The Rights Of
The Children
According To The Qur'aan & Sunnah

By Shaykh Dr. Muhammad Ibn 'Umar Bozmoool
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INTRODUCTION

Verily the praise is for Allāh; we praise Him; we seek His aid, and we seek His forgiveness; and we seek refuge in Allāh from the evil of ourselves and the evil of our own actions. Whoever Allāh guides none can misguide and whoever he misguides none can guide. I bear witness that there is none worthy of worship except Allāh alone with no partners. I bear witness that Muhammad is His servant and His messenger (sallallahu alaihi wa sallam).

"O you who believe! Fear Allāh as He should be feared and die not except in a state of Islām (as Muslims) with complete submission to Allāh.”

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1 Ali Imraan [3:102]
"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All Watcher over you.” ²

ifying, for they are from the worship of others. 4

“O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth. He will direct you to do righteous good deeds and will forgive you your sins, and whosoever obeys Allâh and His Messenger he has indeed achieved a great achievement (i.e. He will be saved from the Hell-fire and made to enter Paradise).” ³

As for what comes next: then verily the most honest speech is the speech of Allâh and the best guidance is the guidance of Muhammad, and the worst of affairs are the innovations, and every innovation is a bid'ah, and every bid'ah is a misguidance, and every misguidance is in the fire. As for what comes next:

² Al-Nisaa [4:1]

³ Al-Ahzab [33:70-71]
I gave this lecture, with the title “Faldhat Al-Akbaad” (the offspring) as a clarification of that which comes in the pure Shariah on the subject of the upbringing of children, their nurturing and their rights that must be taken care of; and I would like to record my gratitude to the noble brothers for their efforts in organizing this lecture, so may Allâh increase them in good.

I made the lecture revolve around the following topics:

1. Children are a gift from Allâh, the Most High, and they are from the adornments of the life of this world.

2. The prophets and the righteous asked for good offspring.

3. Why are we talking about the offspring?

4. When do we perform the favor of the rights of the offspring?

5. How do we perform the rights of the offspring?

6. And the conclusion.

Moreover, I ask Allâh to accept all of my actions that were done sincerely for His noble face and make us and you guides upon the correct path. Oh Allâh send the prayer upon Muhammad and all his family and companions.
CHILDREN ARE A GIFT FROM ALLĀH, THE MOST HIGH, AND THEY ARE FROM THE ADORNMENTS OF THE LIFE OF THIS WORLD

Allāh, the Most High said:

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women." \(^4\)

And Allāh, the Most High said:

"And Allāh has made for you wives of your own kind and has made for you, from your wives, sons and grandsons and has bestowed on you good provision." \(^5\)

\(^4\) An-Nisaa [4:1]

\(^5\) An-Nahl [16:72]
CHILDREN ARE A GIFT FROM ALLĀH, THE MOST HIGH, AND THEY ARE FROM THE ADORNMENTS OF THE LIFE OF THIS WORLD

Allāh, the Blessed, the Most High said:

١٤٢٤٩-٥٠

\[ \text{“To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills and bestows male (offspring) upon whom He wills. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.”} \]

And they are the adornments of the life of this world, He, the All-mighty, the Most Noble said:

١٤٢٥١

\[ \text{“Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory} \]

\[ \text{Ash-Shura [42:49-50]} \]
prayers, deeds of Allâh's obedience, good and nice talk, remembrance of Allâh with glorification, praises and thanks, etc.), That last, are better with your Lord for rewards and better in respect of hope."  

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7 Kahf [18:46]
Allâh, the Blessed, the Most High said:

“He invoked his Lord, saying: “O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.” 8

And He, the Most High said upon the tongue of Zakariah also:

“And Verily! I fear my relatives after me since my wife is barren. So give me from Yourself a wali, who shall inherit from me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood,

8 Aali-Imran [3:38]
THE RIGHTS OF THE CHILDREN
ACCORDING TO THE QUR’AAN & SUNNAH

not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!”

Ash-Shanqiti said in Adwaa Al-Bayaan:

"And His, the Most High’s saying in this noble verse: “So give me from Yourself a wali”, He means by “wali”: specifically a child rather than the other types of awliyaah (plural of wali), the proof of this being His, the Most High’s, saying in the story itself:

وَاجْهَدْ إِذْ نَادِكَ رَبِّيَّةٌ رَبِّيَّةٌ لَّا تَسْنَدْيِ فَسَرَّدَا وَأَتْ خَيْرَ الْوَرْثَيْنِ

“At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”

He also indicated that it is the child with His saying:

وَسُكْرَتْيَ إِذِ تَأْدِكَ رَبِّيَّةٌ رَبِّيَّةٌ لَّا تَسْنَدْيِ فَسَرَّدَا وَأَتْ خَيْرَ الْوَرْثَيْنِ

9 Maryam [19:5-6]

10 [3/365]

11 Aali-Imran [3:38]
“And (remember) Zakariyā (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."  

So his saying: “Leave me not single”, meaning: alone without child.” [End of quote]

Therefore, it is from the supplication of the believers...

Those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise, a promise of truth, which they have been promised.”  

