Explanation of the Chapter from Riyāḍh al-Salīheen

Pertaining being dutiful to the Parents & Upholding the ties of Kinship

Shaykh Muhammad bin Ṣāliḥ al-ʻUthaymīn (رحیم الله)
Pertaining being dutiful to the Parents & Upholding the ties of Kinship

Shaykh Muhammad bin Salih al-Uthaymin

Explanation of the Chapter from Riyadh Saliheen
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Arabic Symbols & their meanings

حفظه الله
May Allāh preserve him

عَلَيْهِمَّ رَحْمَةٌ وَبَكْرِيرًا
May Allāh be pleased with him (i.e. a male companion of the Prophet Muḥammad)

سُبْحَانَاهُ وَتَعَلَّمُ
Glorified & Exalted is Allāh

(عَلَيْهِمَّ رَحْمَةٌ وَبَكْرِيرًا)
(Allāh) the Mighty & Sublime

(عَلَيْهِمَّ رَحْمَةٌ وَبَكْرِيرًا)
(Allāh) the Blessed & Exalted

(عَلَيْهِمَّ رَحْمَةٌ وَبَكْرِيرًا)
(Allāh) the Sublime & Exalted

طَارِقُ وَعَلَى
May Allāh send Blessings & Safety upon him (i.e. a Prophet or Messenger)

عَلَى الصَّلاةَ وَالسَّلَامِ
May Allāh send Blessings & Safety upon him and his family (i.e. Du’ā sent when mentioning the Prophet Muḥammad)

May Allāh have mercy on him

May Allāh be pleased with them (i.e. Du’ā made for the Companions of the Prophet Muḥammad)

(Allāh) His Majesty is Exalted

May Allāh be pleased with her (i.e. a female companion of the Prophet Muḥammad)
Al-Allāmah Muḥammad ibn Ṣāliḥ Al-ʿUthaymīn (1347-1421AH)

**His lineage and birth:** He is the noble scholar, verifier, Faqīh, a scholar of Tafsīr, Allāh-fearing, ascetic, Muḥammad Ibn Ṣāliḥ Ibn Muḥammad Ibn Sulaymān Ibn ʿAbd-Raḥmān Ṣāliḥ Al-ʿUthaymīn (1347-1421AH) from Al-Wahbah of Bani Tamīm. He was born on the 27th night of the blessed month Ramaḍān in the year 1347AH in ‘Unayzah - one of the cities of Al-Qasīm - in the Kingdom of Saudi Arabia.

**His scholastic upbringing:** His father (1347-1421AH) enrolled him to study the Noble Qurʾān with his maternal grandfather, the teacher ʿAbdur-Raḥmān Ibn Sulaymān Ad-Dāmīgh (1347-1421AH). Then he studied writing, some arithmetic, and Arabic literature at “Al-Ustādḥ ʿAbdul-Azīz Ibn Saliḥ Ad-Dāmīgh’s school”; and that was before he enrolled in “Al-Muʾallim ʿAli Ibn Abdillāh Ash-Shahaytān’s School” where he memorized the Noble Qurʾān with him, and he had not reached fourteen years of age yet.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Under the direction of his father (اللهُ صلَّى عَلَيْهِ وَسَلَّم) he embarked upon seeking religious knowledge, and the noble Shaykh Al-’Allāmah ‘Abdur Raḥmān Ibn Nāṣir As-Sa’dī (اللهُ صلَّى عَلَيْهِ وَسَلَّم) used to teach religious sciences and Arabic at “Jāmi‘ Kabīr” (i.e. Grand Masjid where Jumu’ah is held) in ‘Unayzah. He arranged two of his senior students to teach the beginning students. Therefore, the Shaykh (i.e. Al-‘Uthaymin) would join Shaykh Muḥammad Ibn ‘Abdul-‘Azīz Al-Mutawwa’s circle of knowledge (اللهُ صلَّى عَلَيْهِ وَسَلَّم) until he attained what he attained from the knowledge of Tawhīd, Fiqh, and Nahw (i.e. Arabic grammar related to the ending of words).

Then he sat in the circles of knowledge of his Shaykh ‘Abdur Raḥmān ibn Nāṣir As-Sa’dī (اللهُ صلَّى عَلَيْهِ وَسَلَّم). He studied with him Tafsīr, Ḥadīth, Sirah of the Prophet (صلى الله عليه وسلم), At-Tawhīd, Al-Fiqh, Al-‘Usūl, Al-Farā’id, An-Nahw and memorized concise texts on these sciences.

The noble Shaykh Al-’Allāmah ‘Abdur Raḥmān ibn Nāṣir As-Sa’dī (اللهُ صلَّى عَلَيْهِ وَسَلَّم) was considered to be his first Shaykh. Since he acquired knowledge, experience, and methods of learning from him more so than
anyone else; and he was impressed by his methodology, his principles, his way of teaching and his adherence to proofs and evidence.

When Shaykh 'Abdur-Raḥmān Ibn 'Alī Ibn 'Awđān (الله) was a judge in 'Unayzah, he (i.e. Shaykh Al-'Uthaymīn (الله)) would study the science of Al-Fārā’īd with him, just like he would study An-Nahw and Al-Balagah with Shaykh 'Abdur-Razzāq 'Afīfī (الله) during his presence as a teacher in that city.

When the academic institute opened in Riyāḍ, some of his brothers urged him to enroll. So, he sought his Shaykh’s, ‘Abdur Raḥmān ibn Nāṣir As-S’adī (الله) permission. He gave him permission, and he enrolled in the Institute from 1372AH to 1373AH.

Indeed, he took advantage of the scholars who used to teach there at that time throughout the two years that he was enrolled in the academic institute in Riyāḍ. Among them was Al-'Allāmah, the scholar in Tafsīr, Shaykh Muḥammad Al-Amīn As-Shanqīṭī, Shaykh Al-Faqīh ‘Abdul-‘Azīz Ibn Nāṣir ibn Rashīd and Shaykh, the scholar in Ḥadīth, ‘Abdur-Raḥmān Al-Afrīkī (الله).
During that time, he would stick with His Eminence Shaykh Al-’Allāmah ’Abdul-'Azīz Ibn ‘Abdillāh Ibn Bāz (الحمدللم.NAME.اللهمNAME.الله), and he studied with him Şāhiḥ Bukhārī and some treatises of Shaykhul-Islām Ibn Taymiyyah (الحمدللم.NAME.اللهمNAME.الله) in the masjid. He benefited from him in the science of Ḥadīth, analyzing the views of the scholars of Fiqh and the relationship between them. He considered Shaykh ’Abdul-'Azīz Ibn Bāz (الحمدللم.NAME.اللهمNAME.الله) to be his second Shaykh in obtaining knowledge and being influenced by him.

Then he returned to ‘Unayzah in 1374AH, and he commenced studying under his Shaykh Al-’Allāmah ‘Abdur-Raḥmān Bin Nāṣir As-Sā’dī (الحمدللم.NAME.اللهمNAME.الله), and he followed up his studies at the Faculty of Shari'ah, which had become a subsidiary of Imām Muḥammad Bin Saud Islāmic University until he obtained a high-ranking degree.

**His teaching:** His Shaykh saw in him nobleness and quickness in the acquisition of knowledge, so he encouraged him to teach while he was still a student in his circles of knowledge. So, he began teaching in 1370AH at the “Jāmi’ Kabīr” in ‘Unayzah.
When he graduated from the Institute in Riyāḍ in 1374AH, he was appointed as a teacher at the institute in ‘Unayzah.

In 1376AH, his Shaykh Al-‘Allāmah ‘Abdur-Rahmān Ibn Naṣīr as-Sādī (رحمهالله) died. Therefore, he (i.e. Al-‘Uthaymīn (رحمهالله)) was appointed the imām of “Jāmiʿ Kabīr” in ‘Unayzah, and he was also appointed the imām of two ‘Eid there, and he was appointed to teach in the library of ‘Unayzah Al-Wataniyyah next to Jāmiʿ Kabīr, which his Shaykh founded in 1359AH.

When the number of students increased and the library could not suffice them, the noble Shaykh began teaching in Masjid Al-Jāmiʿ. The students gathered there and they would flock together from the Kingdom of Saudi Arabia and outside of the Kingdom until they reached in the hundreds for some of the classes. These people studied seriously, and they did not just simply listen to the classes. He (i.e., ‘Uthaymīn (رحمهالله)) remained upon that as an Imām, a Khatīb, and a teacher until his passing (رحمهالله).

The Shaykh remained a teacher in the Institute from 1374AH to 1398AH until he transferred to teaching in the Faculty of Shari‘ah and Usūl-Dīn in the Al-Qasīm branch of Muḥammad Bin Saud Islāmic University
and remained there as a teacher until his passing (الرحمة عليه).

He would lecture in Masjid Al-Haram and Masjid An-Nabawi during the seasons of Hajj, Ramaḍān and the summer vacations from 1402AH until his passing (الرحمة عليه).

The Shaykh had a particular teaching practice in his open-handedness and integrity. He would raise questions to his students, receive their questions and hold classes and lectures with a lofty concern, a composed mind and delight at his propagation of religious knowledge and his closeness to the people.

