma'mūn

The Shaykh hafizahuLlah cited the story of Al-Ma'mūn and his Turkish servant as a gentle illustration of these virtues.

When the servant behaved rudely and disrespectfully, those present expected punishment. Instead, Al-Ma'mūn responded with calm dignity and said:

“A man whose manners are excellent will have poorly mannered servants. And we will not corrupt our own manners in order to correct the manners of others.”

This moment reflects the essence of true tarbiyah. The educator safeguards their character even when tested. They do not allow the misbehavior of others to strip them of ihsān (excellence).

Applying These Virtues When Mistakes Occur

In applying this methodology of tarbiyah, when a child errs, the Murabbī is guided to:

- **Avoid shock or despair.**

Mistakes are part of human nature. Even after years of nurturing, hearts can change. Reacting with blameworthy anger (al-ghaḍab al-madhmūm) only worsens the situation.

- **Investigate with wisdom.**

The educator seeks understanding before correction. Wisdom (ḥikmah) flows naturally from calm reflection, not emotional reaction.

Through clemency and deliberation, mistakes become opportunities for guidance rather than moments of destruction.

The Fruit of These Virtues

Clemency and deliberation nurture other beloved qualities such as gentleness (al-rifq) and emotional refinement. They protect the educator from harshness (‘unf) and cultivate a presence that is:

gentle, approachable, calm, and easy to connect with
(قريب، هين، لين، سهل)

Such a character allows advice to settle gently into hearts.

In this way, al-Ḥilm and al-Anāh become the anchor of the educator’s ship, keeping it steady amid the storms of upbringing.

Closing Reflection

A Murabbī Ṣāliḥ does not merely teach. He or she embodies patience, wisdom, and mercy.

Through these qualities, hearts are shaped, faith is nurtured, and generations are raised upon light and balance.

Du'a

نسألُ الله أن يرزقنا قلوبًا مملوءةً بالحِلْم، وأعمالًا مُسَدَّدةً بالأناة، وبيوتًا مُنيرةً بالتربية الصالحة.

May Allah grant us hearts filled with ḥilm, actions guided by anāh, and homes illuminated by righteous tarbiyah.

2

Gentleness and the Avoidance of Violence

(AL-RIFQ)



Al-Rifq: A Divine Requirement, Not a Choice

Shaykh Muḥammad ibn Saʿīd Raslān emphasized that gentleness (al-rifq) and the avoidance of violence are non-negotiable traits of a successful Murabbī Ṣāliḥ. It is not merely personality trait, it is rooted in the very nature of Allah.

The Prophet ﷺ said:

“Indeed Allah is Gentle, and He loves gentleness.”

And he ﷺ also said:

“Allah grants through gentleness what He does not grant through violence.” (Ṣaḥīḥ Muslim)

He referenced the hadith in which the Prophet ﷺ said to our mother ‘Ā’ishah رضي الله عنها:

“O ‘Ā’ishah, be gentle. For indeed, when Allah intends good for a household, He directs them toward gentleness.”

When gentleness is removed, goodness is removed with it.

Why Tarbiyah Cannot Succeed Without Gentleness

Shaykh Raslān reminds us that the path of upbringing is “a long road and a wide field.” Along this road, harshness exhausts the educator before it reforms the child.

Children are not hardened structures. Their hearts are described by the scholars as pure and precious jewels. What is engraved upon them remains. Gentleness engraves guidance. Violence fractures trust.

To reinforce this, the Shaykh points us to the lived example of the Prophet ﷺ. Consider the well-known scene where Ḥasan and Ḥusayn رضي الله عنهما climbed onto the Prophet ﷺ while he was in ṣalāh. Instead of reacting harshly or rushing them away, he ﷺ prolonged his sujūd until they finished playing and descended on their own.

The Hidden Damage of Harshness (Al-‘Unf)

Shaykh warned strongly against violence, excessive shouting, and constant rebuke. These do not produce obedience. They produce fear, withdrawal, rebellion, and a shrinking of personality.

He explains that frequent anger causes a parent to lose **haybah (moral authority)**. Children stop listening, not because they are stubborn, but because respect has been eroded.

Long-term shunning also fails when used wrongly. It only benefits a child whose heart is already alive. With a deviant child, it often pushes them further away from guidance.

The Middle Path of the Murabbī Ṣāliḥ

Shaykh Raslān stresses that sound tarbiyah stands between two extremes, he said:

“The ideal education is situated between excessive pampering and harshness.” Neither excessive softness nor destructive hardness.