That He, the Glorified mentioned in his saying:

12 Al-Anbiyaah [21:89]

13 Al-Ah’qaf [46:16]
“My Lord! Grant me the power and ability that I may be grateful for Your Favour, which You have bestowed upon me, and upon my parents, and that I may do righteous good deeds that, please You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will).” 14

14 Al-Ah’qaf [46:15]
Why are we talking about the offspring?

That is due to the following:

1) In obedience to the order of Allâh, the All-Mighty, the Most Noble:

\[
	ext{بُيِّنِيُّوُمِّيْكُرُنَّ آَلِهَةَيْنَ عَامِنَهَا فَوَا أَنْفُسُكُرَ وَأَهْلِيكُكَ نَارًا وَقُوُّدُهَا أَنَّاُّهُمَا الْيَاهْشَاءَ وَالْمَسْجِدُ عَلَيْهَا}
\]

"Allâh commands you as regards your children." 15

And due to His, the Most High's, saying:

\[
	ext{بِيَانِهِمَا أَلَّهَيْنَ عَامِنَهَا فَوَا أَنْفُسُكُرَ وَأَهْلِيكُكَ نَارًا وَقُوُّدُهَا أَنَّاُّهُمَا الْيَاهْشَاءَ وَالْمَسْجِدُ عَلَيْهَا}
\]

"O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded." 16

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15 An-Nisaa [4:11]

16 At-Tahrim [66:6]
And in the "Ad-Dawr Al-Manthoor" 17: "Abdurrazzaq, Al-Faryaabi, Sa'id bin Mansoor, Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Al-Hakim reported it (and he declared it authentic) and Al-Bayhaqi mentioned it in his introduction that Ali bin Abi Talib reported regarding His (Allâh’s) verse:

> "Ward off from yourselves and your families a Fire (Hell)."

He said: "Teach yourselves and your families the good and discipline them."

And Ibn Jarir and Ibn Mundhir reported on the authority of Ibn Abbas regarding His verse: 'Ward off from yourselves and your families a Fire (Hell).' He said: "Act with obedience to Allah and fear transgression against Allah and order your families with remembrance so that Allah may save you from the Fire."

Abdullah bin Hamid reported on the authority of Ibn Abbas regarding His verse: "Ward off from yourselves and your families a Fire (Hell)' He said: 'Discipline them." [End of quote]

He (Muhammad Amin Ash-Shanqiti) said in Adwaa Al-Bayaan:

17 [8/225]

18 At-Tahrim [66:6]
"It is obligatory upon the man to order his family with good, like his wife, his children, etc., And to forbid them from evil, due to His, the Most High's statement:

كُلُّكُم مَّسْئُولُونَ عَنِ رِئَاعِكُمْ

"O you who believe! Ward off from yourselves and your families a Fire (Hell)."

And his (sallallahu alaihi wa sallam) statement:

قَالَ يَسْتَمَوْهُ إِنَّهُ لَسَيْنَ مِنْ أَهْلِيَّتِكُمْ إِنَّهُ عَمِلَ عَبْرًا صَالِحًا

"All of you are shepherds and all of you are responsible for his flock." The hadith. [End of quote]

2) Because they are from the rewards of a man and his actions and the connection between them is cut off if his children do an evil act that is unrighteous; therefore, the Qur'an's description of this son is true:

"He said: "O Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous." 19

19 Hud [11:46]
3) It is hoped that the child will supplicate for his parents. On the authority of Abu Hurayrah the Prophet (sallallahu alaihi wa sallam) said:

إِذَا مَاتَ الْإِنسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةِ إِلَّا مَنْ صَدَقَّةٍ جَارِيَةٍ أَوْ عَلَمٍ يُبْنِتَهُ يُبْتَغِّهُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ

“When a man dies he is cut off from his actions, except in three situations: sadaqah jariyah, beneficial knowledge taught to others, or a righteous child that supplicates for him.”

4) Performing the obligation of responsibility.

Ibn Umar (radiallahu anhuma) reported that the Prophet (sallallahu alaihi wa sallam) said:

كَلُّكُمُ رَأِعُ وَ كَلُّكُمُ مُسْؤُولُ عَنْ رَعِيَّتِهِ، الْإِمَامُ رَأِعُ وَ مُسْؤُولُ عَنْ رَعِيَّتِهِ وَ الرَّجُلُ رَأِعُ فِي أَهْلِهِ وَ هُوَ مُسْؤُولُ عَنْ رَعِيَّتِهِ وَ الْمَرَأَةُ رَاعِيَةُ فِي بَنْيَ زَوْجِهَا

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20 Muslim brought it in “Kitaabul-Wasiyah” in the chapter: “what is connected to the person of rewards after his passing” hadith (#1631).
"All of you are shepherds and each of you are responsible for his flock. The leader is a shepherd and is responsible for his flock; a man is a shepherd regarding his family and is responsible for his flock; a woman is a shepherd in her husband's house, and she is responsible for her flock; the servant is a shepherd regarding the wealth of his master and responsible for his flock." He said: I think he said: "and man is the shepherd of his father's wealth and is responsible for his flock. All of you are shepherds and each of you are responsible for his flock." 

Awn bin Abi Juhaifah reported on the authority of his father that he said:

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21 Al-Bukhari brought it in "Kitaabul-Jumuah" in the chapter: "Al-Jumuah in villages and cities" hadith (#893) and Muslim brought it in "Kitabul-Imaarah" in the chapter: "the virtue of the just Imam and the punishment of the unjust Imam" hadith (#1829).
The Prophet (sallallahu alaihi wa sallam) joined Salman and Abu Darda as brothers, so Salman visited Abu Darda, and he saw Umm Darda was looking unkempt, so
he said: 'What's the matter?' She said: 'Your brother Abu Darda has no need for the Dunya!'

