

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Raising the Trust

*A Muslim Parent's Guide
to the Teenage Years*

FAITH ♦ WISDOM ♦ CONNECTION

Practical guidance from the Qur'an,
Sunnah, and Seerah for raising confident
Muslim sons and daughters.



PARENTING
WITH MERCY
& PURPOSE

*“Each of you is
a shepherd, and
each of you is
responsible for
his flock.”*

— PROPHET MUHAMMAD ﷺ



BUILD STRONG
RELATIONSHIPS



STRENGTHEN
FAITH



ROOTED IN
QUR'AN & SUNNAH



NAVIGATE TODAY'S
CHALLENGES



MAKE DU'A
YOUR POWER

TAHOOR PUBLISHERS

Raising the Trust

For every parent who lies awake making du‘a for a child who has grown taller than them, and harder to reach — and for the young people they are raising, who are more lost, and more beloved, than they let on.

“Our Lord, grant us from among our spouses and offspring comfort to our eyes, and make us leaders for the righteous.”

— Qur‘an 25:74

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Introduction: The Trust You Carry



“Each of you is a shepherd, and each of you is responsible for his flock.”

— Prophet Muhammad ﷺ · Bukhari & Muslim

There is a particular kind of fear that visits a parent the year their child turns thirteen. The soft, open face you knew begins to close. The questions that used to come freely now go unspoken. The child who once trailed behind you everywhere now shuts a door you did not realise had a lock. You find yourself standing in the hallway, holding a cup of tea, wondering what just happened to the family you thought you understood.

If you have felt this, you are not failing. You are parenting a teenager. And you are doing it at one of the most demanding moments in human history to do so — with a phone in their pocket that holds the entire world, much of it designed to pull them away from you.

This book is written for you: the Muslim mother or father trying to raise a son or a daughter through these years with their faith intact, their character strong, and the bond between you unbroken. It does not pretend the task is easy. It does promise you something better than easy — it offers you a model. Because Islam did not leave parents to guess. The Prophet ﷺ lived among young people, raised them, corrected them, laughed with them, and shaped a generation of teenagers into the finest human beings who ever walked the earth. We have his example in detail. We simply have to look.

Why the teenage years are a trust, not a battle

The word the Prophet ﷺ used was *ra'iyah* — a flock. A shepherd does not own his flock; he answers for it. He walks ahead of it, protects it from what it

cannot see, and brings it home. Notice what the image is not. It is not a soldier and an enemy. It is not a warden and a prisoner. The teenage years feel like a war only when we forget that the young person across the table is not the opposition — they are the amanah, the trust, we will one day be asked about.

That single shift in posture changes everything that follows in this book. When your fifteen-year-old slams a door, the shepherd does not declare war on the sheep. He asks why it bolted, and what it was afraid of.

كلکم راع وکلکم مسؤول عن رعیتہ

Kullukum rā'in wa kullukum mas'ulun 'an ra'yyatih.

“Each of you is a shepherd, and each of you is responsible for his flock... a man is a shepherd over his household and is responsible for his flock.”

Bukhari & Muslim

How to use this book

You do not need to read this in order, though it is built to flow. Each chapter stands on its own: a principle from the Qur'an and Seerah, what it looks like in a modern home, and a short set of practical steps you can try this week. Scattered throughout are the actual words of the Prophet ﷺ — not as decoration, but as the working manual they were always meant to be.

Read it slowly. Argue with it where you need to. And before you turn the page, make the quiet intention that the One who gave you this child will help you raise them. He is, after all, far more merciful to your teenager than you are — and He loves them more than you ever could.

PART ONE · FOUNDATIONS

Chapter One

Understanding the Teenage Stage in Islam



“The pen is lifted from three: the sleeper until he wakes, the child until he reaches maturity, and the insane until he returns to reason.”

— Abu Dawud & Tirmidhi

In the Islamic tradition, the teenage years are not a throwaway phase to be survived. They are a threshold — the doorway between childhood and full accountability before Allah. The moment a young person reaches bulugh, maturity, the pen begins to write. Their prayers count fully. Their fasts are obligatory. Their choices are now their own, recorded in a book they will one day read.

Pause on the weight of that. The child you have been raising is, somewhere around twelve or thirteen, quietly handed the keys to their own akhirah. This is precisely why the years just before and just after that threshold matter so intensely. You are not managing mood swings. You are equipping a soul for the most important responsibility it will ever hold: itself.

A stage the Sharia takes seriously

Classical scholars wrote about the *murahiq* — the adolescent approaching maturity — with real care. They recognised this as a period of rapid change in body, desire, reasoning, and emotion. The Sharia meets the young person here with both mercy and expectation: mercy, in that accountability does not begin until they are ready; expectation, in that once it begins, they are treated as capable, dignified, and responsible.

This balance is the whole art of parenting a teenager. Too much mercy and we infantilise them, keeping them children long after Allah has called them to adulthood. Too much expectation and we crush them, demanding the discipline of a forty-year-old from a frightened fourteen-year-old. The Prophet ﷺ held both at once, and we will spend this book learning how.

The brain behind the behaviour

What modern science calls the developing adolescent brain, Islamic tradition observed centuries ago in its description of this stage: heightened emotion, a hunger for independence, sensitivity to status among peers, and judgement that has not yet caught up to feeling. Your teenager is not broken. The part of their brain that weighs consequences is genuinely still under construction, while the part that feels everything intensely is running at full power.

This is not an excuse for bad behaviour, and Islam never treats it as one. But it is an explanation that should soften how we respond. When you understand that the slammed door comes from a nervous system in upheaval and not from a hatred of you, you can answer the door instead of the slam.