Correction begins with gentle advice. Firmness is used only when necessary, with wisdom and restraint. Minor, spontaneous mistakes are overlooked, not magnified.

This is the Prophetic path. Choosing ease where no sin is involved. Preserving the heart while correcting the action.

A Closing Reflection

Shaykh likens gentleness to what keeps the journey moving forward. Without it, the educator’s authority clashes with the child’s nature, and tarbiyah breaks down.

Gentleness is not weakness. It is the strength that sustains upbringing.

Du’a

May Allah clothe our hearts with al-rifq, guide our discipline with wisdom, and make us Murabbīs who reform without harming.

3

Compassionate Heart (AL-QALB AL-RAHIM)



The Compassionate Heart. A Non-Negotiable Trait of the Murabbī Ṣāliḥ

Shaykh ‘Muhammad bn Sa‘eed Raslan حفظه الله emphasised that among the most essential qualities of an excellent Murabbī, a parent and educator, is possessing a compassionate heart (al-qalb al-raḥīm). Without it, tarbiyah loses its soul.

To illustrate this, he cited the beautiful account of Mālik ibn al-Ḥuwayrith رضي الله عنه.

Mālik narrated that he and a group of young men stayed with the Messenger of Allah ﷺ for twenty nights. During that time, they observed that the Prophet ﷺ was merciful and gentle in his dealings. When he sensed their longing for their families, he did not detain them for his own benefit. Instead, he instructed them to return home, teach their families, and care for them. (Ṣaḥīḥ al-Bukhārī (631))

The hadith expresses the prophetic insight into the emotional needs of young people, and a lesson for parents on recognising when mercy must guide decisions.

Mercy Made Visible

The Prophet ﷺ made it clear that affection is a sign of mercy in the heart.

When a Bedouin remarked that he never kissed his children, the Prophet ﷺ responded:

“Whoever is not merciful to others will not be treated mercifully.”
(Ṣaḥīḥ al-Bukhārī (5997))

Compassion Even in Worship

From the perfection of his mercy, the Prophet ﷺ would shorten the congregational prayer when he heard a child crying, out of concern for the mother and child. (Ṣaḥīḥ al-Bukhārī (707), Ṣaḥīḥ Muslim (470))

He also showed immense patience when his grandchildren climbed on his back during prayer. He did not push them away or rush them. He allowed them to finish, teaching us that children are not interruptions to faith, but part of it. (Sunan an-Nasā’ī (1141))

When Compassion Is Absent

Shaykh حفظه الله warned of the consequences of a heart devoid of mercy. He described such a parent as wretched (shaqiyy) and possessing a distorted nature, unfit for the heavy trust of upbringing.

When a child senses hatred, emotional coldness, or rejection from a parent, they may deliberately deviate, not always out of rebellion, but as a painful response to emotional neglect. Harshness produces fear, withdrawal, and a shrinking of the personality. Left unchecked, it can push children toward destructive paths, and we seek refuge in Allah from that.

A Closing Reflection

Al-Qalb al-Raḥīm is the life-force of tarbiyah. Without it, parenting becomes mechanical and damaging. With it, hearts open, trust grows, and guidance settles gently.