Then Abu Darda came, and Salman made him some food and said: 'Eat!' He said: "I'm fasting." So Salman said: "I will not eat until you do." So he ate.

When the night came Abu Darda went to pray, Salman said: 'Go to sleep!' So he went to sleep. Then he awoke to pray, so Salman said: 'Sleep!' When it was the last third of the night Salman said: 'Now we pray.' So they prayed together. Salman then said to him: 'Indeed your Lord has a right upon you; your body has a right upon you, and your family has a right upon you, so give each their right.'

Abu Darda went to the Prophet ﷺ (sallallahu alaihi wa sallam) and mentioned that to him, and the Prophet ﷺ (sallallahu alaihi wa sallam) said: 'Salman spoke the truth.'

5) To support and build a future, by the will of Allâh:

Allâh, the Most High said:

\[ 
\text{وإذ قال رَبِّي لِلُّكْبِرَةَ إِنِّي جَاعِلُ في الأَرْضِ خَليَّةً} 
\]

\[ 
\text{1968} 
\]

22 Al-Bukhari brought it in "Kitaabul-Siyaam" in the chapter: "the one who entreat his brother to break fasting concerning superogatory act of fast" (#1968)
“Verily, I am going to place (mankind) generations after generations on earth.” 23

And Allâh, the Most High said:

Verily! We have placed you as a successor on earth so judge between men in truth (and justice) and follow, not your desire for it will mislead you from the Path of Allâh. Verily! Those who wander astray from the Path of Allâh (shall) have a severe torment because they forgot the Day of Reckoning.” 24

And Allâh, the Most High said:

23 Baqarah [2:30]

24 Saad [38:26]
"Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are the pious. Do you not then understand?"  

And Allâh, the Most High said:

"Then, there has succeeded them a posterity who have given up the prayer [i.e. Made their Salât (prayers) to be lost, either by not offering them or by not offering them
perfectly or by not offering them in their proper fixed times, etc.] And have followed lusts. So they will be thrown in Hell.” 26

Abi Sa'id Al-Khudri related from the Prophet (sallallahu alaihi wa sallam) that he said:

إِنَّ الْذُّنُونِ رَحْلَةً حَضْرَةً وَ إِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا فَيَنْظُرُ كَيْفَ تَعْمَلُونَ (وَ فِي رَوَايَةٍ: لَيْنْظُرُ كَيْفَ تَعْمَلُونَ) فَأَتَقُوا الْذُّنُونِ وَ أَتَقُوا النُّسَاءَ فَإِنَّ أُولِي الْفَتْنَةِ بَني إِسْرَائِيلَ كَانَتْ فِي النُّسَاءِ

“This world is pleasant and green, and Allâh has appointed you all as successors upon it, then He will see how you will act (and in another narration: to see how you will act). So fear this world and fear women, for indeed the first tribulation to afflict Bani Isra'il was regarding women.”

6) To bring comfort, a good life and a happy living:

26 Maryam [19:59]

27 Muslim brought it in “Kitaabul-Dhikr wa-Dua’ wa-Taw’bah wa-Istighfaar” in the chapter: “majority of the people of paradise are poor people” hadith (#2742).
24 WHY ARE WE TALKING ABOUT THE OFFSPRING?

Whoever fears Allāh, they realize for themselves a good life, and happy living and whoever does not fear Allāh and does not perform His commands lives a somber life.

Allāh, the Blessed, the Most High said:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islāmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." 28

Allāh, the Most High said:

"But whosoever turns away from My Reminder (i.e. Neither believes in this Qur'ān nor acts on its orders, etc.)

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28 An-Nahl [16:97]
Verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.” 29

7) So that, we do not cause ourselves to fall into sin:

Khaithama reported:

"While we were sitting in the company of Abdullah bin Umar there came in his steward. He (Ibn 'Umar) said: 'Have you supplied the provision to the slaves?' He said: 'No.' Upon this he said: 'Go and give (the provision) to them, for the Messenger of Allah (sallallahu alaihi wa sallam) has said: 'It is enough of a sin for a man to

29 Taha [20:124]
WHEN DO WE PERFORM THE FAVOR OF THE RIGHTS OF THE OFFSPRING?

withhold the subsistence from the one he is in charge of.”

“And in Abi Dawud’s wording with a chain of narrators that there is no problem with it: “It is enough of a sin for a man to neglect the one who gives him subsistence.”

\[\text{\textsuperscript{30}}\] Muslim brought it in “Kitaabul-Zakat” in the chapter: “\textit{the virtue of spending upon the family and servants}” hadith (#996)

\[\text{\textsuperscript{31}}\] In “Kitaabul-Zakat” in the chapter: “\textit{regarding keeping family bonds}” hadith (#1692)
WHEN DO WE PERFORM THE FAVOR OF THE RIGHTS OF THE OFFSPRING?

Islam takes care of the rights of the offspring from the very beginning: from the moment the Muslim starts to think about marriage. Indeed the Messenger (sallallahu alaihi wa sallam) ordered for every youth to hasten to marriage with the condition that he finds the means, and that is the ability to handle the responsibilities of getting married and married life.

