

The Rights Of The Children

According To The Qur'aan & Sunnah



By Shaykh Dr. Muhammad Ibn 'Umar Bazmool

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾﴾



“O you who believe! Fear Allâh as He should be feared and die not except in a state of Islâm (as Muslims) with complete submission to Allâh.”¹

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجَدَّوْهُ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ

مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ؕ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ

عَلَيْكُمْ رَبِّبًا ﴿١﴾﴾

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

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ أَعْمَالَكُمْ
 وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا ﴿٧١﴾﴾

“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 An-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 ALLÂH, THE
MOST HIGH, AND THEY ARE FROM THE
ADORNMENTS OF THE LIFE OF THIS WORLD

Allâh, the Most High said:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ
مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً﴾

“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 Allâh, the Most High said:

﴿وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ﴾

“And Allâh 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]

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THE MOST HIGH, AND THEY ARE FROM
THE ADORNMENTS OF THE LIFE OF
THIS WORLD

Allāh, the Blessed, the Most High said:

﴿لِلَّهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۗ يَخْلُقُ مَا يَشَآءُ ۗ يَهَبُ لِمَن يَشَآءُ اِنثٰثًا
وَيَهَبُ لِمَن يَشَآءُ الذُّكُوْرَ ﴿٤٩﴾ اَوْ يُزَوِّجُهُمْ ذُكْرٰنًا وَاِنثٰثًا وَيَجْعَلُ مَن يَشَآءُ
عَقِيْمًا ۗ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ﴿٥٠﴾﴾

“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.”⁶

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

﴿الْمَالُ وَالْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۗ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّيْكَ
تَوَابًا وَّخَيْرًا اَمَلًا ﴿٤٦﴾﴾

“Wealth and children are the adornment of the life of this world. But the good righteous deeds (five compulsory

⁶ 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.”⁷

⁷ Kahf [18:46]

THE PROPHETS AND THE RIGHTEOUS ASKED
FOR GOOD OFFSPRING

Allâh, the Blessed, the Most High said:

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ، قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ﴾
﴿٣٨﴾

“At that time Zakariyâ (Zachariya) 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:

﴿وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا ﴿٥﴾ يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَأَجْعَلْهُ رَبِّ رَضِيًّا ﴿٦﴾﴾

“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]

not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!”⁹

Ash-Shanqiti said in *Adwaa Al-Bayaan*¹⁰:

"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:

﴿هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ. قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ

﴿ سَمِيعُ الدُّعَاءِ ﴾

“At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation.”¹¹

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

﴿وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ. رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ

﴿ ٨٩ ﴾

⁹ Maryam [19:5-6]

¹⁰ [3/365]

¹¹ Aali-Imran [3:38]

“And (remember) Zakariyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors.”¹²

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

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

﴿أُولَئِكَ الَّذِينَ نَنْقَبِلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ
الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ﴾

“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.”¹³

That He, the Glorified mentioned in his saying:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمَلُهُ
وَفَصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي

¹²Al-Anbiyaah [21:89]

¹³ Al-Ah'qaf [46:16]

أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ
وَأَصْلِحَ لِي فِي ذُرِّيَّتِي إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

“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:

﴿يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ﴾

“Allâh commands you as regards your children.”¹⁵

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

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا وَقَوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ﴾

“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

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:

﴿قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا﴾

“Ward off from yourselves and your families a Fire (Hell).”

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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:

﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا قَوْمًا أَنفُسُهُمْ وَأَهْلِيكُمْ نَارًا﴾

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

And his ﷺ (sallallahu alaihi wa sallam) statement:

كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

“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:

﴿قَالَ يَنْفُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ﴾

“He said: “O Nûh (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 ﷺ (sallallahu alaihi wa sallam) said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ إِلَّا
مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ 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.”²⁰

- 4) Performing the obligation of responsibility.