**His passing away:** He passed away (الرحمة عليه) in the city of Jeddah, shortly before Maghrib on a Wednesday, the 15th of the month of Shawwal, 1421AH. He was prayed over in Masjid Al-Haram after ʿAsr on Thursday. Then he was followed by the thousands who had prayed over him, and he was buried in Mecca Al-Mukaramah.¹

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¹ The source of this biography was from the Shaykh’s website (www.ibnothaimeen.com)
Allāh (سُبُحَانَاهُ وَتَعَالَی) says,

وَاعْبُدُوا اللَّهَ وَلا تَشْرِكَا بهُ شَيْئًا
وَأَيْلُولِئِينَ إِحْسَانًا وَذِي الْقُرْنِ وَالْيَتَمِّي
وَالْمَسِكِينَ وَالْجَارِ ذِي الْقُرْنِ وَالْجَارِ الجُنُبِ
وَالْصَّاحِبِ بِالْجُنُبِ وَأَيْبَنِ السَّيِّبِل وَمَا مَلِحَكْتُ

“Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākīn (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess.” [Surah An-Nisā’ 4:36]

And Allāh (سُبُحَانَاهُ وَتَعَالَی) says,
And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship).” [Sūrah An-Nisā’ 4:1]

And Allāh says,

“Those who join that which Allāh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship),” [Sūrah Ar-Ra’ḍ 13:21]

And Allāh says,
“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. 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 small.’” [Sūrah Al-‘Isrā’ 17:23-24]

And Allāh says,

"وَرَضِينَا ٱلنَّاسَ ۦِبْيَلَٰتِهِ حَمَلَتهُ أَمَهُ ۛ وَهَٰذَا عَلَى وَهَٰذِينَ وَفُصَّلَهُ ۛ فِي ٱعْمَٰلِهِنَّ أَنْ أَشْهَرَلِ ۛ لِوَلَدِيٓاَكَ"
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

“And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents.” [Sūrah Luqmn 31:14]

1/312 – Related Abū ‘Abdur Raḥmān ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه), “I asked the Prophet (صلى الله عليه وسلم),

سألت النبي صلى الله عليه وسلم: أي العمل أحب إلى الله تعالى؟ قال: الصلاة على وفتيها. قلت: ثم أي؟ قال: يبر الوالدين. قلت: ثم أي؟ قال: الجهاد في سبيل الله. متفق عليه

‘Which of the deeds is loved most by Allāh?’ The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Performing prayers at the proper time.’ I asked, ‘What next?’ He (صلى الله عليه وسلم) replied, ‘Being dutiful to the parents.’ I asked, ‘What next?’ He (صلى الله عليه وسلم) replied, ‘Striving in the
CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP

"Cause of Allāh." [Related by Bukhārī and Muslim]\(^2\)

2/313 – Narrated Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said,

"لا يُجَزَّى وَلَدٌ وَالِدًا إِلَّا أَنْ يُحْدِدَ مَلْوًا، قَيَّسَهُ، قَيَّسَهُ وَقَيَّسَهُ"  

رواه مسلم

"A son could not do enough for his father unless he found him as a slave and purchased him to set him free." [Related by Muslim]\(^3\)

Explanation

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\(^2\) Related by Bukhārī, the Book of Prayer Times, chapter pertaining to the advantage of performing prayers at the proper time, No. (527), and Muslim, Book of Faith, chapter pertaining to the statement of belief in Allāh is the most righteous of deeds, No. (85).

\(^3\) Related by Muslim, the Book of Slave Emancipation, chapter pertaining to the excellence of the emancipation of the father.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The author (ﷺ) said, “The Chapter Pertaining to Being Dutiful to the Parents and Upholding the Ties of Kinship.”

The parents are the father and the mother. He expressed the right of the parents as being dutiful to them as was mentioned in the Qur’ān and the Sunnah. He also expressed upholding the ties of kinship as mentioned in the Qur’ān and the Sunnah. Kinship are those close relatives.

Being dutiful to parents is one of the most virtuous of deeds. It is the right which follows the right of Allāh and His Messenger (ﷺ).

The author (ﷺ) mentioned many verses in this regard as Allāh (سُبْحَانَهُ وَتَعَالَ) says,

وَاعْبُدُواْ أَلَّهَ َّوَلَا دُشْرِكُواْ يِهُوَ سَيِّئُ ١٢١
وَبِالْوَلِيدَينَ إِحْسَنًا وَيَدُوْنَ الْقُرْنِينَ وَلَيْتِ النَّلَّمِينَ وَالْمَسْكِينِ وَالْجَارِيَ ذِى الْقُرْنِينَ وَالجَارِ لَجِبٍ
"Worship Allāh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, Al-Masākin (the poor), the neighbor who is near of kin, the neighbor who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess." [Sūrah An-Nisā’ 4:36]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَقَضَى رَبُّكَ أَلَا تُعْبَدُوا إِلَّا إِيَّاهُ وَبِأَوَلِدِينَ إِحْسَانًا

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents." [Sūrah Al-‘Isrā’ 17:23]

And Allāh (سُبْحَانَهُ وَتَعَالَى) says,

وَوَصِينَا أَلَّا إِنَّنَا بُيُودُّيْهَ حُسْنًا
“And We have enjoined on man to be good and dutiful to his parents.” [Sūrah Al-‘Ankabūt 29:8]

And Allāh (سُمِّهِ) says,

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years – give thanks to Me and to your parents.” [Sūrah Luqāmān 31:14]

And Allāh (سُمِّهِ) says,
“And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. 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 small.’” [Sūrah Al-‘Isrā’ 17:23-24]

All these verses refer to the greatness of the right of the parents. Allāh (سُبْحَانَاهُ وَتَعَالَى) stated the position of the mother who bears a child in weakness and hardship upon weakness and hardship. The mother suffers from childbearing till the delivery as Allāh (سُبْحَانَاهُ وَتَعَالَى) says,
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

"His mother bears him with hardship. And she brings him forth with hardship." [Sūrah Al-Ahqāf 46:15]

All of these verses indicate the great right of the mother.

Then Allāh ( سبحانه و تعالى) mentioned the worst case suffered by the parents, Allāh ( سبحانه و تعالى) says:

إِمَّا يُبْلِغُنَّ يَوْمَيْنَ عَدْنَاكَ الْكِبَارِ أَحَدَهُمَا أَوْ كَلاَهُمَا قَالَ نَتَّقُلِ أَنْ لَهُمَا أَقَيْ

"If one of them or both of them attain old age in your life, say not to them a word of disrespect," [Sūrah Al-'Isrā' 17:23]

Because when the parents attain old age, they become weak and rely on their child. Thus Allāh ( سبحانه و تعالى) says,
CHAPTER PERTAINING TO BEING DUTIFUL TO THE PARENTS AND UPHOLDING THE TIES OF KINSHIP

“And that you be dutiful to your parents. If one of them or both of them attain old age in your life,” [Sūrah Al-‘Isrā’ 17:23]

So, do not say, “I am angry with you,” but one should treat them gently and softly, not shout at them when they speak.

"أو كلاهما فلا تقل
أي الععمل أحب إليك الله؟"

“Or both of them attain old age in your life, say not a word of disrespect,” [Sūrah Al-‘Isrā’ 17:23]

Speak with them well because of their prestigious positions.

Then he mentioned the Ḥadīth of Abdullah Ibn Mas‘ūd (رضي الله عنه) when he asked the Prophet (صلى الله عليه وسلم),

"Which of the deeds is loved most by Allāh?"

The Messenger of Allāh (صلى الله عليه وسلم) said,
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

الصلاة على وفاتها، قلت: ثم أي؟ قال: «بَرٌ الوَالِدَيْنِ» قلت: 
ثم أي؟ قال: «الجهاد في سبيل الله»


The Prophet (صلى الله عليه وسلم) considered being dutiful to parents more important than striving in the Cause of Allâh. He said,

وَلَوْ اسْتَرْزَدَتْهُ لَزَادَني

“He will tell me more if I ask him more questions.”

This refers to the value of being dutiful to parents.

When one asked, “What is goodness?” We said, “To be dutiful to them by saying gentle words, doing good deeds and giving them money as much as possible.” Fear Allâh as much as you can, and the disobedience of the parents is unlike this.
Then he mentioned in the second Ḥadīth that the Messenger (صلى الله عليه وسلم) said,

لا يَجْزِي وَلَدٌ وَالِدًا إِلَّا أَن يَجْدَهُ مَلَوْكًا فَيَبْتَرَهُ، فَيَعُدْهُ

“A son could not do enough for his father unless he found him as a slave and purchased him to set him free.”

One emancipates his father by way of buying him because he set his father free. This Ḥadīth does not indicate that he who owns his father should not emancipate him, but he should buy him in order to emancipate him. If one owns his father, he will inevitably be emancipated, and one does not need to say, “I set him free.” And the mother too.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

AHĀDĪTH 315 AND 316

4/315 - Narrated by Abū Hurayrah (رضي الله عنه) that the Messenger of Allāh (صلى الله عليه وسلم) said,

إِنَّ اللَّهَ تَعَالَى خَلَقَ الْخَلَقُ حَتَّى إِذَا قَرَعَ مِنْهُمْ قَامَتِ الرُّجُمُ،
فَقَالَتْ: هَذَا مُقَامُ الْعَائِزِ بِكَ مِنَ الْقَطْطِعَةِ، قَالَ: تَعَمَّ أَمَا
تَرْضِيْنَ أَنْ أَلْسِنَتُ مَنْ وَصَلَّكَ، وَأَقْطَعْ مِنْ قَطْطَعَكُ؟ قَالَتْ: بَلَى
قَالَ فَذَلِكَ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اقْرِئُوا
إِنَّ شَهِيْتُمْ: { فَهَلِ يُسَيَّنُنَّ إِنْ تَوَلَّيْنَ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتُفْطِعُوا أَرْحَامَكُمْ صَبِيلَ اللهِ عَلَيْهِ وَسَلَّمَ أَوْلَيْكَ الَّذينَ لَعْبَتْهُم
اللَّهَ فَأَصْسَمُهُمْ وَأَعْمِيَ أَبْصَارَهُمْ}.

“Verily Allah created the universe, and when He had finished that, ties of kinship came forward and said This is the place for him who seeks refuge from severing (of blood-relationship). He said: Yes. Are you not satisfied that I should keep relationship with
one who joins your ties of kinship and sever it with one who severs your (ties of kinship)? They (the ties of blood) said: Certainly so. Thereupon He said: Well, that is how things are for you. Allah’s (ٍصلى الله عليه وسلم) then said: Read (in the Qur’an) is you wish: “But if you turn away you are sure to make mischief in the land and cut off the ties of kinship. Those it is whom Allah has cursed, so He has made them deaf and blinded their eyes.” [Sūrah Muḥammad 47:22-23]

[Related by Bukhārī and Muslim]¹

In a narration by Al-Bukhārī, Allāh (سُبْحَانَاهُ وَتَعَالَى) says,

من وَصْلَكَ، وَصَلَّتُهُ، وَمِن قَطَعَيْكَ قَطَعَتُهُ

“Are you not satisfied that I should keep relationship with one who joins your ties of

¹ Related by Al-Bukhārī, the Book of Good Manners, chapter pertaining to whoever maintains the ties of kinship, Allāh will maintain good ties with him, No. (5987), Muslim, the Book of Good Manners and Joining Ties of Relationship, chapter pertaining to ties of kinship No. (2554).
kinship and sever it with one who severs your (ties of kinship)?”