Alqamah reported: "One day I was walking with Abdullah (may Allah be pleased with him) and he said: 'We were with the Prophet (sallallahu alaihi wa sallam) and he said:

من استطاع البناء فليتزوج فإنه أفض ليلبص و
أحسن للفقر و من لم يستطع فعليه بالصوم فانه لنه جا

“Whoever is able to provide the provisions required for marriage then he should marry as it lowers the gaze and guards the private parts, and whoever is not able then he should fast as it will be a cut off of desire for him.” 32

32 Al-Bukhari brought it in “Kitaabul-Sawm” in the chapter: “Observing fasting for the one who fears for himself being single” hadith (#1905)
Then by choosing a righteous wife:

The Messenger (sallallahu alaihi wa sallam) affirmed the effect of the family on a person by his statement as reported on the authority of Abu Salama bin Abdurrahman that Abu Hurairah (radiallahu anhu) said:

“Every child is born upon the fitra, then the parents make him Jewish or Christian or Majoosi, just as good livestock produce good livestock - do you see any deficiencies in it?”

Then Abu Hurayrah said:

and Muslim brought it in “Kitaabul-Nikaah” in the chapter: “the recommendation of getting married for the one who desire it and obtains a dwelling” hadith (#1400).
"Allâh's Fitra (i.e. Allâh's Islâmîc Monotheism), with which He has created mankind. No change let there be in Khalq-illâh (i.e. the Religion of Allâh Islâmîc Monotheism) that is the straight religion" 33

Abu Hurayrah (radiallahu anhu) reported from the Prophet (sallallahu alaihi wa sallam) that he said:

"A woman is married for four reasons: for her wealth, her status, her beauty and her religion, so try for the one that has religion, may your hands be covered in dust (an Arab saying meaning: may you be prosperous)" 34

Then by observing the remembrances that have been narrated at the time of intercourse:

33 Ar-Rum [30:30], Al-Bukhari brought it in "Kitaabul-Jana'iz" in the chapter: "if the child accepts Islam then dies should he be prayed over?" (#1358); and Muslim brought it in "Kitaabul-Qadr" in the chapter: "the meaning of every child is born upon the fitrah" (#2658)

34 Al-Bukhari brought it in "Kitaabul-Nikaah" in the chapter: "Equals in the religion" hadith (#5090) and Muslim brought it in "Kitaabul-Ridhaa" in the chapter: "the recommendation of marry the woman who has religion" hadith (#1466)
Ibn Abbas reported that it reached him that the Prophet (sallallahu alaihi wa sallam) said:

"If any of you approaches your wife, he says: Bismillah jannibnah ash-shaytan wa jannib ash-shaytaan ma razaqtana (In the name of Allah, Oh Allah may you keep the Shaytan away from us and away from that which you bless us with). Then if, they have a child he will not be harmed." 35

And in Muslim's wording:

"..."  Al-Bukhari brought it in "Kitaabul-Wudhu" in the chapter: "Saying (in the name of Allâh) for every situation and sexual intercourse" hadith (#141) and Muslim brought it in "Kitaabul-Nikaah" in the chapter: "what is recommended to say at the time of sexual intercourse" hadith (#1434).
"If any of them wants to approach their wife, he says:
Bismillah jannibnah ash-shaytan wa jannib ash-shaytaan
ma razaqtana. Then if, they are destined to have a child the
devil will never harm him."

By protection of the fetus and the forbiddance of aborting it:

A'ishah reported from Judamah bint Wahab, the sister of
Ukasha that she said: "I was present when the Prophet
(sallallahu alaihi wa sallam) was saying to the people:

لَقَدْ هَمَّمُتْ أَن أُنْهَى عَن الْغِيْلَاةَ فَنَظَرْتُ فِي الرُّؤِمِ وَ
فَأَرَسَ قَيِّدًا هُمْ يُغِيِّلُونَ أُوْلَادُهُمْ فَلَا يَضُرُّهُمْ أَوْلَاهُمْ ذَلِكَ
سَيِّئٌ. فَسَأَلْتُهُ عَنِ الْعُرْزَةِ فَقَالَ رَسُولُ اللَّهِ صلى الله
عَلَيْهِ وَ سَلَّمَ: ذَلِكَ الْوَأَدُ السَّحِيفُ وَ هِيْ (وَإِذَا الْمُوْهَدُ)

“I was going to forbid al-gheelah (a woman breast feeding
during pregnancy), but then I looked at the Romans and
the Persians and found that they do it, and it does not
harm their children." Then they asked him about al-azl
(stopping intercourse before ejaculation) and the
Messenger of Allâh (sallallahu alaihi wa sallam)
said: "That is the unseen infanticide and it is as Allâh said:
'and when the female infant buried alive shall be questioned.” ³⁶

So if, he (sallallahu alaihi wa sallam) disliked al-azl and called it the “unseen infanticide”, then with all the more reason abortion falls under this category.

³⁶ Muslim brought it in “Kitaabul-Nikaah” in the chapter: “the permissibility of a woman breast feeding during pregnancy and the distaste of stopping intercourse before ejaculation” hadith (#1442)
HOW DO WE PERFORM THE RIGHTS OF THE OFFSPRING?

Here, I mention a group of them:

1) Choosing a good name for him:

This is shown in that which is affirmed from the Messenger of Allâh ἡ ἱ (sallallahu alaihi wa sallam) of him changing offensive names and his encouragement of giving good names.