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

كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، الْإِمَامُ رَاعٍ وَ
مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَ الرَّجُلُ رَاعٍ فِي أَهْلِهِ وَ هُوَ
مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَ الْمَرْأَةُ رَاعِيَةٌ فِي بَيْتِ زَوْجِهَا

²⁰ Muslim brought it in “Kitaabul-Wasiyah” in the chapter: “what is connected to the person of rewards after his passing” hadith (#1631).

وَمَسْؤُولَةٌ عَنْ رَعِيَّتِهَا ، وَ الْخَادِمُ رَاعٍ فِي مَالِ سَيِّدِهِ
وَمَسْؤُولٌ عَنْ رَعِيَّتِهِ ، قَالَ : وَ حَسِبْتُ أَنْ قَدْ قَالَ وَ
الرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ ، وَ
كُلُّكُمْ رَاعٍ وَ مَسْؤُولٌ عَنْ رَعِيَّتِهِ .

“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.”²¹

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

²¹ Al-Bukhari brought it in “*KitaabulJumuah*” 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).

آخَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَيْنَ سَلْمَانَ وَ أَبِي
الدَّرْدَاءِ فَرَارَ سَلْمَانُ أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً
فَقَالَ لَهَا : مَا شَأْنُكَ ؟ قَالَتْ : أَخُوكَ أَبُو الدَّرْدَاءِ لَيْسَ
لَهُ حَاجَةٌ فِي الدُّنْيَا ، فَجَاءَ أَبُو الدَّرْدَاءِ فَصَنَعَ لَهُ
طَعَامًا فَقَالَ : كُلْ قَالَ : فَإِنِّي صَائِمٌ قَالَ : مَا أَنَا
بِأَكْلٍ حَتَّى تَأْكُلَ قَالَ فَأَكَلَ فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ
أَبُو الدَّرْدَاءِ يَقُومُ قَالَ : نَمَ فَنَامَ ثُمَّ ذَهَبَ يَقُومُ فَقَالَ :
نَمَ فَلَمَّا كَانَ مِنْ آخِرِ اللَّيْلِ قَالَ سَلْمَانُ : قُمْ الْآنَ
فَصَلِّ يَا فَقَالَ لَهُ سَلْمَانُ : إِنَّ لِرَبِّكَ عَلَيْكَ حَقًّا وَ
لِنَفْسِكَ عَلَيْكَ حَقًّا وَ لِأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ
كُلَّ ذِي حَقٍّ حَقَّهُ . فَآتَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
فَذَكَرَ لَهُ فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : صَدَقَ
سَلْمَانُ .

“The Prophet ﷺ (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.'²²

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

Allâh, the Most High said:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً ۗ﴾

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:

﴿يٰۤاٰدٰوۤدُ اِنَّا جَعَلٰنَكَ خَلِيۡفَةً فِى الْاَرْضِ فَاحۡكُمۡ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنۡ سَبِيۡلِ اللّٰهِ اِنَّ الَّذِيۡنَ يَظۡلُمُوۡنَ عَنۡ سَبِيۡلِ اللّٰهِ لَهُمۡ عَذَابٌ شَدِيۡدٌۢ بِمَا نَسُوۡا يَوْمَ الْحِسَابِ﴾

“O Dâwûd (David)! 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:

﴿فَخَلَفَ مِنْۢ بَعۡدِهِمۡ خَلَفٌ وَرِثُوۡا الْكِتٰبَ يٰۤاۡخِذُوۡنَ عَرۡضَ هٰذَا الَّاۤذٰنِ وَيَقُوۡلُوۡنَ سَيُعۡقَبُنَاۤ اِنْ يٰۤاٰتٰنَا عَرۡضٌۢ مِّثْلُهٗ يٰۤاۡخِذُوۡهُۥۤ اَلَمْ يُوۡخِذْ عَلَيۡهِمۡ مِّمۡثِقُ الْكِتٰبِ

²³ Baqarah [2:30]

²⁴ Saad [38:26]