5/316 – Narrated by Abū Hurayrah (رضي الله عنه) also,

جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله من أحق الناس بحسن صحته؟ قال: أم عك قال: ثم من قال: أم عك قال: ثم من قال: أبوك متفق عليه

“A man came to the Messenger of Allāh (صلى الله عليه وسلم) and asked, ‘O Messenger of Allāh! Who among the people is most deserving of a fine treatment from me?’ He (صلى الله عليه وسلم) said, ‘Your mother.’ He again asked, ‘Who next?’ He (صلى الله عليه وسلم) said again, ‘Your mother.’ He asked, ‘Who next? He (صلى الله عليه وسلم) said again, ‘Your mother.’ He again asked, ‘Then who?’

5 Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to whoever maintains the ties of kinship, Allāh will maintain good ties with him, No. (5988).
Thereupon he (صلى الله عليه وسلم) said, ‘Then your father.’” [Related by Al-Bukhārī and Muslim]⁶

In another narration:

يا رسول الله من أحق الناس يحسن الصحبة؟ قال: أَمْكَ
ثَمَّ أَمْكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدَاكَ أَذَنَاكَ

“‘O Messenger of Allāh! Who is most deserving of my fine treatment?’ He (صلى الله عليه وسلم) said, ‘Your mother, then your mother, then your mother, then your father, then your nearest relatives, then nearest relatives.”⁷

He (صلى الله عليه وسلم) said,

“Then your father” means you should be dutiful to your father.

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⁶ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to who among the people is most deserving of a fine treatment, No. (5971), Muslim, Book of Good Manners and Maintaining Ties of Kinship, chapter pertaining to being dutiful to parents and that they are the most deserving of good treatment, No. (2548).

⁷ Related by Muslim, Book of Good Manners and Maintaining Good Ties of Kinship, chapter pertaining to being dutiful to parents and that they are the most deserving, No. (2548) [2].
Explaination

These two aḥādīth signify the importance of maintaining the ties of kinship. Maintaining the ties of kinship is based on the traditions. It is not clarified in detail by the Qurʾān and the Sunnah, and the Prophet (ṣallīllāhu 'alaihi wa sallīhumā) does not describe it in detail. He (ṣallīllāhu 'alaihi wa sallīhumā) describe it ties of kinship as those who eat, drink, wear clothes or live with you. Rather it is without restriction. Thus, maintaining or cutting ties of kinship can be stated in accordance with customs. So, whatever is considered to be keeping ties of kinship customarily then it is so; and whatever the people customarily deem as cutting ties of kinship then it is so. This is basis concerning this matter.

Suppose the traditions become corrupted and the people do not care about cutting relations, so cutting the ties of kinship and maintaining it are the same in this respect, so this is not Islāmic tradition. In non-Islāmic countries, there is family disintegration, and no one visits the other. One may grow up there and know nothing about his father. They do not know the ties of kinship, nor the ties of neighbors. Everything
there is upside down because Kufr caused corruption and disintegration. However, in the Muslim society, the maintaining and cutting ties of kinship is based on tradition.

Regarding the first Ḥadīth of Abū Hurayrah (ﷺ), Allah (سبحان و تعالى) promised, regarding the ties of kinship, to maintain the one who maintains it and sever the one who severs it. This urges one to maintain the ties of kinship. If you want Allah to keep closer to you, then maintain the ties of kinship. If you want Allah to keep away from you, then cut the ties of kinship. An exact recompense. The more you maintain ties of kinship, the more Allah will keep closer to you. One is rewarded according to his deeds. And your Lord treats no one with injustice.

The author (رحمه لله) mentioned Allah’s verses,

“Would you then if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allah has cursed so that He has made them deaf and blinded their sight.”

Allah (سبحان و تعالى) stated that those who make mischief in the land and sever their ties of kinship are cursed;
kept away from Allāh’s Mercy. Allāh has blinded them and made them not to hear the truth. Even if they do hear the truth, they will not benefit from it. Allāh has blinded their sight so that they do not see the truth. Even if they see it, they could not benefit from it. All paths to good are blocked because through sight and hearing information enters the heart. So, no good will get through to the heart, and Allāh’s refuge is sought.

The scholars said that bearing the expenses of the ties of kinship is considered a kind of maintaining the ties of kinship. They said that if a rich person has poor relatives from whom he will inherit, he must bear their expenses just like the one would do with his brother. If one can inherit from his poor brother after death, he must bear the expenses of this brother.

Scholars have also said that if the poor brother needs to be married, his rich brother must marry him because marriage is one the most important needs.

Thus, if anyone has a poor brother from whom he will inherit, he must bear the expenses of his food, drink, clothes, dwelling and transportation when necessary.
He also must marry him when necessary. This is the core of maintaining ties of kinship.

One must ask the scholars about these matters if he knows nothing about it. Allâh (سُنَّةُ وَقَالَ) says:

وَمَا أُرْسِلْنَا قَبْلَكَ إِلَّا رَجُلًا نَّوِيَ إِلَيْهِ قَٰضِيَّٰلَ أَهْلَ الْيَتْرِ إِن كَتَبْنَ لَا تَعْلَمُونَ

“And We sent not before you (O Muḥammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) but men to whom We inspired, so, ask the people of Reminder [Scriptures – the Taurat (Torah), the Injeel (Gospel)] if you do not know.” [Sūrah Al-‘Anbiyā’ 21:7]

The second Ḥadîth denotes who among the people is most deserving of fine treatment. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم stated that the mother is the most deserving of fine treatment. This question was repeated, and he replied, “Your mother” for a second and third time. Then the father is mentioned. This is because the mother becomes tired and stressed due to childbearing and delivery. The mother bears
weakness and hardship upon weakness and hardship, and at night she cares for him until he sleeps. If he is in pain, she stays up all the night until he sleeps. Also, the mother covers him in order to prevent cold and cools him in case of heat. So, she cares for her child more than his father does. Thus, her right is important three times more than the father.

Moreover, she is a weak female who cannot keep her rights. So, the Prophet (ﷺ) has enjoined on man to be dutiful to her three times more than the father. This urges one to have good relations with one’s mother and with one’s father. May Allāh help us and all Muslims.

May Allāh give us all success and grant us His graces.
7/318 - Narrated by Abū Hurayrah (رضي الله عنه) that a man said,

"I have relatives with whom I try to keep the ties of kinship, but they sever relations with me; whom I treat kindly, but they treat me badly, I am gentle with them, but they are rough to me.' He replied, 'If you are as you say, it is as if you are feeding them hot ashes, and you will not be without a supporter
against them from Allāh as long as you continue to do so.”” [Related by Muslim]8

Al-mall is the hot ashes as if you are feeding them the hot ashes. This is a similitude to the sin they will commit like eating the hot ashes which cause pain. Nothing bad will be upon the one who maintains ties of kinship, but they are committing great sin because of causing him pain. Allāh knows best.

8/319 - Narrated by Anas (رضي الله عنه) the Prophet (صلى الله عليه وسلم) said:

रजहुम् مَنْ أَحْبَبْ أَنْ يُبْسَطَ لَهُ فِي رَزْقِهِ، وَيُنَسَّا لَهُ فِي أَثَرِهِ، فَلْيِصْلِ

“He who desires that he be granted more provision and his life be prolonged should maintain good ties with his blood relations.” [Related by Al-Bukhārī and Muslim]9

8 Related by Muslim, the Book of Being Dutiful to Parents and Maintaining Ties of Kinship, chapter pertaining to maintaining ties of kinship and prohibition of cutting it, No. (2558).
9 Related by Al-Bukhārī, the Book of Good Manners, chapter pertaining to who has ample provisions because of keeping good
9/320 - Narrated by Anas (رضي الله عنه),

كان أبو طلحة أكثر الأنصار بالمدينة مالاً من نخلي، وكان
أحب أمواله بيرجاء، وكانت مستقلة المسجد، وكان رسول
الله صل الله عليه وسلم يدخلها، ويدشرب من ماء فيها طيب
ظلمًا تزلت هذه الآية: { إن تتناولوا الير حتي تنفقوا ممًا
تغبون } { آل عمران: 92 } قام أبو طلحة إلى رسول الله صلى
الله عليه وسلم وقال: يا رسول الله إن الله تبارك وتعالى
يقول: { إن تتناولوا الير حتى تنفقوا مما تغبون } وإن أحب
مالى إلى بيرجاء، وإنها صدقة لله تعالى، أرجو برها وذخرها
عند الله تعالى، فضعها يا رسول الله حيث أراك الله. فقال
رسول الله صلى الله عليه وسلم: " برج، ذلك مال رباح، ذلك
مال رباح، وقد سمعت ما قلت، وإن أرى أن تجعلها في
"Abū Talḥah was the richest among the Ansār of Al-Madīnah and possessed the largest property from palm trees, and among his possessions that he loved most was his garden known as Bayruḥā’ which was opposite the masjid, and the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) often visited it and drank from its sweet water. When this Ayah was revealed:

‘By no means shall you attain Al-Birr (piety, righteousness, etc., it means here Allāh’s Reward, i.e., Paradise) unless you spend (in Allāh’s Cause) of that which you love; and whatever of good of you spend, Allāh knows it well.’ [Sūrah ‘Āli-‘Imrān 3:92]

Abū Talḥah came to the Messenger of Allāh (ṣallallāhu ‘alayhi wa sallam) and said, ‘Allāh says in His Book,

By no means shall you attain Al-Birr, unless you spend (in Allāh’s Cause) of that which you love;
and the dearest of my property is Bayruḥā' so I have given it as Sadaqah (charity) for Allāh's sake, and I anticipate its reward with Him; so spend it, O Messenger of Allāh, as Allāh guides you.' The Messenger of Allāh (صلى الله عليه وسلم) said, "Well-done! That is profit-earning property. I have heard what you have said, but I think you should spend it on your nearest relatives.' So Abū Talha distributed it among his nearest relatives and cousins". [Related by Al-Bukhārī and Muslim]¹⁰

10/321 - Narrated by Abū 'Abdullāh Ibn 'Amr Ibn Al-'Ās (رضي الله عنه).