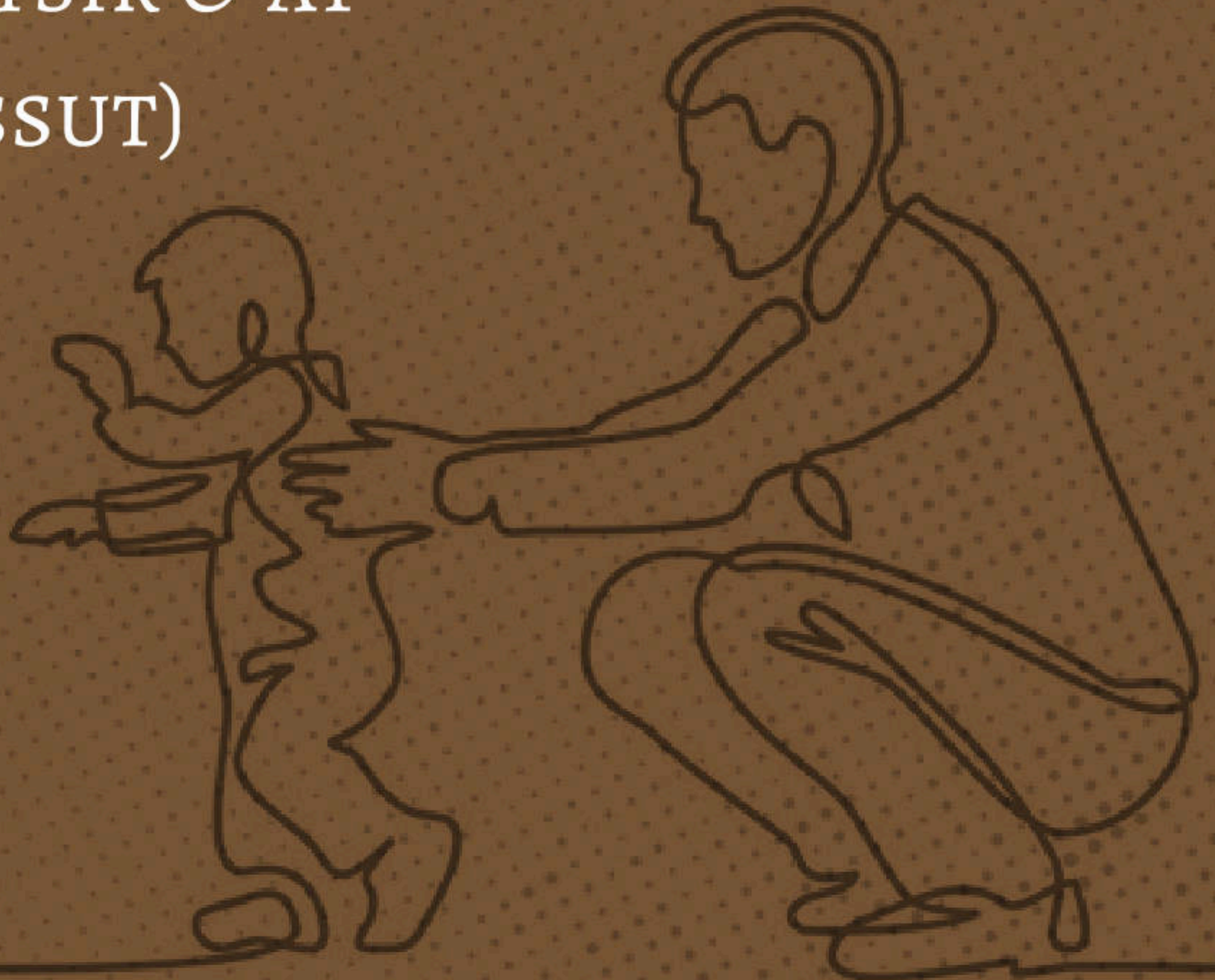
Du‘ā

O Allah, grant us compassionate hearts, righteous children, and homes rooted in prophetic tarbiyah.

4

Facilitation and Moderation

(AT-TAYSĪR & AT-
TAWASSUT)



Facilitation and Moderation (at-taysīr & at-tawassut)

Shaykh Muḥammad ibn Saʿīd Raslān ḥafīzahullāh reminded us that gentleness, rightly understood, sits at the very heart of sound tarbiyah. It is not a soft edge fitted onto discipline. It is a way of seeing. Among the defining qualities of the Murabbī Ṣāliḥ he names gentleness (al-līn), flexibility, and forbearance — and he is careful to define them before they are misunderstood.

He said:

"Here, we come to understand gentleness (al-līn) in its broad and proper sense. It is the ability to understand others in a holistic manner, not through a narrow lens. Gentleness does not mean weakness or humiliation. Rather, it refers to the facilitation and ease that the Sharīʿah has permitted."

Gentleness, then, is not the absence of strength. It is insight, depth, and deliberate restraint — the capacity to see past a single mistake to the whole person: their temperament, their stage of growth, their struggles, and their potential.

Gentleness Is Not Weakness

The Shaykh returned to the point to leave no room for doubt:

"Among the qualities of a righteous educator are gentleness, flexibility, and forbearance. Gentleness should be understood in its comprehensive sense.

It is the capacity to understand people fully, not superficially or restrictively. It is not weakness or degradation, but a form of lawful ease sanctioned by Islam."

Here is the balance the educator is asked to hold. Authority is not lost through gentleness. Standards are not surrendered through flexibility. What is applied instead is taysīr — the facilitation the Sharī'ah itself encourages. A rigid approach that ignores context breaks hearts before it builds character.

A Virtue With Weight in the Hereafter

Then the Shaykh raised the matter higher, to the words of the Messenger ﷺ.

‘Abdullāh ibn Mas‘ūd رضي الله عنه reported that the Prophet ﷺ said:

"Shall I not inform you of the one whom the Fire is forbidden, or upon whom the Fire is forbidden? The Fire is forbidden for every person who is close to others, gentle, lenient, and easy-going."