أَنْ لَا يَقُولُوا عَلَى اللَّهِ إِلَّا الْحَقَّ وَدَرَسُوا مَا فِيهِ وَالْدارُ الْآخِرَةُ خَيْرٌ لِلَّذِينَ

يَنْتُقُونَ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾

“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 Allāh 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?”²⁵

And Allāh, the Most High said:

﴿ خَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسُوفَ يَلْقَوْنَ

عَذَابًا ﴾

“Then, there has succeeded them a posterity who have given up the prayer [i.e. Made their Salāt (prayers) to be lost, either by not offering them or by not offering them

²⁵ Al-A'raaf [7:169]

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 ﷺ (sallallahu alaihi wa sallam) that he said:

إِنَّ الدُّنْيَا حُلْوَةٌ خَضِرَةٌ وَإِنَّ اللَّهَ مُسْتَخْلِفُكُمْ فِيهَا
فَيَنْظُرُ كَيْفَ تَعْمَلُونَ (وَ فِي رِوَايَةٍ : لِيَنْظُرَ كَيْفَ
تَعْمَلُونَ) فَاتَّقُوا الدُّنْيَا وَاتَّقُوا النِّسَاءَ فَإِنَّ أَوَّلَ فِتْنَةٍ
بَنِي إِسْرَائِيلَ كَانَتْ فِي النِّسَاءِ

“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.”²⁷

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

²⁶ Maryam [19:59]

²⁷ Muslim brought it in “*Kitaabul-Dhikr wal-Dua' wat-Taw'bah wal-Istighfaar*” in the chapter: “majority of the people of paradise are poor people” hadith (#2742).

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

Allâh, the Blessed, the Most High said:

﴿ مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ ﴾

“Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islâmic 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

Allâh, the Most High said:

﴿ وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيٰمَةِ أَعْمَىٰ ﴿١٢٤﴾ ﴾

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

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:

كُنَّا جُلُوسًا مَعَ عَبْدِ اللَّهِ بْنِ عَمْرٍو إِذْ جَاءَهُ قَهْرَمَانٌ لَهُ
فَدَخَلَ فَقَالَ: أَعْطَيْتَ الرَّقِيقَ قُوتَهُمْ؟ قَالَ: لَا، قَالَ:
فَانْطَلِقْ فَأَعْطِهِمْ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَ سَلَّمَ: كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَحْبِسَ عَمَّنْ يَمْلِكُ
قُوتَهُ. وَ فِي لَفْظِ أَبِي دَاوُدَ بِسَنَدٍ لَا بَأْسَ بِهِ: كَفَى
بِالْمَرْءِ إِثْمًا أَنْ يَضِيعَ مَنْ يَقُوتُ.

“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 Allāh ﷺ (sallallahu alaihi wa sallam) has said: 'It is enough of a sin for a man to

²⁹ Taha [20:124]

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

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“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.”³¹

³⁰ Muslim brought it in “*Kitaabul-Zakat*” in the chapter: “**the virtue of spending upon the family and servants**” hadith (#996)

³¹ In “*Kitaabul-Zakat*” in the chapter: “**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 ﷺ (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 Allāh be pleased with him) and he said: 'We were with the Prophet ﷺ (sallallahu alaihi wa sallam) and he said:

مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغْضُ لِلْبَصْرِ وَ
 أَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ
 فَإِنَّهُ لَهُ وَجَاءٌ.

“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 ﷺ (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:

مَا مِنْ مَوْلُودٍ إِلَّا يُوَلَّدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ وَ
يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ كَمَا تُنْتَجُ الْبَهِيمَةُ بِبَهِيمَةٍ
جَمْعَاءَ هَلْ تُحْسِنُونَ فِيهَا مِنْ جَدْعَاءَ ثُمَّ يَقُولُ أَبُو
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: ﴿فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا يَبْدِيلُ
لِخَلْقِ اللَّهِ ذَلِكَ الدِّبْتُ الْقَيْمُ﴾

“The Messenger of Allâh ﷺ (sallallahu alaihi wa sallam) 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 Islâmic Monotheism), with which He has created mankind. No change let there be in Khalq-illâh (i.e. the Religion of Allâh Islâmic Monotheism) that is the straight religion” ³³

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

تُنكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا وَ لِحَسَبِهَا وَ جَمَالِهَا وَ لِدِينِهَا فَاطْفَرِ بِذَاتِ الدِّينِ تَرَبَّتْ يَدَاكَ .