¹⁰ Related by Al-Bukhārī, the Book of Zakāt, chapter pertaining to giving Zakāt to relatives, No. (1461), Muslim, the book of Zakāt, chapter pertaining the sin of withholding Zakāt, No. (988).
“A man came to Allāh’s Messenger (صلى الله عليه وسلم) and said, ‘I swear allegiance to you for migration and Jihād, seeking reward only from Allāh.’ He (صلى الله عليه وسلم) said, ‘Is any of your parents alive?’ He said, ‘Yes, of course, both of them are alive.’ He (صلى الله عليه وسلم) then asked, ‘Do you want to seek reward from Allāh?’ He replied in the affirmative. Thereupon Allāh’s Messenger (صلى الله عليه وسلم) said, ‘Go back to your parents and accord them kind treatment’”. [Related by Al-Bukhārī and Muslim, this is the narration of Muslim]11

In another narration by Al-Bukhārī and Muslim,

جاء رجل فاستأذنه في الجهاد فقال: أحيي والدك قال: تعم، قال: ففيهما فجاها..

“A person came to Allāh’s Messenger (صلى الله عليه وسلم) and sought permission (to

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11 Related by Al-Bukhārī, the Book of Jihād (fighting for the cause of Allāh), chapter pertaining to Jihād by permission of parents, No. (3004), Muslim, the Book of Good Manners and Keeping Good Ties of Kinship, chapter pertaining to being dutiful to the parents ..., No. (2549) [6].
participate) in Jihād. The Prophet (ṣallallāhu ‘alayhi wa sallam) asked, ‘Are your parents alive?’ He replied in the affirmative. The Prophet (ṣallallāhu ‘alayhi wa sallam) said, ‘You should consider their service as Jihād.’”

11/322 – Narrated by ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (ṣallallāhu ‘alayhi wa sallam)

“‘The Prophet (ṣallallāhu ‘alayhi wa sallam) said, ‘The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though others have

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12 Related by Al-Bukhārī, Book of Jihād (striving in the Cause of Allāh), chapter pertaining to Jihād through permission of parents, No. (3004), and Muslim, Book of Good Manners and Keeping Ties of Kinship, chapter pertaining to being dutiful to parents and that they are most deserved, No. (2549) [5].
severed the ties of kinship with him”. [Related by Al-Bukhārī]¹³

12/323 – Narrated by ‘Ā’ishah (رواه عن),

قال رسول الله صلِّى الله عَلَيْهِ وَسَلَّمَ: ‘الرَّحْمُ مَعَالَةٌ بِالْعَرْشِ
تَفْلُونَ مِنْ وُصْلِني وَصَلَّئِنِي اللَّهُ، وَمِنْ قُطْعَنِي، قَطَعَهُ اللَّهُ
» متفقٌ عليه.

“The Messenger of Allāh (صلى الله عليه وسلم) said, ‘The bond of relationship is suspending from the Throne, and it says, ‘He who keeps good relations with me, Allāh will keep a connection with him, but whosoever severs relations with me, Allāh will sever connection with him.” [Related by Al-Bukhārī and Muslim]¹⁴

¹³ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to the person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives, No. (5991).
¹⁴ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to he who keeps good relations with me, Allāh will keep connection with him, No. (5989), and Muslim, Book of
Explanation

These aḥādīth denote the importance of maintaining ties of kinship and that the person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives (for being kind and good to them), but the one who truly maintains the bonds of kinship is the one who persists in doing so even though the latter has severed the ties of kinship with him. So, one keeps ties of kinship for the sake of Allāh not to be recompensed by others or to be praised by them. The Prophet (ṣallāullāhi ‘alayhi wasūl) said,

"The person who perfectly maintains the ties of kinship is not the one who does it because he gets recompensed by his relatives."

This indicates that it is not the one who keeps the ties of kinship to recompense his relatives, but it is the one who keeps ties of kinship even though his relatives cut it.

Good Manners and Keeping Ties of Kinship, chapter pertaining to keeping ties of kinship and prohibition of cutting these relations, No. (2555).
Also, these aḥadīth indicate that the bond of relationship is suspending from the Throne saying,

"He who keeps good relations with me, Allāh will keep a connection with him, but whosoever severs relations with me, Allāh will sever connection with him."

This may be either statement or supplication. The bond of relation may be telling about this or invoking to Allāh for this. By the way, this refers to the great importance of the bond of relationship and maintaining it, and that it is under the Throne making this supplication or making this statement.

And then the author indicated the Ḥadīth of the man who was trying to keep the ties of kinship, but they sever relations with him; and whom he treats kindly, but they treat him badly. The Prophet (صلى الله عليه وسلم) said,

"If you are as you say, it is as if you are feeding them hot ashes."

This is a punishment by Allāh. And you will be supported by Allāh against them as long as you continue to do so.
AḤĀDĪTH 318, 319, 320, 321, 322 AND 323

All these aḥādīth indicate that one must keep the ties of kinship as much as one can and one should be careful of cutting ties of kinship.
14/325 - On the authority of 'Asmā Bint Abū Bakr As-Ṣiddīq (رضي الله عنه) (may Allah be pleased with him) said,

"My mother came to me during the lifetime of Allāh's Messenger (صلى الله عليه وسلم) while she was still a polytheist, so I asked Allāh's Messenger (صلى الله عليه وسلم), 'My mother has come to me and she desires to receive a reward from me. Shall I keep good relations with her?' The Prophet (صلى الله عليه وسلم) said, 'Yes, keep good relations with her.'" [Related by Bukhārī and Muslim]^{15}

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^{15} Related by Al-Bukhārī, Book of Gifts, chapter pertaining to giving gifts to the polytheists, No. (2620), and Muslim, Book of
It is said that she was her mother by way of kinship or way of lactation, but the first opinion is the correct one.

15/326 – On the authority of Zaynab ath-Thaqafiyah, the wife of ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه),

قال رسول الله صلی الله علیه وسلّم: "تقدَفْنِ يا عائشَة
النساء ولو من خليصتْنِ" قالت: "فرجعت إلى عبد الله ابن
مسعود فقلت له: إنك رجل خفيف ذات اليد وإن رسول الله
صلی الله علیه وسلّم قد أمرنا بالصدقة، فأثنيه فاسألله، فإن
كان ذلك يجزئ عطني ولا أصرفتها إلى غيركم. فقال عبد الله
كلي اثنتي أنتي، فانطلقت، فإذا أمراً من الأنصار بأباب
رسول الله صلی الله علیه وسلّم حاجتي حاجته، وكان رسول
الله صلی الله علیه وسلّم قد ألقى علیي المهابة. فخرج
عليهما بالله، فقلت له: اثنتي رسول الله صلی الله علیه وسلّم،
فأخبره أن أمرائني باليبد ذات الساليك: أجزئي الصدقة عنهمًا.

Giving Zakāt, chapter pertaining to the importance of giving alms and Sadaqah ... No. (1003).
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

"When the Messenger of Allāh (صلى الله عليه وسلم) said, ‘O women, give Sadaqah (charity) even if it should be some of your jewelry.’ I returned to ‘Abdullāh and said, ‘You are a who doesn’t possess much, and the Messenger of Allāh (صلى الله عليه وسلم) has commanded us to give Sadaqah, so go to him and ask him if giving to you will suffice for me; otherwise I shall give it to someone else.’ ‘Abdullāh said to me, ‘You should better go yourself.’ So, I went, and there was a woman of the Ansār at the door of the Messenger of Allāh (صلى الله عليه وسلم) having the same question as I had. Now Allāh’s
Messenger was endowed with awe, and so we could not go in. When Bilal (ﷺ) came out to us, we said to him, ‘Go to the Messenger of Allāh (ﷺ) and inform him that there are two women at the door who have come to ask him whether it will serve them to give Sadaqah to their husbands and to orphans who are under their charge, but do not inform him who we are.’ Bilal (ﷺ) went to the Messenger of Allāh (ﷺ) and asked him (what these women had instructed him to ask). The Messenger of Allāh (ﷺ) asked who these women were. He (ﷺ) said, ‘They are a woman from the Ansār and Zaynab.’ Upon this, the Messenger of Allāh (ﷺ) said, ‘Which of the Zaynab’s?’ He (ﷺ) said, ‘The wife of ‘Abdullāh.’ The Messenger of Allāh (ﷺ) said, ‘There are two rewards for them, the reward of kinship and the reward of Sadaqah’”. [Related by Al-Bukhārī and Muslim]\(^6\)

\(^{16}\) Related by Al-Bukhārī, Book of Zakāt, chapter pertaining to giving Zakāt to the spouses and the orphans, No. (1466), and Muslim, Book of Zakāt, chapter pertaining the importance of
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Explanation

The author said the mother of ‘Asmā came to Madīnah and she (‘Asmā (رضي الله عنها)) asked the Prophet (صلى الله عليه وسلم) if she had to keep a relationship with her or not? She (رضي الله عنها) said,

"'O Messenger of Allāh! My mother has come to me, and she desires to receive a reward from me, and shall I keep good relations with her?" The Prophet (صلى الله عليه وسلم) said, 'Yes, keep good relations with her.'"

"She desires," some scholars have said it means that she desires to embrace Islām. So, she (رضي الله عنها) is commanded to keep a relationship with her to cause her to love Islām. It is also said that she desires to receive a reward from her, so the Prophet (صلى الله عليه وسلم) commanded her to keep good relations with her. This is the most correct opinion.

giving alms and Sadaqah to the relatives and spouses, No. (1000).
This indicates that one should keep good relationships with his relatives even if they are not Muslims because they have the right of maintaining ties of kinship. This is indicated in Sūrah Luqmān, Allāh (ṣallallāhu ‘alayhi wa sallam) says,

وَلَنَجَهَّدَنَّكَ عَلَى أَنْ تَشْرِكَ بِيْنَّا مَا لَيْسَ لَكَ بِهِ
عَلِمْ فَلا تَطْعَمُهُمَا وَصَاحِبَهُمَا فِي الدُّنْيَا مَعْرُوفًا

“But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not, but behave with them in the world kindly.” [Sūrah Luqmān 31:15]

If your parents try hard to make you worship others with Allāh, do not obey them. This is because there is no obedience to a created being if it is disobedience to Allāh (ṣallallāhu ‘alayhi wa sallam). But behave with them in this life kindly and give them alms even if they are disbelievers or wicked because they have the right of the ties of kinship.