Ibn Umar reported that the Messenger of Allâh ἱ (sallallahu alaihi wa sallam) said:

إنْ أَحْبَبَ أَسْمَاءٌ أَيُّضُكُّهُمْ إِلَى اللَّهِ عَبْدُ الله وَ عَبْدُ الرَّحْمَنِ.

"The most beloved names to Allâh are Abdullah and Abdurrahman." 37

On the authority of Aqil bin Shabib, and the authority of Abi Wahab Al-Jushami, and he was one of the Sahaabah, he said: the Messenger of Allâh ἱ (sallallahu alaihi wa sallam) said:

37 Muslim brought it in "Kitaabul-Aadaab" in the chapter: "prohibiting from giving the surname of Aboool-Qasim" hadith (#2132)
34 HOW DO WE PERFORM THE RIGHTS OF THE OFFSPRING?

“Name your children with the names of the Prophets and the most beloved names to Allâh: Abdullah and Abdurrahman and the most honest names are Harith and Hammam and the most repulsive names are Harb and Murra.”

2) The Aqeeqah:

Muhammad bin Sireen he said: Salman bin Amir Adh-Dhabi spoke to us and said: I heard the Messenger of Allâh (sallallahu alaihi wa sallam) say:

ْمَعَ الغَلَامِ عَقِيقَةَ فَأَهْرَبَفُوا عَنْهُ دَمَاً وَ أَمْيَطْوَا عَنْهُ الآذَى.

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58 Imam Ahmad brought it in his book Al-Musnad (31/377, under #19032) and Abu Dawud brought it in “Kitaabul-Aadaab” in the chapter: “regarding changing names” (#4950) and An-Nasaa’ee brought it in “Kitaabul-Khayl” in the chapter: “whatever is recommended of marking horses” hadith (#3565)
“For the child is the Aqeeqah so spill the blood for him and remove from him the harm.” 39

3) Breast feeding:

It is from the fundamental rights of the child after birth, and the Qur'an affirms this and gives him the longest limit, Allah, the Most High said:

وَالْوَالِدَاتُ يُضِيعَنَّ أَوْلَادَهُنَّ حَوَّلٍ بَيْنَ كَمِلَّتِيْنِ لِينَ أَرَادَ أَن يُجَدِّ أَرْضَةً ١٤٠٣

“The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling.” 40

4) Spending upon him:

He, the Blessed, the Most High, says:

وَعَلَّ الْوَلُوْدَ لِلَّهِ وَزَنَاهُ وَكَسَوْنَهُ بِالْأَمْرِ ۚ لَا تُحَفَّظَ نَفْسُ إِلَّا وَسُمِّئًا ١٤٠٤

“And the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No

39 Al-Bukhari brought it in “Kitaabul-Aqeeqah” in the chapter: “removing harm from the child in the Aqeeqah” hadith (#5471)

40 Baqarah [2:233]
How do we perform the rights of the offspring?

A person shall have a burden laid on him greater than he can bear." 41

\[
\text{"And kill not your children for fear of poverty. We provide for them and you. Surely, the killing of them is a great sin."} 43
\]

Therefore if, it was not obligatory to spend on them, then they would not fear poverty, and Allâh affirms that and advises them that he will provide for you and them.

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41 Baqarah (2:233)

42 Al-An'am (6:151)

43 Al-Isra (17:31)
Az-Zuhree related that Abu Idris 'A'idullah bin Abdullah told me that Ubada bin As-Samit, who was at the Battle of Badr and was one of the leaders on the Night of 'Aqaba, said:

"The Messenger of Allâh, may Allâh bless him and grant him peace, had a group of his Companions around him and said, 'Give homage to me based on not associating anything with Allâh, not stealing, not committing adultery, not killing your children, not making a false accusation of adultery which you forge yourselves and not being disobedient regarding anything good. Any among you who fulfill this will be rewarded by Allâh. Anyone who falls short regarding any of these things and are punished in this world, that will be an expiation for them. Whoever falls short regarding any of these things and Allâh conceals
it, then it will be up to Allâh. If He wishes, He will pardon him, and if He wishes, He will punish him.' We gave him our allegiance on those conditions.”

And his (sallallahu alaihi wa sallam) statement that preceded:

"It is enough of a sin for a man to neglect someone he provides for”

On the authority of Hishaam, he said: My father told me on the authority of A’ishah that Hind bint Utbah said:

44 Al-Bukhari brought it in “Kitaabul-Eemaan” in the chapter: “the sign of Eemaan is to love the Ansaar” hadith (#18) and Muslim brought it in “Kitaabul-Huduud” in the chapter: “Legislative punishments are expiations for those who receive it” hadith (#1709)

45 Its reference was previously mentioned, and its origin is Saheeh Muslim. This wording is of Abu Dawud that is mentioned with a chain of narrators that is no problem with it.
“Oh Messenger of Allâh, Abu Sufyan is a frugal man and does not give me enough for myself and my child, other than what I take from him without his knowledge”, So he said: “Take from him that which will suffice you and your child reasonably”  

Anas bin Malik related that the Messenger of Allâh (sallallahu alaihi wa sallam) said:

\[\text{من عال جارية بنين حثى تبلغعا جاء بهوم القيامة أنا و هـ و ضم أصابعه.}\]

“Whoever raises two girls until they reach puberty will be on the Day of Judgment with me like this, and he put his two fingers together.”