(Reported by at-Tirmidhī, who graded it ḥasan; also narrated by Ibn Ḥibbān and Aḥmad)

This lifts gentleness out of the realm of mere technique and into the realm of virtue. Nearness, gentleness, flexibility, and ease are not concessions or marks of weakness. They are the very traits that draw down divine mercy and shelter a person from the Fire.

The Middle Path: at-Tawassut

Sound tarbiyah stands in the middle. Seriousness in upbringing is not measured by harshness, and effectiveness in teaching is not measured by fear or control. The educator corrects without humiliating. He disciplines without breaking trust. He guides through understanding, not domination.

A Closing Reflection

True tarbiyah is not forged in anger or in impulsive reactions. It is built on insight, patience, and a heart that seeks reform before it reaches for authority. Ease is not the abandoning of standards — it is the wisdom that makes them reachable. When we nurture others with gentleness, we shape better souls in this world and seek safety for ourselves in the next.

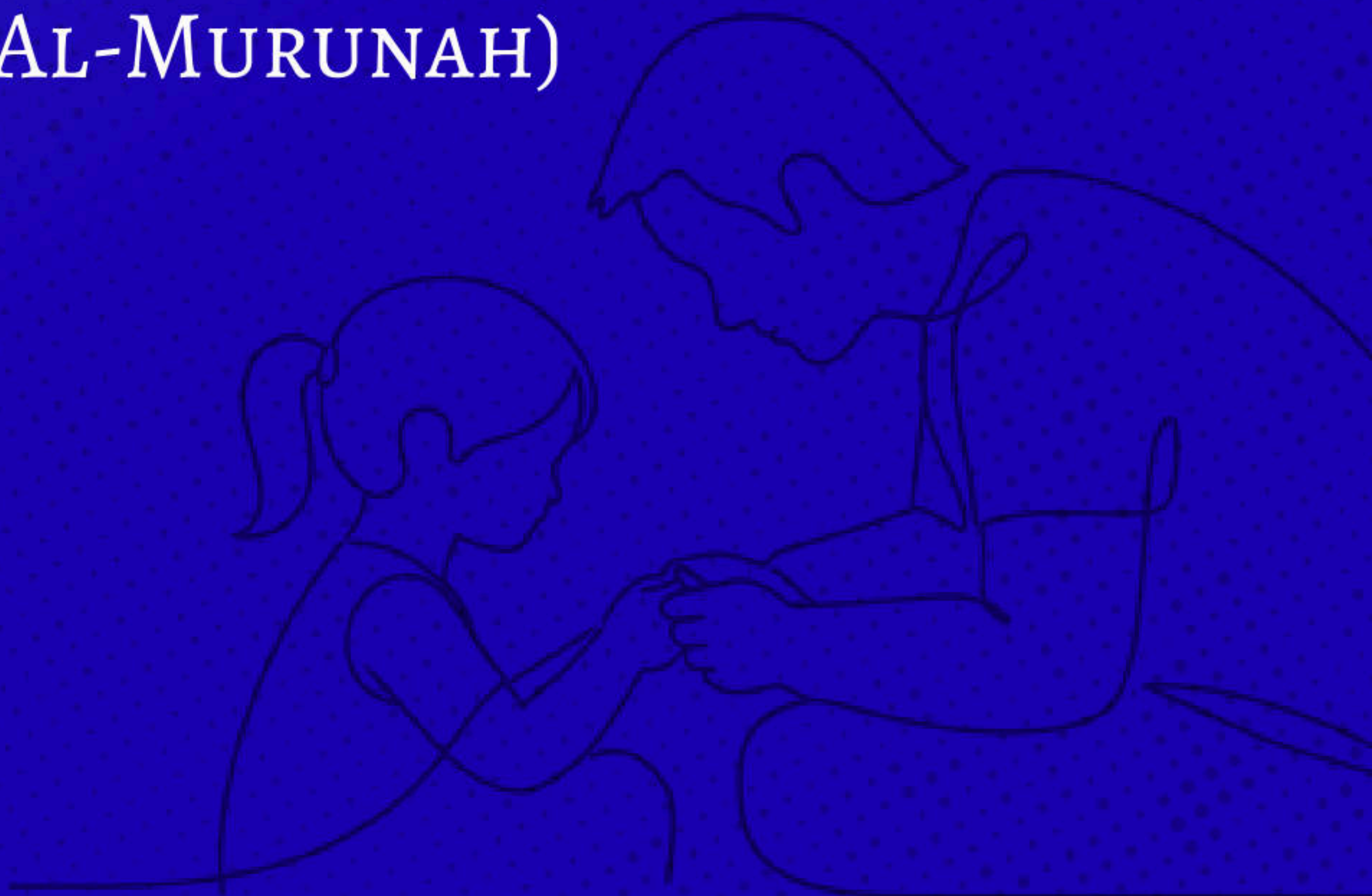
Du‘ā’

May Allah grant us wisdom in our dealings, gentleness in our correction, and acceptance in our efforts.