This Ḥadīth and Ayah indicate the same meaning which is that the Prophet (ṣallallāhu ‘alayhi wa sallam) commanded
Asmā Bint Abū Bakr (رضي الله عنها) to keep good relationship with her mother even if she is a disbeliever.

And in keeping good relationship with relatives through Sadaqah, there are two rewards: the reward of Sadaqah and the that of keeping good ties with relatives. The Ḥadīth of Zaynab Bint Mas‘ūd ath-Thaqafiyah, the wife of ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه) states that the Prophet (صلى الله عليه وسلم) commanded women to give Sadaqah, so she returned to her house. Her spouse, ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه), was moneyless. So, she asked him (her husband), and he told her to give Sadaqah to him and the orphans. But first she went to the Prophet (صلى الله عليه وسلم) for clarification, when she arrived at the house of the Prophet (صلى الله عليه وسلم), she found a woman from Al-Ansār wants to ask the Prophet (صلى الله عليه وسلم) if she is allowed to give Sadaqah to her spouse and orphans.

Allāh had granted the Prophet (صلى الله عليه وسلم) great reverence that whoever sees him (the Prophet (صلى الله عليه وسلم)) will be in great awe of him, but if one keeps close to him, this awe leave and will be replaced with love. When Bilal came out and asked
them what they wanted, they told him to ask the Prophet (ﷺ) if it is allowed to give Sadaqah to spouses and orphans? And they told him to not tell the Messenger of Allāh who they were.

Bilal (رضي الله عنه) went in and told the Prophet (ﷺ) that there were two women at the door asking a question. He asked who they were? So, Bilal (رضي الله عنه) became hesitant as to whether to keep secret the names of the two women or not. However, the Messenger of Allāh (ﷺ) asked him who they were? So, he (رضي الله عنه) said that it was a woman from Al-Ansār and Zaynab (رضي الله عنها).

He (ﷺ) asked which of the Zaynabs because there were a lot of women named Zaynab. So, Bilal (رضي الله عنه) said that it was the wife of ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه). ‘Abdullāh Ibn Mas‘ūd (رضي الله عنه) was a servant of the Prophet (ﷺ), and his conditions was known.

Bilal (رضي الله عنه) told him even though they asked him not to tell him because the Prophet (ﷺ) has to be obeyed.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

He (صلى الله عليه وسلم) said giving Sadaqah to them (the husband and the orphans) is a Sadaqah and keeping ties of kinship, so there are two rewards; the reward of Sadaqah and that of keeping the ties of kinship. This indicates that one is allowed to give his sons Sadaqah when necessary. Also, the wife is allowed to give Sadaqah to her father and giving Sadaqah to them is Sadaqah and keeping ties with them.

It is not allowed to give Zakāt to the ones whom he must bear expenses and in the cases which he shall not pay Zakāt. However, concerning the paying of debts, if one’s son, father, or wife is indebted, one may pay debts for him if the debtor is alive. If the debtor is dead, he should not pay his debts from Zakāt, but from inheritance, or contributions.
16/327 – On the authority of Ibn ‘Abbās (رضي الله عنه), that Abū Sufyān Sakhr Ibn Harb (رضي الله عنه) informed him in a long story about Heraclius,

"Heraclius asked me about the teachings of the Prophet (صلى الله عليه وسلم). I said, ‘He orders us to worship Allāh Alone and do not associate others with Him and to give up all that your ancestors said. He also commands us to perform Salāt (prayers), to speak the truth, to observe modesty and to strengthen the ties of kinship." [Related by Al-Bukhārī and Muslim]"
17/328 – On the authority of Abū Dharr (رضي الله عنه),

«إن تَصَلُّبَتُمْ أَرْضًا يُدْخَلُ فِيهَا الْقِبْرَاطَ»

“The Messenger of Allāh (صلى الله عليه وسلم) said, ‘You will soon conquer a land where people deal with Qirāt.’”

In another narration:

ستَفْتَحُونَ مَصْرًّا وَهَيْ أَرْضٌ يُسَمِّىٰ فِيهَا الْقِبْرَاطُ، فَاسْتَوْضَعُوا
بَأْحِلِهَا خِيْرًا، فَإِنَّ لَهُمْ ذِمَةٌ وَرِجَاحًا

“You will soon conquer Egypt where Al-Qirāt is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon

pertaining to the message of the Prophet (صلى الله عليه وسلم) to Heraclius, No. (1773).

18 Related by Muslim, Book of Virtues of the Companions, chapter pertaining to advice of the Prophet (صلى الله عليه وسلم) of Egyptian people, No. (2543) [226].
you the responsibility because of blood ties or relationship (with them).”\(^{19}\)

Also, there is a narration by Muslim.\(^{20}\)

Scholars have said,

الرَّحْمُ التي لهُمُ كَوْنُ هَاجِرَ أُمٌّ إِسْمَاعِيلٌ صَلِّي اللهُ عَلَيْهِ وَسَلَّمُ مِنْهُمْ. (والصُّهُورُ): كُونُ مَارِيَةَ أُمٌّ إِبْراهِيمٍ ابْنِ رَسُولِ اللهِ صَلِّي اللهُ عَلَيْهِ وَسَلَّمُ مِنْهُمْ.

The ties of kinship are that Hājar, the mother of Ismā’il is from Egypt, and Mariyah, the Mother of Ibrāhīm, the son of the Messenger of Allāh (صلى الله عليه وسلم) is also from Egypt.

18/329 – Narrated Abū Hurayrah (رَضِيَ اللهُ عَنْهُ), when this Ayah was revealed:

\(^{19}\) Related by Muslim, Book of the Virtues of the Companions, chapter pertaining to the Prophet's advice of Egyptian people, No. (2543).

\(^{20}\) Related by Muslim, Book of the Virtues of the Companions, chapter pertaining to the Prophet's advice of Egyptian people, No. (2543) [227].
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

"And warn your tribe (O Muḥammad) of near kindred." [Sūrah Ash-Shu’arā’ 26:214]

"The Messenger of Allāh (ﷺ) gathered the families of Quraysh, calling them one and all, he (ﷺ) said, ‘O people of Quraysh! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banu ‘Abd Manāf!"
Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! O people of Banu Qusayy! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O people of Banu ‘Abdul-Muttalib! Ransom yourselves from the Fire! I have no power to prevent harm or bring benefit to you! O Fātimah Bint Muḥammad! Ransom yourself from the Fire! I have no power to prevent harm or bring benefit to you before Allāh! All you have is the womb, and the kind relations that shall come of it.” [Related by Muslim]^{21}

19/330 – Narrated by Abū ‘Abdullāh Amr Ibn Al-‘Ās (رضي الله عنه),

سمعَ رسول الله صلى الله عليه وسلم جهاراً غير سير يقولُ:

إِنَّ أَلَّا بَنِي فَلَانِ لَيُسْأَلُو بَأْوَلِهاي إِنَّمَا وَلَيَّيَ اللَّهِ وَصَالَحُ المُؤْمِنِينَ، وَلَسْتُ لَهُمْ رَحْمَ أَلَّا يُبِلَّهَا بِبَلاِهَا مَتَفَقٌ عَلَيْهِ.

واللَّفْظُ للبُخَرَيِ.

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^{21} Related by Muslim, Book of Faith, chapter of Allāh’s verse: “And warn your tribe of near kindred”, No. (204).
“I heard the Messenger of Allāh (صلى الله عليه وسلم) saying publicly, not privately, ‘The family of so-and-so (i.e., Abū Ṭālib) are not my supporters. My supporter is Allāh and the righteous believing people. But they (that family) have kinship (Raḥm) with me, and I will be good and dutiful to them.” [Related by Al-Bukhārī and Muslim but with the narration of Al-Bukhārī]  

**Explanation**

These ahādīths clarify the value of keeping good ties of kinship. It began with the Ḥadīth of Sufyan Ibn Harb (ṣaw) when he went with a group of people from Quraysh to Heraclius. He (ṣaw) had gone to Heraclius before he embraced Islām. He embraced Islām at the year of Al-Fath.

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22 Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to keeping good ties of kinship, No. (5990), Muslim, Book of Faith, chapter pertaining to keeping good ties with righteous people and cutting the ties of others, No. (215).
He went to Heraclius after the Treaty of Ḣudaybīyyah. When Heraclius, who was a sagacious man, heard about them and knew something of the Book, and knew about the Message and call of the Prophet (صلى الله عليه وسلم) because the Prophet is described in the Taurat (Torah) and Injīl (Gospel) as Allāh ( سبحانه وتعالى) says,

«الرَّسُولُ الَّذِي يَجْدَوْنَهُ مَعْتَقِدًا
عَنْدَهُمْ فِي الْتَوْرَةِ وَالْإِنجِيلِ»

“The Prophet who can neither read nor write (i.e. Muḥammad (صلى الله عليه وسلم)) whom they find written with them in the Taurat (Torah) and the Injīl (Gospel),” [Sūrah Al-‘ārāf 7:157]

His description is written, there is no doubt that they know him as they know their sons.

When those Arabs came from Makkah, where the Prophet (صلى الله عليه وسلم) was sent, he called them to ask about the Prophet (صلى الله عليه وسلم) and what he commands and forbids, about his Companions and how he deals with them, and so on. This is mentioned in detail by
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Imam Al-Bukhārī (البخاري). He also asked about the teachings of the Prophet (صلى الله عليه وسلم). He (البخاري) said,

"He also commands us to speak the truth, to observe modesty and to strengthen the ties of kinship."

The truth means the true news in accordance with the reality. Observing modesty means to abstain from adultery, and from others' property and others' women.

Then he asked the translator to tell him, "If what you say is true, then he (the Prophet (صلى الله عليه وسلم)) will take over the place underneath my two feet." Even though he is one of the two presidents of two great countries, Rome and Persia. He said that even though he is a ruler of a great kingdom, but he knows that what was revealed to the Prophet (صلى الله عليه وسلم) is true and in accordance to the Fitrah and goodness of the creation. He commands us to speak the truth, to observe modesty and to strengthen the ties of kinship.