5) Fairness in giving:

Amir related that he heard An-Nu’man bin Bashir (radiallahu anhuma) on the minbar say:

46 Al-Bukhari brought it in “Kitaabul-Nafaqaat” in the chapter: “If the man does not spend then it is for the woman take without his knowledge of it” hadith (#5364) and Muslim brought it in “Kitaabul-Aq’diyah” in the chapter: “Hind’s issue” hadith (#1714)

47 Muslim brought it in “Kitaabul-Birr was-Silah wal-Aadaab” in the chapter: “the virtue of showing excellence to daughters” hadith (#2631)
HOW DO WE PERFORM THE RIGHTS OF THE OFFSPRING?

“My father gave me a gift, so Amra bint Rawahah said: 'I will not be happy until you make the Messenger of Allâh (sallallahu alaihi wa sallam) a witness to this.' Then the Messenger of Allâh (sallallahu alaihi wa sallam) came, so he said: 'I gave my son from Amra bint Rawahah a gift, but she ordered me to tell you, oh Messenger of Allah. I gave my son from Amra bint Rawahah a gift, but she ordered me to tell you, oh Messenger of Allah. She said: 'Are you going to do the same for the rest of your children?' He said: 'No.' He said: 'Fear Allâh and be fair to all your children.' So he went and took back the gift.’”

48 Al-Bukhari brought it in “Kitaabul-Hibah wa Fadliha wa-Tah’reedh ‘Alayha” in the chapter: “calling a witness to giving gifts” hadith (#2587)
6) Ordering them with prayer and being patient with them in that:

Due to the saying of Allâh:

وأَمَّرَ أُهْلَكَ بِالصَّلَاةِ وَأَصْطَيْرَ عَلَيْهِ لاَ تَسْتَكْبِرُ رَقَأً تَحْنُ رَقَأً وَالْمَنْيَةٌ لِلْقُوَّةِ

"And enjoin As-Salât (the prayer) on your family, and be patient in offering them. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the pious." ⁴⁹

Amr bin Shu'aib related from his Father, who related from his grandfather that the Messenger of Allâh (sallallahu alaihi wa sallam) said:

مُرُوا أُوْلَادَكُمُ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعَ سَبِيعٍ وَاِضْرَبْ بَيْنَهُمْ عَلَيْهِمْ وَهُمْ أَبْنَاءُ عَشْرٍ وَفَرَّقُوا بَيْنَهُمْ فِي الْمَضَآجِعِ.

⁴⁹ Taha [20:132]
“Order your children to perform the prayer when they are seven years old and beat them if they do not do so by the age of ten and separate them in their bedding.” 50

7) Caution from making dua against them:

Ubada bin As-Samit narrated on the authority of Jabir bin Abdullah who narrated on the authority of the Messenger of Allah (sallallahu alaihi wa sallam):

لا تدعوا علی أنفسكم و لا تدعوا علی أولادكم و لا تدعوا علی أموالكم لان توافقوا بس الله ساعه يسأل فيها عطاء فيستجيب لككم

“Do not supplicate against yourselves or your children and do not supplicate against your wealth for your supplication may coincide with the time when Allâh grants all supplications, and your dua might be granted.” 51

50 Imam Ahmad brought it in his book “Al-Musnad” (2/18) and Abu Dawud brought it in “Kitaabul-Salah” in the chapter: “When to command pre-adolescent boy to pray” hadith (#495)

51 Muslim brought it in “Kitaabul-Zuhd war-Raqa’aiq” in the chapter: “the long hadith of Jaabir and the story of Abi Al-Yusr” hadith (#3014)
8) The order to restrain your children at the time that the Jinn are prevalent:

On the authority of Jabir (radiallahu anhu) who reported that the Prophet (sallallahu alaihi wa sallam) said:

إِذَا اسْتَجَبَّ اللَّيْلُ أُوْقَالَ جَنَّ اللَّيْلَ فَكُفُّوا صُبْبَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشَرُّ جَيْسَيْنِ فَإِذَا ذَهَبَ سَاعَةٌ مِنَ الْعَشَاءِ فَخَلَّوْهُمْ وَأَعْلِنُ بَابَكَ وَأذُكُّ اسْمَ الله وَأَطْفِئْ يَمْصُبَاحَكَ وَأذُكُّ إِنَاءَكَ وَأذُكُّ اسْمَ الله وَأُوْلِي الْسَّقَاءَكَ وَأذُكُّ اسْمَ الله وَخَمْرُ إِنَاءَكَ وَأذُكُّ إِسْمَ الله وَلَوْ تَغْرُضُ عَلَيْهِ شَأْنًا.

“When night falls (or it is evening), keep your children close to you for the devils spread out at that time. But when an hour of the night elapses, you can let them free. Close the doors and mention the Name of Allâh. Put out your lamp and mention the Name of Allâh. Turn over your cups and mention the Name of Allâh. Cover your bowls and mention the Name of Allâh, even if you have to improvise something as a cover.”

