

The Family Conversation Script

*A Companion to The Weight of Your Words / A Darul
Hikmah Bonus*

Why This Bonus Exists

The Weight of Your Words spent a full chapter on a tension many readers feel but rarely name out loud: *I don't say these things, my mother does.*

Or my father-in-law.

Or the aunty who visits every Sunday.

Islam asks real honour of elders, and most of us were raised to never talk back to one which is

exactly what makes it so hard to say anything when a grandparent labels a child in front of the whole family.

This bonus is not a theory chapter.

It's the actual words and scripts you can adapt, soften, or translate into your own tongue, for the conversations this book's Chapter 8 only had room to gesture at.

Before Any Script: Three Things to Hold Onto

1. **You are not correcting the elder's character.** You are protecting your child, the same way you would if a stranger spoke to them that way. The amānah was given to you, not diffused across the household.
2. **This works better privately than publicly.** A quiet word after the gathering, not a correction in front of the room, preserves the

elder's dignity and is far more likely to actually be heard.

3. **You may need to say it more than once.** A habit built over decades in one household doesn't change after a single conversation. Expect to repeat this gently, not deliver it once and consider it done.

Script One: A Grandparent Who Labels Affectionately

Use this when the label is said warmly, without any intended cruelty "he's the naughty one," "she's the difficult one" but repeated often enough that it's becoming the child's identity.

"Mama/Baba, I know you love [child] and you don't mean anything bad by it, but I've noticed [child] has started saying about himself, on his own, that he's 'the difficult

one.' I think he's hearing it from us more than he can tell is a joke. Would you mind if we tried calling him something else when he acts up? I don't want it to become how he sees himself."

If met with "it's just a saying, don't be so sensitive":

"I understand it's always been said in this family, and I'm not saying it to correct you. I just noticed it's landing differently on him than it did on the rest of us growing up. I'd really appreciate your help with this one."

Script Two: A Relative Who Labels Harshly

Use this when the words are sharper —

"useless," "olodo," "omo were" said in frustration during a visit.

"I need to ask you something, and I hope you'll hear it in the spirit I mean it. Please, don't call [child] that in front of him. I know it's not meant to hurt him, but it's something I've been working on removing from how we speak to him at home, and I need us to be consistent."

If the relative is a parent or in-law and pushback is likely:

"You raised me, and I turned out fine. I know that's probably what you're thinking. I'm not saying you did anything wrong. I'm just doing something a little differently with my own children, and I need your help with that, the same way I'd hope you'd want help from me one day."

Script Three: A Teacher or Qur'anic School Instructor

Use this after a child reports something said at school or makaranta or Madrasah "you'll never understand," a poor result read aloud, a comparison to another student.

"Ustadh/Malama, I wanted to check in about how [child] is doing in class. He mentioned [what was said] and it seemed to affect him quite a bit. Could you help me understand the context? I just want to make sure he's not carrying something home that isn't quite what was meant."

This framing being curious rather than accusatory tends to open a conversation rather than close one, and gives the teacher room to explain or, where needed, adjust.

When the Conversation Doesn't Go Well

Not every relative will receive this gently, and that's worth preparing for rather than being surprised by. If the response is defensive or dismissive, you are not obligated to keep pressing in that moment. What you can control is what happens in your own home afterward. Chapter 8's replacement language and Chapter 6's word-swap habits still work even when the label came from someone else's mouth. A child who hears one consistent, corrective voice at home can carry that against an inconsistent one elsewhere, even if you can't fully control what a grandparent says.

A Closing Note

None of these scripts are about winning an argument with someone you're required to honour. They're about the one thing Chapter 1 of this book established from the very first page: the amānah was given to you specifically. Protecting it, even in an uncomfortable conversation with someone older than you, is part of carrying that trust well.

Darul Hikmah — Rooted in Knowledge. Relevant to Life.