Then the author mentioned ahādīth in this regard, keeping ties of kinship, and that when this ayah was revealed to the Prophet (صلى الله عليه وسلم):
“And warn your tribe (O Muḥammad) of near kindred.” [Sūrah Ash-Shu’arā’ 26:214]

He gathered the families of Quraysh (calling them) one and all, he said: ‘O people of Quraysh! O people of Banu ‘Abd Manāf! O people of Banu Qusayy! O people of Banu ‘Abdul-Muttallib! O Fātimah Bint Muḥammad!’

This indicates keeping the ties of kinship.

He stated that all you have is the womb and the kind relations that shall come of it. He told that he would grow this kinship with water because cutting ties is like fire, and water put off fire, cutting ties is like death, but water causes life as Allāh ( سبحانه و تعالى) says,

\[
زوُجُناً مِنَ الْأَلْمَاءِ كَلَّ شَيْءٍ حَيٍّ
\]

“And We have made from water every living thing.” [Sūrah Al-‘Anbiyā’ 21:30]
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The Prophet (صلى الله عليه وسلم) gave the similitude of keeping ties of kinship with water which nourishes trees.

Also, the ahādīth which are mentioned by the author that the Prophet (صلى الله عليه وسلم) said,

"The family of so-and-so (i.e., Abū Tālib) is not my supporters."

Because they are disbelievers.

The believer must renounce the friendship of the disbeliever as Allāh (سُبْحَانَهُ وَتَعَالَى) says:

قُلْلَمَا كَانَ لَكُمْ أَسْوَى حَسَنَةٌ فِي إِبْرَاهِيمَ وَلِلَّذِينَ مَعَهُ إِذْ قَالُوا لِقُوْمِهِمْ إِنَّا بَرَاءُوا مِنْكُمْ وَقَبَّمَا تَجْبَدُونَ مِنْ دُونِ اللّهِ كَثَّرَنا يَكُونُ وَبَيْنَا بَيْنَكُمْ العَدَاةُ وَالبِغَضَاءُ أَبَنَا حَتَّى تَوَفِّيْنَا بِلَيْلٍ وَحَدَّهُ
“Indeed there has been an excellent example for you in Ibrāhīm (Abraham) and those with him, when they said to their people: ‘Verily, we are free from you and whatever you worship besides Allāh, we have rejected you, and there has appeared between us and you, hostility and hatred forever, until you believe in Allāh Alone.’” [Sūrah Al-Muntahanah 60:4]

He (صلى الله عليه وسلم) is free from them though they are his relatives.

He (صلى الله عليه وسلم) said,

“'But they (that family) have kinship (Raḥm) with me, and I will be good and dutiful to them.’”

This indicates that the relatives have the right of keeping ties of kinship even if they are disbelievers, but they are not to be supported. They should not be supported because of being aberrant.

Then he (صلى الله عليه وسلم) mentioned the aḥādīth in which he told the Companions that they would conquer Egypt and treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them). Hajr, the mother of ‘Ismā’īl,
the maidservant of Ibrāhīm, was from Egypt. Thus, he said,

"But they (that family) have kinship (Rahm) with whom I will maintain good the ties of kinship."

Because they are the uncles of 'Ismā'īl, who is the father of all Arabs.

This indicates that keeping ties is desirable even if it is farther. If you know that those are from your tribe, you should keep good ties with them even if they are farther.

It also indicates that keeping good ties from the side of the mother is like that of the father.
20/331 – Narrated by Abū Ayūb Khalīd Ibn Zayd Al-Ansari (رَضِيَ اللهُ عَنْهُ) a man said,

"O Messenger of Allāh! I seek your advice of a deed which will admit me to Paradise and take me away from the Fire.' The Messenger of Allāh ṣallallaahu 'alayhi wasallam (صلى الله عليه وسلم) said, 'Worship Allāh and associate no partner with Him, perform As-Salat, pay Zakāt, and maintain the ties of kinship’" [Related by Al-Bukhārī and Muslim]²³

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²³ Related by Al-Bukhārī, Book of Zakāt, chapter pertaining to the obligation of Zakat, No. (1396), Muslim, Book of Faith, chapter pertaining to statement of Faith which cause one enter Paradise .. No. (13).
21/332 - Narrated by Salman Ibn ‘Amir (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

إذا أفتر أهذْحِصْنِه فليُفطر على تمر، فإنَّهُ بركة، فإن لم يجد تمرًا، فالماء، فإنَّهُ ظهور. وقال: الصدقة على اليسكيين
صدقة، وعلى ذلك الرجيمِ ثنتانْ: صدقة وصلة.

‘‘When you break your fast, you should do it with a date-fruit for there is a blessing in it, and if you do no find a date-fruit, break it with water for it is pure.’ The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Charity towards a poor person is charity, and towards a relation is both charity and maintaining the ties of kinship.’’

[Related by At-Tirmidhi and said it is Hasan]²⁴

²⁴ Related by At-Tirmidhi, Book of Zakāt, chapter pertaining to giving Sadaqah to the relatives, No. (658), and Abū Dawud, Book of Saum, chapter pertaining to what one breaks fast with, No. (2355), and Ibn Majah, chapter pertaining to what is desirable to break fast with, No. (1699).
“I had a wife whom I loved, but 'Umar (رضي الله عنه) disliked her. He asked me to divorce her, and when I refused, 'Umar went to Messenger of Allah (صلى الله عليه وسلم) and mentioned the matter to him. The Messenger of Allah (صلى الله عليه وسلم) asked me to divorce her.” [Related by Abū Dawud, At-Tirmidhi, who said it is Sahih and Hasan Ḥadīth]
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

23/334 - Narrated by Abū Ad-Dardā' (ﷺ),

أَنْ رَجُلًا أتَاهُ فَقَالَ: إِنَّ لِي ابْنَةً وَإِنْ أُنْتَ وَلَدُّي يَطْلَبُونَهَا؟
فَقَالَ سَمُعْتُ رَسُولَ اللَّهِ ﷺ فِي نِسَاءٍ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَوْسِطُ أَبْوَابِ الْجَنَّةِ، أَفَلَا شَفِّتَ فَأَضْعِفْ ذَلِكَ الْبَابِ، أَوْ احْفَظْهُ
" رُواهُ التَّرْمِذِي وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

"A man came to me and said, ‘I have a wife whom my mother commands me to divorce.’ I replied to him that I had heard the Messenger of Allāh (صلى الله عليه وسلم) saying, ‘A parent is the best of the gates of Paradise. So, if you wish, keep to the gate or lose it.’” [Related by At-Tirmidhi and said it is Sahih and Hasan Ḥadīth]²⁶

24/335 - Narrated by Al-Bara’ Ibn Azib (البَرَاءُ بْنُ أَبِي أَزِب),

الحَلَالَةُ بِمَنْ زَلَّةَ الْأَمَّ رُواهُ التَّرْمِذِي وَقَالَ حَدِيثٌ حَسَنٌ صحيح.

²⁶ Related by At-Tirmidhi, Book of Good Manners and Keeping Ties of Relationship, chapter pertaining to being undutiful to parents, No. (1901).
“The Prophet (صلى الله عليه وسلم) said, ‘The maternal aunt holds the same status as the mother.’” Related by At-Tirmidhi and said it is Sahih and Hassan Ḥadīth.

And there are many famous and authentic aḥādīth, such as the Ḥadīth of the men of the cave and Juraij, but some famous aḥādīth mentioned in authentic books were omitted for brevity. One of the most important aḥādīth is that of ‘Amr Ibn ‘Abbās (رضي الله عنه) which includes many rules and etiquettes of Islām. It will be wholly mentioned later, inshaa Allāh. In this Ḥadīth, he (رضي الله عنه) said he had entered Mecca to meet the Prophet (صلى الله عليه وسلم) and asked him,

ما أَنْتُ؟ قَالَ: «تَبَّيْنِي» فَقَلَتْ: وَمَا نَبِيٌّ؟ قَالَ: «أَرْسَلَنِي اللَّهُ تعالَ، فَقَلَتْ: يَا أَبَا شَيْءٍ أَرْسَلْكَ؟ قَالَ: «أَرْسَلَنِي يَسْلِمَةً الآَرُحَامٍ، وَكُسْرُ الأَوْتَانِ، وَأَنْ يُؤْنَحِدُ اللَّهُ لَا يَشْرَكَ بِهِ شَيْءٌ»

وذكر تمام الحديث. والله أعلم.

27 Related by At-Tirmidhi, Book of Good Manners and Keeping Ties of Relationship, chapter pertaining to supplication of parents, No. (1905).
"'Who are you?' He (صلى الله عليه وسلم) said, 'I am a Prophet.' I asked, 'What is a Prophet?' He (صلى الله عليه وسلم) said, 'Allāh has sent me (with a message).’ I asked, ‘With what has He sent you?’ He (صلى الله عليه وسلم) said, “He sent me to strengthen the ties of kinship and to destroy idols so that Allāh Alone should be worshiped and nothing should be associated with Him.” and he mentioned the other parts of the Ḥadīth. 28 Allāh knows best.

**Explanation**

These āḥādīth indicate the meaning of keeping good ties of kinship and being dutiful to parents.

One of these āḥādīth is that of Khālid Ibn Zayd Al-Ansārī (رضي الله عنه) who asked the Prophet (صلى الله عليه وسلم) about a deed which allows him to enter Paradise and keeps him away from Fire. He (صلى الله عليه وسلم) said to him,

28 Related by Muslim, Book of Passengers' Salāt, chapter pertaining Islām of Amr Ibn Abassā, No. (832).
“Worship Allāh and associate no partner with Him, perform As-Salāt, pay Zakāt, and maintain the ties of kinship.”

The evidence here lies in saying: “maintain ties of kinship.” So, the Prophet (ﷺ) considered keeping ties of kinship one of the reasons which allow one enter Paradise and keep him away from Fire.