“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-Janaa'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 ﷺ (sallallahu alaihi wa sallam) said:

لَوْ أَنَّ أَحَدَكُمْ إِذَا أَتَىٰ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَضِي بَيْنَهُمَا وَلَدٌ لَّمْ يَضُرَّهُ.

“If any of you approaches your wife, he says: *Bismillah jannibnah ash-shaytan wa jannib ash-shaytaan ma razaqtana* (In the name of Allâh, Oh Allâh 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:

لَوْ أَنَّ أَحَدَهُمْ إِذَا أَرَادَ أَنْ يَأْتِيَ أَهْلَهُ قَالَ بِاسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا فَإِنَّهُ إِنْ يُقَدَّرَ بَيْنَهُمَا وَلَدٌ فِي ذَلِكَ لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا

³⁵ 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
 ﷺ (sallallahu alaihi wa sallam) was saying to the people:

لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغَيْلَةِ فَنظَرْتُ فِي الرُّومِ وَ
 فَارِسَ فَإِذَا هُمْ يُغِيلُونَ أَوْلَادَهُمْ فَلَا يَضُرُّ أَوْلَاهُمْ ذَلِكَ
 شَيْئًا. ثُمَّ سَأَلُوهُ عَنِ الْعَزْلِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
 عَلَيْهِ وَسَلَّمَ: ذَلِكَ الْوَأْدُ الْخَفِيُّ وَهِيَ ﴿وَإِذَا الْمَوْءُودَةُ﴾



“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 ﷺ (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 ﷺ (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 ﷺ (sallallahu alaihi wa sallam) of him changing offensive names and his encouragement of giving good names.

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

إِنَّ أَحَبَّ أَسْمَائِكُمْ إِلَى اللَّهِ عَبْدُ اللَّهِ 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 ﷺ (sallallahu alaihi wa sallam) said:

³⁷ Muslim brought it in “*Kitaabul-Aadaab*” in the chapter: “prohibiting from giving the surname of Abool-Qaasim” hadith (#2132)

تَسَمُّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ وَ أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ
اللَّهِ وَ عَبْدُ الرَّحْمَنِ وَ أَصْدَقُهَا حَارِثٌ وَ هَمَّامٌ وَ
أَقْبَحُهَا حَرْبٌ وَ مُرَّةٌ.

“Name your children with the names of the Prophets and
the most beloved names to Allāh: Abdullah and
Abdurrahman and the most honest names are Harith and
Hamman and the most repulsive names are Harb and
Murra.”³⁸

2) The Aqeeqah:

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

مَعَ الْغُلَامِ عَقِيْقَةٌ فَأَهْرِيْقُوا عَنْهُ دَمًا وَ أَمِيْطُوا عَنْهُ
الْأَذَى .

³⁸ 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, Allāh, the Most High said:

﴿ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۗ ﴾



“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:

﴿ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ ۗ لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا ۗ ﴾

“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]

person shall have a burden laid on him greater than he can
bear” ⁴¹

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ﴾

“Kill not your children because of poverty - We provide
sustenance for you and them” ⁴²

Allâh, the Most High says:

﴿وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ فَلَهُمْ كَانَ

﴿ خَطَا كَبِيرًا ﴾

“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.

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:

بَايَعُونِي عَلَىٰ أَلَّا تُشْرِكُوا بِاللَّهِ شَيْئًا وَلَا تَسْرِقُوا وَلَا تَزْنُوا وَلَا تَقْتُلُوا أَوْلَادَكُمْ وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ وَلَا تَعْصُوا فِي مَعْرُوفٍ فَمَنْ وَفَىٰ مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ فِي الدُّنْيَا فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللَّهُ فَهُوَ إِلَى اللَّهِ إِنَّ شَاءَ عَفَا عَنْهُ وَإِنْ شَاءَ عَاقَبَهُ فَبَايَعَنَاهُ عَلَىٰ ذَلِكَ .