5

Flexibility and Suppleness

(AL-LUYOONAH
WA AL-MURUNAH)



Flexibility and Suppleness (Al-Luyoonah wa Al-Murunah)

Shaykh Muḥammad ibn Saʿīd Raslān ḥafīzahullāh reminded us of a principle that lies at the very heart of sound tarbiyah: the educator must be supple, not stiff. A rigid branch snaps in the wind; a supple one bends and endures. So it is with the one who raises and teaches. Flexibility (al-murunah) and softness (al-luyoonah) are not cracks in his resolve — they are what allow him to hold firm without breaking, and to bend toward the one before him without losing his shape.

He said:

"Here, we come to understand gentleness (al-līn) in its broad and proper sense. It is the ability to understand others in a holistic manner, not through a narrow lens. Gentleness does not mean weakness or humiliation. Rather, it refers to the facilitation and ease that the Sharīʿah has permitted."

Suppleness begins in the eye before it appears in the hand. It is the refusal to judge a person through a keyhole — to reduce them to a single mistake. It is insight, depth, and deliberate restraint: the ability to see the child or student whole, including their temperament, their stage of growth, their struggles, and their potential.

Flexibility Is Not Fragility

The Shaykh named the trait directly among the marks of the righteous educator:

"Among the qualities of a righteous educator are gentleness, flexibility, and forbearance. Gentleness should be understood in its comprehensive sense. It is the capacity to understand people fully, not superficially or restrictively. It is not weakness or degradation, but a form of lawful ease sanctioned by Islam."

Here is the balance the educator is asked to hold. Authority is not lost when he bends; standards are not compromised when he adapts. What he applies is taysīr — the facilitation the Sharī'ah itself encourages. Rigidity that ignores context breaks hearts before it builds character. The supple approach reaches the person where they are and moves them forward without fracturing what is tender in them.

A Suppleness With Weight in the Hereafter

Then the Shaykh raised the matter higher, to the words of the Messenger ﷺ. 'Abdullāh ibn Mas'ūd رضي الله عنه reported that the Prophet ﷺ said:

"Shall I not inform you of the one whom the Fire is forbidden, or upon whom the Fire is forbidden? The Fire is forbidden for every person who is close to others, gentle, lenient, and easy-going."

(Reported by at-Tirmidhī, who graded it ḥasan; also narrated by Ibn Ḥibbān and Aḥmad)

This lifts suppleness out of the realm of method and into the realm of virtue. To be near, gentle, lenient, and easy-going is not to be weak or yielding in faith.

These are the very traits that draw down divine mercy and shield a person from the Fire. The one who is easy upon others finds ease with his Lord.

The Supple Heart

True tarbiyah is not measured by harshness, and effective teaching is not measured by fear or control. The educator corrects without humiliating. He disciplines without breaking trust. He guides through understanding, not domination. None of this is forged in anger or in impulsive reactions; it is built on insight, patience, and a heart that seeks reform before it reaches for authority.

A Closing Reflection

What bends survives; what will not bend breaks. Suppleness is not the loss of firmness — it is the living strength that keeps firmness from turning brittle. When we nurture others with this softness, we shape better souls in this world and seek safety for ourselves in the next.

Du‘ā

May Allah grant us wisdom in our dealings, gentleness in our correction, and acceptance in our efforts.

6

Avoiding Blameworthy Anger

(AL-IBTI'AD AN AL-
GHADAB)



Avoiding Blameworthy Anger (Al-Ibti'ad an Al-Ghadab)

Shaykh Muḥammad ibn Sa'īd Raslān (ḥafīzahullāh) taught that among the clearest marks of an excellent Murabbī is his distance from blameworthy anger. He warned against the uncontrolled agitation and excessive nervousness that corrupt both tarbiyah and the relationships it depends on. Mastering anger, he explained, is no minor virtue — it is a gateway to success in the nurturing of hearts. When a person restrains his anger and contains his fury, it becomes a source of goodness for him and for his children. When he fails, he tastes the consequences of his own reactions.