There is no doubt that everyone seeks this great deal, to be rescued from Fire and to enter Paradise. Whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. Every Muslim should seek these four matters:

**First:** To worship Allāh Alone, without partners with Him, neither greater or lesser Shirk.

**Second:** To perform Salāt on time, in congregation if you are a man and without congregation if you are a woman.

**Third:** To give Zakāt to the one who needs it.

**Fourth:** To keep the ties of kinship according to the traditions, but if the society disregards the ties of kinship, Shari’ah has to be followed.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

Then he mentioned the Ḥadīth of Salman Ibn ‘Amir Ad-Dabby (رَضِيَ اللَّهُ عَنْهُ) concerning the breaking of fast with dates, and if not, with water. Giving Sadaqah to the poor is considered charity, but to the relatives, it is considered both Sadaqah and keeping ties of kinship.

Thus, scholars have said, “If there are two needy persons and one of them is your relative, and the other is not, then your relative is more worthy.

Then he mentioned the Ḥadīth of ‘Abdullāh Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُ) who loved a woman, but his father commanded him to divorce her, and he refused because of loving her. He told the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) who commanded him to divorce her.

And the other Ḥadīth in which he mentioned a woman commanding her son to divorce his wife, so the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said that keeping the ties of kinship and being dutiful to the parents is one of the reasons for entering Paradise. This indicates that being dutiful to the parents, even by divorcing the wife, is a reason for entering Paradise.

However, not everyone who commands his son to divorce his wife should be obeyed. A man asked
Imam Ahmad Ibn Hanbal (رضي الله عنه), “My father told me to divorce my wife whom I love. He (رضي الله عنه) said, “Do not divorce her. He said, “Did not the Prophet (صلى الله عليه وسلم) command Ibn ‘Umar (رضي الله عنه) to divorce his wife upon the request of ‘Umar (رضي الله عنه)?” Imam Ahmad (رضي الله عنه) told him, “Is ‘Umar (رضي الله عنه) your father? One knows that ‘Umar (رضي الله عنه) did not command ‘Abdullāh (رضي الله عنه) to divorce his wife but for a legal reason. Ibn ‘Umar (رضي الله عنه) may not have known this reason, but it is improbable that ‘Umar (رضي الله عنه) commanded his son to divorce his wife without a legal reason.”

Thus, if your mother or father command you to illegitimately divorce your wife whom you love, do not divorce her because this is a special matter in which one should not interfere.
41- CHAPTER PERTAINING TO BEING UNDUTIFUL TO THE PARENTS AND CUTTING THE TIES OF KINSHIP

Allāh (سُبْحَانَهُ وَتَعَالَ) says,

«فَهَلْ عَسَيْتُمْ إِنْ تُؤْتَيْنَ أَنْ تُقَسَّدُوا فِي الْأَرْضِ وَتُقْطَعْنَ أُحْكَامَكُمْ ۖ أَوَلَئِكَ الَّذِينَ لَعْبُنَهُمْ رَبُّهُمْ أَصْحَبُهُمْ فَاصْطَمَّرُوا وَأَعُمُّنَ أَبْصَرُهُمْ»

"Would you then, if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed so that He has made them deaf and blinded their sight." [Sūrah Muḥammad 47:22-23]

Allāh (سُبْحَانَهُ وَتَعَالَ) says,
“And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (they will be far away from Allāh’s Mercy), and for them is the unhappy (evil) home (i.e. Hell).” [Ṣūrah Ar-Ra’d 13:25]

And Allāh (سُبْحَانَهُ وَتَعَالَ) says,

“وَقَضَىٰ رَبُّكَ أَلاَّ تُعَذَّبْنَ أَيَاهَا وَأَيْلَوْلِيَّنَّ إِحْسَنَاً إِذَا يَبْلُغُونَ عِندَكَ الْحَكْمَةَ أُحْدِهِمَا أُوْلَئِكَ لَآَنْ تَقُلُ لَهُمَا أَيْنَ أُرْسِلْنَا أَوْ لَا نَتَّهِرُهُمَا وَقَلْ لَهُمَا قُوَّلَا كَرِيمًا وَلَخَفْضَ لَهُمَا جَنَّاتَ الْذَّٰلِكَ”
"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. 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 to 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.'" [Sūrah Al-‘Isrā’ 17:23-24]

1/336 – Narrated by Abū Bakrah Nufaya’ Ibn al-Hārith (رضي الله عنه) the Messenger of Allāh (صلى الله عليه وسلم) said,

قال رسول الله صلى الله عليه وسلم: "لا أُنبَّهُمْ بأكبرْ الكبائيِر؟" ثلاثًا قلنا: بلَّيْنا رسول الله: قال: "الإِشْرَآك بِاللَّهِ، وعَفُوقَ الْوَالِدَيْنِ" وكانَ مَتْنُكَا فَجِلَّسَ، فقال: "لا وقُولُ
"Should I not inform you about the most grievous sins?" The Messenger of Allāh (صلى الله عليه وسلم) repeated it three times and then said, 'Associating anyone with Allāh and disobedience to the parents.' The Noble Prophet (صلى الله عليه وسلم) was reclining, then he sat up and said, 'And I warn you against giving forged statement and false testimony.' He (صلى الله عليه وسلم) repeated it so many times that we wished that he should stop." [Related by Al-Bukhārī and Muslim]²⁹

Explanation

²⁹ Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to disobedience to parents, No. (5976), Muslim, Book of Faith, chapter pertaining to clarifying greater sins, No. (87).
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

The author (بسم الله الرحمن الرحيم) said chapter pertaining prohibition of disobedience to the parents and cutting the ties of kinship.

Disobedience to the parents is one of the most grievous sins because Allāh mentioned a great punishment for it, and so was cutting the ties of kinship. Allāh (بسم الله الرحمن الرحيم) says,

فَهَلَّ غَسَلَيْتُمْ إِنْ تُولِينَ أَيْمَانَكُمُّ أَنْ تَقْسِدُواَ فِي الْأَرْضِ
وَتَقْطَعُوا أَحْمَامَكُمُّ أُولَيَأْيَةِ الَّذِينَ لَعْنَهُمُ الَّذِينَ
فَأَصْمَخُوا وأَعْمَنَ أَبْصَرُهُمُّ

“Would you then, if you were given the authority, make mischief in the land, and sever your ties of kinship? Such are they whom Allāh has cursed so that He has made them deaf and blinded their sight.” [Surah Muhammad 47:22-23]

Meaning that if you were given the power, you would do bad deeds and sever the ties of kinship, so you would be damned, and Allāh would blind your sight.
“And blinded their sight” indicates discernment, not seeing with the eyes. Allāh (سُبْحَانَاهُ وَتَعَالَی) blinds their sight, so they see things upside down.

This is a punishment in the worldly life and the Hereafter. Concerning the Hereafter, Allāh said, “Such are they whom Allāh has cursed.” Concerning the worldly life, Allāh said, “So that He has made them deaf.” So, they cannot hear the truth and make use of it. “And blinded their sight.” So, that they cannot see the truth or make use of it.

And Allāh (سُبْحَانَاهُ وَتَعَالَی) says,

وَالَّذِينَ يَكْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِمْ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَن يُؤْصَلَ وَيَقْسِدُونَ
فِي الْأَرْضِ أُولُوتِكَ لَهُمْ الْلَّعْنَةُ وَلَهُمْ سَوَءُ الدَّارِ

“And those who break the Covenant of Allāh, after its ratification, and sever that which Allāh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their
RELATIVES), AND WORK MISCHIEF IN THE LAND, ON THEM IS THE CURSE (THEY WILL BE FAR AWAY FROM ALLAH'S MERCY), AND FOR THEM IS THE UNHAPPY (EVIL) HOME (I.E. HELL).” [Sūrah Ar-Ra’d 13:25]

They break the covenant and sever the ties of kinship, and make mischief by committing sins. “ON THEM IS THE CURSE.” HERE, CURSE MEANS BEING FAR AWAY FROM ALLAH’S MERCY. “AND FOR THEM IS THE UNHAPPY (EVIL) HOME (I.E. HELL).”

AND ALLAH (SALALLAHU ‘ALAIHI WA SALLAM) SAYS,

* وَقَضَنَّ رَبُّكَ إِلَّا أَن تَعْبَدُوا إِلَّآ إِيَّاهُ وَبَالَوَاتِينَ *

إِحْسَانًا إِنَّا يَبْلَغُونَ عَنْدَكَ السُّلْطَانَ أَحْدَهُمَا أَوْ كَلِهُمَا فَلا تَتَقَلَّلِ لِهُمَا أَفْيَ وَلَا تَهْرُبُهُمَا وَلَا لُحْمًا فَوْلَا كَيْمَةٌ وَلَا لُحْضِفُ أَلِهَّمَا حَيَّانِ 

من النُّورُ وَقُلْ رَبِّ أَرْحَمْهُمَا سَكَّمًا بِنَبَيِّكَ

صَيْبِّرَ
“And that you be dutiful to your parents. 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 to 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.’” [Sūrah Al-‘Isrā’ 17:23-24]

Allāh (سُبْحَانَهُ وَتَعَالَى) commanded us to be dutiful to the parents even if one or both of them become old. If one becomes old, he might be in a bad mood, so Allāh (عَزَّوَهُ وَجَلَّ) said, “Say not to them a word of disrespect.” So, do not speak to them awfully “Nor shout at them” when addressing them, “But address them in terms of honor.” So that they will be happy. “And lower to them the wing of submission and humility through mercy.” Be submissive to them even if you are highly prestigious. “And say, ‘My Lord! Bestow on them Your Mercy as they did bring me up when I was young.’” Treat them mercifully and ask Allāh to bestow His Mercy on them. This is what Allāh commanded us to do in case of old parents, but in case of youthful age, they do not care.
Then, the author mentioned the Ḥadīth of Abū Bakrah (رضي الله عنه) in which the Prophet (صلى الله عليه وسلم) said,

"'Should I not inform you about the most grievous of the grave sins?' The Messenger of Allāh (صلى الله عليه وسلم) repeated it three times, and then said, 'Associating anyone with Allāh and disobedience to the parents.'"

This is one of the most grievous sins. Associating others with Allāh is a great sin which violates the right of Allāh. Disobedience to the parents is a great sin which violates the right of the parents.

"The Noble Prophet (صلى الله عليه وسلم) was reclining. Then he sat up and said, 'And I warn you against giving forged statement and false testimony.'"

This is also one of the most grievous sins. The Prophet (صلى الله عليه وسلم) sat up to emphasize that this is very harmful.