“The Messenger of Allāh, may Allāh 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 Allāh, 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 Allāh. Anyone who fall 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 Allāh 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.”⁴⁴

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

كَفَى بِالْمَرْءِ إِثْمًا أَنْ يَضِيعَ مَنْ يَقُوتُ .

“It is enough of a sin for a man to neglect someone he provides for”⁴⁵

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

يَا رَسُولَ اللَّهِ إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَ لَيْسَ يُعْطِينِي مَا يَكْفِينِي وَ وَلَدِي إِلَّا مَا أَخَذْتُ مِنْهُ وَ هُوَ لَا يَعْلَمُ؟ فَقَالَ: خُذِي مَا يَكْفِيكَ وَ وَلَدِكَ بِالْمَعْرُوفِ

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”⁴⁶

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

مَنْ عَالَ جَارِئَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَضَمَّ أَصَابِعَهُ .

“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.”⁴⁷

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'dhiyah*” 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)

أَعْطَانِي أَبِي عَطِيَّةً فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ : لَا
أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ
فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَقَالَ : إِنِّي
أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً فَأَمَرْتَنِي
أَنْ أُشْهِدَكَ يَا رَسُولَ اللَّهِ قَالَ : أَعْطَيْتَ سَائِرَ وَلَدِكَ مِثْلَ
هَذَا قَالَ : لَا قَالَ : فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ قَالَ
فَرَجَعَ فَرَدَّ عَطِيَّتَهُ .

“My father gave me a gift, so Amra bint Rawahah said: 'I will not be happy until you make the Messenger of Allâh ﷺ (sallallahu alaihi wa sallam) a witness to this.' Then the Messenger of Allâh ﷺ (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 ﷺ.'” He said: "Did you give the rest of your children the same as this?' He said: 'No.' He said: 'Fear Allâh and be fair to all your children.' So he went and took back the gift.”⁴⁸

⁴⁸ Al-Bukhari brought it in “*Kitaabul-Hibah wa Fadliha wat-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:

﴿وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ

لِلنَّاقِي ۝۱۳۲﴾

“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 أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ
وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرَّقُوا بَيْنَهُمْ
فِي الْمَضَاجِعِ .

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 Allâh ﷺ (sallallahu alaihi wa sallam):

لَا تَدْعُوا عَلَى أَنْفُسِكُمْ وَلَا تَدْعُوا عَلَى أَوْلَادِكُمْ وَلَا
تَدْعُوا عَلَى أَمْوَالِكُمْ لَا تُوَافِقُوا مِنْ اللَّهِ سَاعَةً يُسْأَلُ
فِيهَا عَطَاءٌ فَيَسْتَجِيبُ لَكُمْ

“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-Raqaa’iq” in the chapter: “the long hadith of Jaabir and the story of Abi Al-Yusr ﷺ” 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 ﷺ (sallallahu alaihi wa sallam) said:

إِذَا اسْتَجَنَحَ اللَّيْلُ أَوْ قَالَ جُنْحُ اللَّيْلِ فَكُفُّوا
صِبْيَانَكُمْ فَإِنَّ الشَّيَاطِينَ تَنْتَشِرُ حِينَئِذٍ فَإِذَا ذَهَبَ
سَاعَةٌ مِنَ الْعِشَاءِ فَخَلُّوهُمْ وَ أَغْلِقْ بَابَكَ وَادْكُرِ اسْمَ
اللهِ وَ أَطْفِئْ مِصْبَاحَكَ وَادْكُرِ اسْمَ اللهِ وَ أوكِ سِقَاءَكَ
وَادْكُرِ اسْمَ اللهِ وَ حَمِّرْ إِيَّاءَكَ وَادْكُرِ اسْمَ اللهِ وَ لَوْ تَعْرُضُ
عَلَيْهِ شَيْئًا .