This is not a matter of temperament or personal preference. It is a Prophetic methodology.

Abū Hurayrah (raḍiyallāhu 'anhu) narrated: A man said to the Prophet ﷺ, "Advise me." He said, "Do not become angry." The man repeated his request several times, and each time the Prophet ﷺ said, "Do not become angry." (Ṣaḥīḥ al-Bukhārī 6116)

He ﷺ also said: "The strong man is not the one who overcomes people by his strength, but the strong man is the one who controls himself while in anger." (Ṣaḥīḥ al-Bukhārī 6114; Ṣaḥīḥ Muslim 2609)

This narration reframes strength itself. Strength is not domination. It is self-mastery.

The Hidden Damage of Uncontrolled Anger

Blameworthy anger does not discipline. It distorts. Its first casualty is authority — haybah. Constant anger over small matters erodes respect, and anger that comes too often loses its weight; children stop taking it seriously. As the Arabs said, "Beware the anger of the forbearing" (ittaqi ghaḍbat al-ḥalīm) — because when the patient one is finally angered, it carries meaning, unlike the anger of the man who is always angry.

Its second casualty is closeness. Children raised beneath constant anger do not grow in love for obedience; they grow in fear, avoidance, or quiet rebellion. And its third casualty is the angry person himself, for anger returns upon its owner, wounding the heart, the mind, and even the body. A Murabbī who cannot govern his own anger cannot truly guide anyone else.

Anger Restrained, Elevated Into Iḥsān

The Shaykh offered one of the finest examples in ‘Alī ibn al-Ḥusayn, Zayn al-‘Ābidīn (raḥimahullāh). He once called his servant repeatedly and received no answer. When he finally asked why, the servant admitted he had felt safe to ignore him, secure in his master's well-known forbearance — and Zayn al-‘Ābidīn turned to Allah in gratitude that those under his care felt safe from his harm.

In another incident, a servant accidentally dropped a heavy skewer on his son, injuring the child. Bracing for the reaction, the servant reached instead for the Qur’ān and began to recite:

"And those who suppress their anger" (wa'l-kāẓimīna'l-ghayẓ)

Zayn al-ʿĀbidīn answered with calm resolve, "I have restrained my anger."

The servant continued:

"And those who pardon people" (wa'l-ʿāfīna ʿani'n-nās)

He said, "I have forgiven you."

Then the servant completed the verse:

"And Allah loves the doers of good" (wa'LLāhu yuḥibbu'l-muḥsinīn)
— (Sūrah Āl ʿImrān 3:134)

At that, Zayn al-ʿĀbidīn rose beyond mere restraint and forgiveness and said, "Go — you are free, for the sake of Allah."

This is knowledge in motion: anger not merely swallowed, but lifted into iḥsān.

A Closing Reflection

The one who conquers others has shown one kind of power; the one who conquers himself in the moment of fury has shown the strength the Prophet ﷺ actually praised. This is the strength a Murabbī needs — not the force that dominates a child, but the self-mastery that keeps his authority weighty, his home safe, and his correction free of regret.

Blameworthy anger fractures what it touches. Restrained anger, elevated into goodness, builds.