Forged statement means lying, and false testimony means to testify falsely. It is easier for many people to give false testimony. The witness thinks that he
testifies for the one he testifies for, but he did bad deeds for himself and the one he testifies against.

The witness did bad deeds for himself because he committed a great sin. He also did something wrong for the one he witnesses for because he helped him violate others' rights. It is also clear that he did something wrong for the one he witnesses against; he did something unfair to him. Thus, false testimony is one of the most grievous sins.

If you witness for someone falsely, you do not do something good for him, but you do something wrong. Unfortunately, many people witness before the court in order to give one something he does not deserve. They do this for taking worldly things, but they lose the worldly life and the Hereafter.

This Ḥadīth warns against four things: associating others with Allāh, disobedience to the parents, false utterance and false testimony.
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

ḤADĪTH 337, 338, 339, AND 340

2/337 – Narrated by ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

الكبائِر: الإِشْرَاكُ بِاللهِ، وعْقُوقُ السَّوْالِدِينَ، وقَتْلُ التَّفْسِيْسِ،
وَالبَيْحَيْنِ اللَّعْمَوسِ» رواه البخاري.

“Of the major sins are: ascribing partners to Allāh, disobedience to the parents, to murder someone and to take a false oath (intentionally).” [Related by Al-Bukhārī]^{30}

“Taking false oath (intentionally)” causes one commit a sin.


^{30} Related by Al-Bukhārī, Book of Oaths and Vows, chapter pertaining to taking false oath (intentionally), No. (6675).
“The Prophet (ﷺ) said, ‘Abusing one’s parents is one of the greatest sins.’ The people asked, ‘O Messenger of Allāh (ﷺ), can a man abuse the parents?’ He (the Noble Prophet (ﷺ)) replied, ‘Yes. One abuses the father of another man, who in turn abuses his father. He then abuses the mother of someone who, in return, abuses his mother.’” [Related by Al-Bukhārī and Muslim]31

In another narration,

31 Related by Al-Bukhārī, Book of Good Manners, chapter pertaining to not abusing parents by their son, Muslim, Book of Faith, chapter pertaining to statement of greater sins, No. (90).
"A man’s reviling of his parents is one of the grave sins. He (صلى الله عليه وسلم) was asked, ‘O Messenger of Allāh! How does a man revile his parents?’ He (صلى الله عليه وسلم) replied, ‘He reviles the father of a man who then reviles his father, and he reviles a man’s mother, and he reviles his.’"

4/339 – Narrated by Abū Muḥammad Jubayr Ibn Muṭ‘im (رضي الله عنه),

لا يُدخَل الجَنَّة قاطعًا. قال سفيان في روايته: يُعْنِي قاطع
رجم. متفق عليه.

"The Messenger of Allāh (صلى الله عليه وسلم) said, ‘Anyone who cuts off the relationship with his nearest relatives will not enter Paradise.’"
[Related by Al-Bukhārī and Muslim]32

In another narration,

32 Related by Al-Bukhārī, Book of Good Behavior, chapter of the sin of the severer, No. (5984), Muslim, Book of Being Dutiful to Parents and Keeping Ties of Kinship, chapter pertaining to keeping ties of kinship and prohibition of cutting off ties, No. (2556).
“Ibn ‘Umar (رضي الله عنه) said that Sufyan (رضي الله عنه) explained it as, ‘One who severs the ties of kinship would not enter Paradise.’” [Related by Al-Bukhārī and Muslim]

5/340 – Narrated by Abū ‘Īsā Al-Mughīrah Ibn Shu’bāh (رضي الله عنه),

إِنَّ اللَّهَ تَعَالَ حَرَّمَ عَلَيْكُمْ عِرْقَ الأُمَيَّاتِ، وَيَعْمَمُ وَهَاتِ،
وَوَأَدَّ الْبَنَاتِ، وَكَرَّةَ لَحْشُمَ قَيْلَ وَقَالَ، وَكَثَرَةَ السَّؤَالِ، وَإِضَاعَةَ
الْمَالِ” مَتَفَقُّ عَلَيْهِ.

“The Prophet (صلى الله عليه وسلم) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) and to bury your daughters alive. Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste your wealth.’” [Related by Al-Bukhārī and Muslim]33

33 Related by Al-Bukhārī, Book of Good Manners, chapter of showing undutiful behavior to parents is one of the most
"Engage in gossip" meaning to talk about every matter without being sure of its authenticity. It is enough for a man to prove himself a liar when he goes on narrating whatever he hears. "Waste your wealth" meaning wasting money in a bad way, and not saving it. "Ask too many questions (for things which will be of no benefit" meaning to ask unnecessary questions about other people's affairs.

And there are many aḥādīth, such as "Are you not content that I cut off the one who cuts you off" and the Ḥadīth that says that "whosoever severs relations with me, Allāh will sever connection with him."

Explanation

These aḥādīth indicate the prohibition of cutting off relationships and showing undutiful behavior to the
parents. In the Ḥadīth of ‘Abdullāh Ibn ‘Amr Ibn Al-‘Ās (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

“Abusing one’s parents is one of the greatest sins.”

Meaning to abuse them as was said in another narration,

“A man’s reviling of his parents is one of the grave sins. He (صلى الله عليه وسلم) was asked, ‘O Messenger of Allāh! How does a man revile his parents?’”

This was very strange.

“He (صلى الله عليه وسلم) replied, ‘He reviles the father of a man who then reviles his father, and he reviles a man’s mother, and he reviles his.’”

This Ḥadīth warns one against causing the insult to his parents by insulting others’ parents. Allāh (سبحانهو وتعالى) says,

قَالَ الَّذِي يَكَبُّ يَكَبُّ، يَتَعَزَّزُ مِنْ خَالِفِهِ وَيَعْصِبُ، فَقَالَ رَبِّي أَمَّنْ أَحْدَثُهُ

ولأ تسبوا أليت يتغوت من دون الله

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“And insult not those whom they (disbelievers) worship besides Allāh, lest they insult Allāh wrongfully without knowledge.”

[Sūrah Al-‘An’ām 6:108]

Thus, being a reason for insulting one’s parents is a reason for committing sin.

Then the author mentioned the Ḥadīth of Al-Mughirah Ibn Shu’bah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

إِنَّ اللَّهَ تَعَالَى حَرَّمَ عَلَيْكُمْ عُفْوَاتِ الأُمَهَاتِ وَمَنَأً وَهَاتٍ، وَوَادَّ بَنَاتِي، وَكَرَّةً لَّسْتُمُ قِيلٌ وَقَالٌ، وَكَثْرَةً السَّؤَالِ، وِإِسْقَاطَةً المال

“The Prophet (صلى الله عليه وسلم) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) and to bury your daughters alive. Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste
your wealth.”” [Related by Al-Bukhārī and Muslim]

The evidence lies in the saying “(Showing undutiful behavior) to your mothers” Meaning to cut off the relationships which must be maintained. In the pre-Islamic period of ignorance. They hated girls. They said it was dishonorable to keep girls alive. Thus, they used to make a hole in which they buried the girl alive, Allāh (سَبِيلَة) says,

وَإِذَا اِلْمَوْتَةُ سَيْلَتُ بَيْنَ ذَئْبٍ فَتَنَكَّتُ

“And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned. For what sin she was killed?” [Sūrah At-Takwir 81:8-9]

This is prohibited, and it is one of the most grievous sins. Allāh (سَبِيلَة) says,
And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.” [Sûrah An-Nisâ’ 4:93]

If killing the believer who is not relative is a reason for entering the Fire continuously, what about the relative? It is greater.

“To withhold (what you should give), or demand (what you do not deserve).

This indicates the man who withholds what he has to give and demands what he does not have the right to take. This is also prohibited because one is not allowed to withhold what he has to give or to demand what he deserves not. Thus he (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم) said,
“The Prophet (ﷺ) said, ‘Allāh has made it prohibited for you: to be disrespectful (showing undutiful behavior) to your mothers, to withhold (what you should give), or demand (what you do not deserve) ... Allah has disliked that you engage in gossip, ask too many questions (for things which will be of no benefit) and waste your wealth.’”

There is no difference here between hate and prohibit according to Shari’ah.

“And He hates that you engage in gossip.”

Meaning to talk too much in vain, particularly speaking ill of the scholars and kings, this is more hated by Allāh (عَزَّزُهُ وَجَلَّ).

The believer should speak well as the Prophet (صلى الله عليه وسلم) said,
EXPLANATION OF THE CHAPTER: BEING DUTIFUL TO PARENTS & UPHOLDING TIES OF KINSHIP

من كان يؤمن بالله واليوم الآخر، فليقل خيرا أو ليصمت

“And he who believes in Allâh and the Last Day, let him speak good or remain silent.”

Asking too many questions may be about knowledge or money. Concerning asking about knowledge, it is not desirable in case one wants to put the scholar in trouble and make him bored. But asking for seeking knowledge is desirable. ‘Abdullâh Ibn ‘Abbâs (رضي الله عنه) used to ask a lot of questions (concerning knowledge). On one occasion he was asked, “How did you obtain knowledge?” He (رضي الله عنه) said, “I obtained it by a curious tongue, a wise heart, and sound body.”

It is undesirable to ask the scholar for the sake of making him bored and putting him in trouble in order to blame him.

Also, asking for money may make one greedy. Thus, it is not allowed to ask for money unless when necessary. However, it is allowed if the one who is asked to give is a close friend.

34 Related by al-Bukhârî in the book Riqâq, under the chapter: Preserving one’s tongue No. (6475); and related by Muslim No. (47).
Wasting money indicates spending money in vain, in no benefit in the worldly life or the Hereafter as Allāh (سُبْحَانَهُ وَتَجْلَى) says,

لا تَوَلُّوا السُّفَهَاء أموالكم التي جَعَلَ الله لكم قِبَالًا

“And give not unto the foolish your property which Allāh has made a means of support for you.” [Surah An-Nisā’ 4:5]

Money is a means of support for people, upon which many things depend. It should not be spent aimlessly, or in a prohibited way. If it is spent aimlessly, one commits two sins. One is to waste money, and the other is to commit sin. Money should be saved and not lost, used for the sake of worldly life and the Hereafter.