رفع القلم عن ثلاثة

Rufi‘a al-qalamu ‘an thalāthah...

“The pen has been lifted from three: from the one asleep until he wakes, from the child until he reaches maturity, and from the insane until he regains his reason.”

Abu Dawud & Tirmidhi

In Practice

- Mark the threshold. When your child reaches bulugh, find a private, dignified moment to acknowledge it — a small gift, a walk, a quiet talk. Let them feel they have crossed into something honourable, not embarrassing.
- Adjust your expectations to the stage, not your mood. Ask yourself before reacting: am I expecting a child here, or an adult? Pick the right one on purpose.
- Re-read their behaviour. For one week, every time your teen does something that irritates you, silently ask: what is the need underneath this? Independence? Respect? Reassurance? Sleep?

Chapter Two

The Prophetic Heart: How He ﷺ Treated the Young

“I served the Prophet ﷺ for ten years, and he never once said to me ‘uff,’ nor ‘why did you do that?’ nor ‘why did you not do that?’”

— Anas ibn Malik · Bukhari & Muslim

If you want to know how to raise a teenager, watch how the Prophet ﷺ treated the young people around him. He was surrounded by them — Anas, who served him from the age of ten; Ibn Abbas, a boy when the Prophet ﷺ pulled him close and made du‘a for his understanding; Usamah ibn Zayd, so beloved he was called ‘the beloved, son of the beloved.’ These were not silent children kept in the background. They were mentored, trusted, spoken to, and shaped.

Consider Anas. A boy of ten, sent to serve the most important man in the city, in his own home, every day, for a decade. Any of us who has lived with a young person knows how many small failures fill ten years — the forgotten errand, the broken cup, the task done late or done wrong. And in ten years, the Prophet ﷺ never once made him feel small for any of it. Not a single ‘uff.’ Not one ‘why didn’t you?’

خدمت النبي صلى الله عليه وسلم عشر سنين

Khadamtu an-Nabiyya ‘ashra sinīn...

“I served the Prophet for ten years, and he never said to me ‘uff,’ and never asked of something I did, ‘Why did you do it?’ nor of something I left, ‘Why did you not do it?’”

Bukhari & Muslim

Dignity, even in correction

This was not weakness or neglect. The Prophet ﷺ corrected the young constantly — but he corrected the behaviour while protecting the person. When a boy at his table let his hand wander across the platter, he did not shame him. He said, gently, ‘Young man, say Bismillah, eat with your right hand, and eat from what is near you.’ Three clear instructions, delivered without a raised voice or a wounded ego. The boy, Umar ibn Abi Salama, remembered that this remained his way of eating for the rest of his life. Gentle correction is not the soft option. It is the one that lasts.

Affection that was unembarrassed

The Prophet ﷺ carried children on his back during prayer. He raced his wife Aisha. He greeted young people, joked with them, asked the little brother of Anas about his pet bird. He let them feel his warmth openly. Teenagers tell us they no longer want our affection — and then they spend their whole lives looking for it elsewhere. The Prophetic model says: keep offering it, in forms they can accept. The arm around the shoulder. The remembered detail. The unguarded laugh.

Here is the principle that anchors this entire book: the Prophet ﷺ never had to choose between being loving and being firm, because in his hands they were never opposites. He was the gentlest of people and the most committed to the truth. Most of us were taught they pull in opposite directions. They do not. Master that, and you have understood the heart of prophetic parenting.

In Practice

- Bank a “ten years” account. For one week, do not say “why did you” or “why didn’t you” to your teen. Replace the accusation with a request: not “why is your room a mess?” but “please sort your room before maghrib.”
- Correct the act, name the person’s worth. “You’re better than this choice” lands differently from “what is wrong with you.”
- Find your version of the arm on the shoulder — the physical or verbal gesture your particular teen can still receive without flinching. Use it before they think they’ve earned it.

Chapter Three

The Real Goal: Raising a Servant of Allah

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones.”

— Qur’an 66:6

Before we discuss a single technique, we have to be honest about the target. What exactly are we raising this teenager to become? Many good parents, without ever deciding it, are quietly aiming at the wrong thing. We want a child

who is successful, polite, employed, and out of trouble. None of these are bad. But none of them is the goal Allah set for us.

The Qur'an frames the parental mission in stark terms: guard your family from the Fire. That is the ultimate key performance indicator of Muslim parenting. Not the grades, not the career, not even the absence of teenage rebellion — but whether this soul walks toward Allah or away from Him. Everything else is a branch. This is the root.

يا أيها الذين آمنوا قوا أنفسكم وأهليكم نارا

Yā ayyuhalladhīna āmanū qū anfusakum wa ahliikum nārā.

“O you who believe, protect yourselves and your families from a Fire whose fuel is people and stones.”

Qur'an, Sūrah at-Tahrīm 66:6

The danger of a hollow success

It is entirely possible to raise a teenager who never gives you trouble, gets into a good university, earns well, marries respectably — and whose heart is empty of Allah. The world will congratulate you. The neighbours will ask your secret. And you will have, by the only measure that finally matters, missed. This is not said to frighten you, but to re-centre you. When you are exhausted at eleven at night, it helps to remember what you are actually building.

Character is the curriculum

If the goal is a servant of Allah, then the syllabus is akhlaq — character. The Prophet ﷺ said that nothing is heavier on the scale than good character, and that he was sent primarily to perfect it. He also told parents directly that there is no gift a father gives his child better than good manners and upbringing. Notice he did not say the best gift is money, property, or a head start. He said adab. We obsess over our children's marks in subjects that will not be on the scale, and neglect the one subject that will define the entire result.