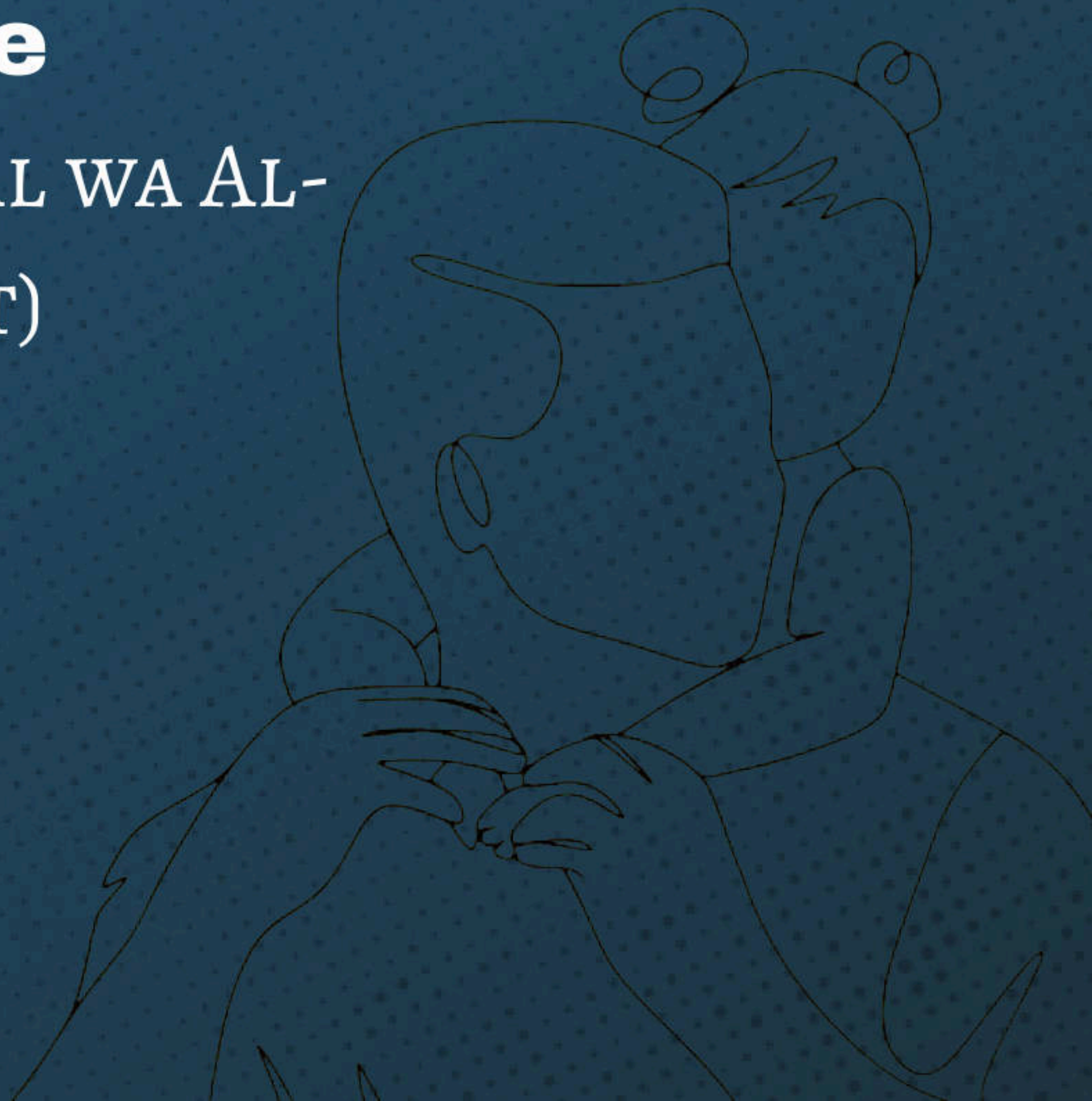
 **Du‘ā’**

May Allah grant us hearts that restrain anger, wisdom that disciplines with justice, and souls that guide with gentleness and strength. Āmīn.

7

Moderation and Balance

(AL-I'TIDAL WA AL-
TAWASSUT)



Moderation and Balance (Al-I'tidal wa Al-Tawassut)

Shaykh Muḥammad ibn Sa'īd Raslān (ḥafīzahullāh) taught that among the defining characteristics of a successful Murabbī is al-i'tidāl wa at-tawassuṭ — moderation and balance. Extremism (at-taṭarruf), he said, is a blameworthy trait in every domain of life, and nowhere more damaging than in parenting and education. The successful Murabbī is not excessive, not harsh, not reactionary. He nurtures with wisdom, with balance, and with clarity.

And this, the Shaykh reminded us, is rooted deep in the Sunnah. Abū Mas'ūd 'Uqbah ibn 'Amr al-Badrī (raḍiyāLlāhu 'anhu) narrated that a man complained to the Prophet ﷺ about an Imām who prolonged the prayer beyond measure. The narrator said:

"I never saw the Prophet ﷺ more angry in admonition than he was on that day." Then he ﷺ said: "O people, some of you are repellers. So whoever leads the people in prayer, let him make it light..." (al-Bukhārī and Muslim)

The lesson for tarbiyah is profound. If moderation is beloved even in worship — the most beloved of acts — then it is more necessary still in raising and teaching. Excessive harshness, unrelenting pressure, and unnecessary difficulty push hearts away rather than drawing them toward goodness. Not every mistake needs severity. Not every situation calls for anger. Wisdom is knowing when to soften and when to stand firm.

Between Two Extremes

Balanced tarbiyah is a middle path between two harmful extremes. On one side is excessive pampering, which nurtures weakness, attachment to comfort, and an inability to bear hardship. On the other is constant harshness, which nurtures stubbornness, emotional distance, and hardness of character. Both deform the child, each in its own direction.