52 Al-Bukhari brought it in “Kitaab Badil-Khalq” in the chapter: “description of Iblees and his army” hadith (#3180) and Muslim= 
9) Encouraging them to have good companions and
warning then from bad companions:

Abu Musa Al-Ash'ari related that the Messenger of Allâh
(sallallahu alaihi wa sallam) said:

حَمْلُ الْجَلِيصِي الصَّالِحِ وَ الْجَلِيصِي السَّوَءُ كَمَثْلِ
صَاحِبٍ الْمِسْكِ وَ كِيْرٍ فِي حَدَادٍ أَوْ يَعْلَمُكَ مِنْ
صَاحِبِ الْمِسْكِ إِمَّا تَمْسَرَبُهُ أَوْ تَجْدُدُ رِيحَهُ أَوْ كِيْرٍ
الْحَدَادِ يُخْرِقُ بَدْنَكَ أَوْ تَوَّبُكَ أَوْ تَجْدُدُ مَنْهُ رِيحَةٌ
حُبَيْشَةٌ.

“The example of a good companion and a bad one, is like
that of the perfume seller and the blacksmith's bellows;
from the first you either buy perfume or enjoy the good
smell, while the bellows either cause you to burn your
body or your clothes, or you get from it a bad smell.” 53

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53 Al-Bukhari brought it in “Kitaabul-Buyu’” in the chapter: “regarding
perfume vendor and the seller of Misks” hadith (#2101) and Muslim
brought it in “Kitaabul-Birr was-Silah wal-Aadaab” in the chapter: “the= 
10) Mercy and leniency with them:

Urwa bin Zubair related that A'ishah, the wife of the Prophet (sallallahu alaihi wa sallam), said to him:

جاءتني امرأة معها ابنتان تسألني فلما تجد عندى
غير نمرة واحدة فأعطيتها فقسنتها بين
أبنتيها فما قامت منحرخت فدخل النبي صلى الله
عليه وسلم فحدثتنه فقال من بيلي من هذه
البنات شيمتًا فأحسسن إليهن كن له يستروا من النار.

“A woman came with her two daughters to beg, and I had nothing but a date which I gave to her. She divided it between her two daughters. Then she got up and left. The Prophet (sallallahu alaihi wa sallam) came in to us, and I told him about this, and he said, 'If someone cares for these daughters in any way and treats them well, they will be a shield from the Fire for him.'”

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=recommending righteous companions and avoiding bad companions” hadith (#2628)

54 Al-Bukhari brought it in “Kitaabul-Adab” in the chapter: “showing mercy to the boy, kissing him, and hugging him” hadith (#5994) and Muslim brought it in “Kitaabul-Birr wasSilah” in the chapter: “the virtue being excellent to daughters” hadith (#2639)
Az-Zuhree related that Abu Salama ibn 'Abdurrahman related to him that Abu Hurayrah said:

قَبَلَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَ عَنْدَهُ الْأُقْرَعُ بْنُ حَبِيضٍ السَّمَيْمِي جَالِسًا
فَقَالَ الْأُقْرَعُ ؛ إِنَّ لِي عَشَرَةُ مِنَ الْوَلَيدِ مَا قَبَلْتُ مِنْهُمْ
أَحَدًا فَنَظَرَ إِلَيْهِ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ ؛ مَنْ لَا يُرْحَمُ لَا يُرْحَمُ.

"The Prophet (sallallahu alaihi wa sallam) kissed al-Hasan ibn 'Ali while al-Aqra' bin Habis at-Tamimi was sitting with him. Al-Aqra' said: 'I have ten children and I have never kissed any of them.' The Messenger of Allah (sallallahu alaihi wa sallam) looked at him and then said: 'The one who does not show mercy will not be shown mercy." 55

On the authority of A'ishah (radiallahu anha) she said:

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55 Al-Bukhari brought it in "Kitaabul-Adab" in the chapter: "mercy towards the child, kissing him, and hugging him" hadith (#5997) and Muslim brought it in "Kitaabul-Birr wal-Silah" in the chapter: "His mercy towards children and family." Hadith (#2318)
A Bedouin came to the Prophet (sallallahu alaihi wa sallam) and said: 'Do you kiss your children? We do not kiss our children.' Then the Prophet (sallallahu alaihi wa sallam) said: 'There is nothing I can do if Allah has removed mercy from your hearts.'

On the authority of Abu Sulaymaan Malik bin Al-Huwairith, he said:

56 Al-Bukhari brought it in “Kitaabul-Adab” in the chapter: “mercy towards the child, kissing him, and hugging him” hadith (#5998) and Muslim brought it in “Kitaabul-Birr wal-Silah” in the chapter: “His mercy towards children and family” hadith (#2317).
We came to the Prophet (sallallahu alaihi wa sallam) as young men close in age. We stayed with him for twenty nights, and he realized that we missed our families, so he asked us about whom we had left behind, so we told him. He was kind and merciful, so he said: “Return to your families: teach them and instruct them. Pray as you have seen me pray. When it is time to pray one of you should call the Adhaan and make the eldest from amongst you the imam.”

11) A good role model:

The guardians of the child should possess a degree of responsibility, due to the preceding hadith:

“You are all shepherds, and each of you are responsible for their flock.”

57 Al-Bukhari brought it in “Kitaabul-Adab” in the chapter: “showing mercy to the people and animals” hadith (#6008).
12) Teach them that which is obligatory to learn from the religion:

Anas bin Malik related that the Messenger of Allâh (sallallahu alaihi wa sallam) said:

"Seeking knowledge is obligatory upon every Muslim." 58

With caution not to allow the children to travel outside, even for studies until he has been strengthened by knowledge of the Shariah and marriage to a righteous wife.