The wise Murabbī refuses both and holds the two hands of every virtue together: mercy with discipline, gentleness with structure, love with boundaries. He is firm upon his principles and gentle in his approach — neither harsh nor negligent, neither excessive nor careless.

A Closing Reflection

The Murabbī's road is the road of balance. What is over-soft collapses; what is over-hard shatters; only the balanced path carries a child the whole distance. This middle way is more faithful to the Sunnah, more lasting in its impact, and more preserving of the hearts it seeks to raise.

Du'ā'

May Allah grant us wisdom in nurturing, moderation in correction, and homes built upon mercy and guidance. Āmīn.

8

Intermittent Admonition

AT-TAKHAWWUL
BIL-MAW'IZAH



Intermittent Admonition (At-Takhawwul bil-Maw'izah)

Shaykh Muḥammad ibn Sa'īd Raslān (ḥafīzahullāh) taught that among the qualities of the righteous educator is giving good admonition at intervals — not without pause. Excessive speech, in most cases, does not bear its fruit; but admonition given at the right spacing bears fruit again and again, by the permission of its Lord. The Shaykh said:

"Among his qualities is giving good admonition intermittently. Excessive speech, in many cases, does not bear its fruit, whereas admonition given intermittently causes it to bear fruit at all times, by the permission of its Lord."

For this reason, he noted, Abū Ḥanīfah (raḥimahullāh) advised his students:

"Do not speak your fiqh to one who does not desire it."

And the Companions understood the very same from the practice of the Messenger ﷺ. From Abū Wā'il, Shaqīq ibn Salamah, who said: Ibn Mas'ūd (raḍiyāLlāhu 'anhu) used to remind us every Thursday. A man said to him, "O Abū 'Abd ar-Raḥmān, I wish you would remind us every day." He replied:

"What prevents me from doing so is that I dislike boring you. I give you reminders at intervals, just as the Messenger of Allah ﷺ used to give us reminders at intervals, fearing that we might grow weary."
(Agreed upon)

Too Much Admonition Weakens Admonition

When advice becomes too frequent, it loses its force. When correction becomes constant, it loses its place. When every mistake meets the same reaction, the child no longer feels the weight of the words at all. This is the hidden harm of endless talking, nagging, and repeated reprimand: the child still hears the words, but the heart has stopped receiving them.

The successful Murabbī therefore guards the dignity of his speech. He does not answer every mistake with a lecture, nor turn every small slip into a long sermon, nor keep speaking until his words grow heavy on the ears and light in the heart. Not every mistake needs a sermon. Not every slip needs a rebuke. Not every moment is the right moment for advice.

The Murabbī's Path

Giving admonition at intervals is itself a branch of al-i'tidāl wa at-tawassuṭ — balance and moderation. So the Murabbī learns to read the moment before he addresses the mistake: Is the child ready to listen? Is this the right time? Will the advice land with benefit, or will it only breed resistance? This is why Abū Ḥanīfah's counsel is so precise — knowledge has an entrance, advice has a time, correction has a door, and when the door is closed, forcing words through it only hardens the heart further. The wise educator does not merely ask, "Is what I am saying true?" He also asks, "Is this the right time, the right tone, and the right amount?"

None of this means abandoning correction. It means disciplining one's speech so that correction can still work: naming the major matters clearly while overlooking some minor slips, delaying advice when emotions run high, favouring a short reminder over a long lecture, choosing calm moments for deeper guidance, and keeping serious speech for serious matters. Sometimes the most effective advice is the one given briefly, at the right time, to a heart ready to receive it. And sometimes silence today is what protects the power of your words tomorrow. The goal was never to speak more — it is for the speech to bear fruit, by Allah's permission.

A Closing Reflection — and the End of the Series

With this quality we come to the close of this series on the essential virtues of the Murabbī Ṣāliḥ, as explained by Shaykh Muḥammad ibn Saʿīd Raslān (ḥafīzahullāh): gentleness, lawful ease, suppleness, mastery of anger, balance, and now the wisdom of well-timed speech. These are not merely traits to admire from a distance. They are traits to strive for — by every parent, teacher, mentor, and everyone entrusted with the nurturing of another soul. The thread running through them all is a single one: reform the heart without wounding it.

Duʿā

May Allah make what we have learned a proof for us, not against us. May He grant us wisdom in speech, restraint in correction, and hearts that know when to speak and when to pause. May He make our words beneficial, our reminders fruitful, and our homes places of mercy, guidance, and sincere tarbiyah. Āmīn.