Before our Conclusion

Know that children are a source of fitnah (trial). He, the Blessed, the Most High, said:

58 Ibn Majah brought it in the introduction in the chapter: "the virtue of the scholars and encouragement towards seeking knowledge" hadith (#224)
"And know that your possessions and your children are but a fitnah and that surely with Allâh is a mighty reward."

Sheikh Muhammad Amin Ash-Shanqiti said in "Adwaa Al-Bayaan": "He, the Most High, ordered the people in this noble verse to know that their wealth and their children are a fitnah that they will be tested with, so will their wealth and children be a reason for them falling into something that displeases Allâh? And He adds to that, in another place that the wives are also a fitnah like the wealth and children.

So He orders, mankind to be wary of allowing them to lead him to fall into that which displeases Allâh. Then He orders him if he happens upon something that is displeasing from those enemies that are the closest people specifically to him, his wives and children that he should pardon them, overlook their shortcomings and not punish them. So be wary of them first and then pardon them if they do something wrong. And that is in His, the Most High's, statement:

59 Al-Anfaal [8:28]
“O you who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allâh), therefore, beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allâh is Oft-Forgiving, Most Merciful. Your wealth and your children are only a fitnah, whereas Allâh! With Him is a great reward (Paradise).”  

Allâh clearly forbids, in another place, the believers from being diverted from the remembrance of the Almighty, the Most Noble by their wealth and children and whoever falls into that then he is the loser, the one cheated from his share. Just as, Allâh, the Most High said:

60 At-Taghabun [64:14-15]
“O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.” 61

What is intended by “fitnah” in the verses is a test and a tribulation, and this is one of the meanings of fitnah in the Qur'an” (End of quote).

A man's sins will not be removed by his wife and children:

Allâh will ask us about this (as is evident in the following hadith): on the authority of Al-Hasan that Ubaidullah bin

61 Munafiqun [63:9]

62 Mumtahinah [60:3]
Ziyad visited Ma'qil bin Yasar during the sickness that he
died from, so Ma'qil said: “I'm going to tell you a hadith that
I heard from the Messenger of Allah (sallallahu
alaihi wa sallam): I heard the Prophet (sallallahu
alaihi wa sallam) say:

ماِيَّامِنُ عَبْدٍ يَسْتَعْرِفُهُ اللَّهُ أَسْتَعْرِفُهُ فَلَمْ يَحْتَمِلْهَا

بِنَصِيحةِ إِلَّا لاَمْ يَجِدُ رَائِحَةَ الْجَنَّةِ

“Any man who Allâh has put in charge of people but does
not undertake it conscientiously will not experience the
scent of Jannah.”

Or in a narration reported by Muslim:

ماِيَّامِنُ عَبْدٍ يَسْتَعْرِفُهُ اللَّهُ أَسْتَعْرِفُهُ فَلَمْ يَحْتَمِلْهَا

وُلُّهْ عَامِشًا لِلْجَنَّةِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

“Any man who Allâh has put in charge of a people and
cheats them then dies on the day of his death (without
repenting), then Allâh will forbid him from Jannah.” 63

63 Al-Bukhari brought it in “Kitaabul-Ahkaam” in the chapter: “whoever
is put in charge of a flock then doesn’t be sincere in it” hadith (#7150)
and Muslim brought it in “Kitaabul-Eemaan” in the chapter: “the
dishonest guardian’s due of his flock is the hellfire” hadith (#142).
Children are a distraction from the remembrance of Allah and can lead you to disobedience, so they in that instance are an enemy that you must be cautious of them.

The Messenger of Allah (sallallahu alaihi wa sallam) guided us to an expiation for this fitnah: It is reported on the authority of Hudhayfah that he said:

"We were sitting with Umar (radiallahu anhu) when he said: 'which of you remember the statement of the Messenger of Allah (sallallahu alaihi wa sallam) regarding the fitnah?' I said: I do exactly as he said it. He said: 'You are bold enough' Then I said: A man's fitnah is from his wives, his wealth, his children, and his neighbor it
is expiated by the prayer, the fast, charity, the commanding of good and the forbidding of evil." 64

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64 Al-Bukhari brought it in “Kitaabul-Salát” in the chapter: “the prayer is expiation” and Muslim brought it in “Kitaabul-Fitn or Signs of the last hour” in the chapter: “Al-fitnah that surge like ocean waves.”
The Muslim performs and represents these affairs and he asks Allah for success and help, and indeed the Book will precede with something that you did not want, so know that this is from the decree of Allah sent forth. The son of Nuh was not righteous; the wife of Lut was not righteous as well as the wife of Nuh (alaihima as-salat wa sallam), and they were the prophets of Allah, the Most High.

“And Nūh (Noah) called upon his Lord and said, 'O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges.' He said: 'Oh Nūh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask, not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant.' Nūh (Noah) said: 'O my Lord! I seek refuge with You from asking You that of which I have no
knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers.”

Therefore, the Muslim acts by way of and uses the grounds of the Shariah, and everyone will be facilitated in that which they were created for.

اللَّهُمَّ اجْعَلْنَا هُدًى مُهْتَدِينَ لَا ضَالِِلِينَ وَ لَا مُضْلِِلِينَ
وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ وَ صَبْرِهِ وَ
سَلَّمُ.

“Oh Allāh make us guides upon the correct path, not misguided and not those who misguide. And send, oh Allāh, the prayer upon Muhammad, his family and his companions.”

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65 Hud [11:45-47]