“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 Allāh. Put out
your lamp and mention the Name of Allāh. Turn over
your cups and mention the Name of Allāh. Cover your
bowls and mention the Name of Allāh, even if you have to
improvise something as a cover.”⁵²

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 them from bad companions:

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

مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ كَمَثَلِ
صَاحِبِ الْمِسْكِ وَكَيْرِ الْحَدَّادِ لَا يَغْدُمُكَ مِنْ
صَاحِبِ الْمِسْكِ إِلَّا مَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ وَكَيْرُ
الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ أَوْ تَجِدُ مِنْهُ رِيحًا
خَبِيثَةً .

“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

=brought it in “*Kitaabul-Ash'ribah*” in the chapter: “ordering to cover containers and tying up water skins” hadith (#2012)

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 ﷺ (sallallahu alaihi wa sallam), said to him:

جَاءَتْنِي امْرَأَةٌ مَعَهَا ابْنَتَانِ تَسْأَلْنِي فَلَمْ تَجِدْ عِنْدِي
غَيْرَ تَمْرَةٍ وَاحِدَةٍ فَأَعْطَيْتُهَا فَقَسَمَتْهَا بَيْنَ
ابْنَتَيْهَا ثُمَّ قَامَتْ فَخَرَّخَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَ سَلَّمَ فَحَدَّثْتُهُ فَقَالَ مَنْ يَلِي مِنْ هَذِهِ
الْبَنَاتِ شَيْئًا فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ .

“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 ﷺ (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.’”⁵⁴

=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 was-Silah*” 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:

قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ
عَلِيٍّ وَ عِنْدَهُ الْأَقْرَعُ بْنُ حَابِسِ التَّمِيمِيِّ جَالِسًا
فَقَالَ الْأَقْرَعُ : إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ
أَحَدًا فَانظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ
قَالَ : مَنْ لَا يَرْحَمُ لَا يُرْحَمُ .

“The Prophet ﷺ (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:

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 ﷺ towards children and family.” Hadith (#2318)

جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
تُقَبِّلُونَ الصَّبِيَّانَ فَمَا نُقَبِّلُهُمْ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: أَوْ أَمْلِكُ لَكَ أَنْ نَزَعَ اللَّهُ مِنْ قَلْبِكَ
الرَّحْمَةَ.

“A Bedouin came to the Prophet ﷺ (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.’”⁵⁶

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

أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَنَحْنُ شَبَبَةٌ
مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً فَظَنَّ أَنَّا
اشْتَقْنَا أَهْلَنَا وَسَأَلْنَا عَمَّنْ تَرَكْنَا فِي أَهْلِنَا
فَأَخْبَرَنَا وَكَانَ رَفِيقًا رَحِيمًا فَقَالَ ارْجِعُوا إِلَى

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).

أَهْلِيكُمْ فَعَلَّمُوهُمْ وَ مَرُّوهُمْ وَ صَلُّوا كَمَا رَأَيْتُمُونِي
أُصَلِّي وَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ ثُمَّ
لِيُؤَمِّمَكُمْ أَكْبَرُكُمْ

“We came to the Prophet ﷺ (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.”⁵⁷

11) A good role model:

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

كُلُّكُمْ رَاعٍ وَ كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ .

“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 ﷺ (sallallahu alaihi wa sallam) said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ .

“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:

﴿وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ﴾



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.”

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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]

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن مِّنْ أَرْوَاحِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ
فَأَحْذَرُوهُمْ وَإِن تَعَفَوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾
إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾ ﴾

“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).”⁶⁰

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:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَن ذِكْرِ اللَّهِ
وَمَن يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾ ﴾

⁶⁰ At-Taghabun [64:14-15]

“O you who believe! Let not your properties or your children divert you from the remembrance of Allāh. 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:

﴿لَنْ تَنْفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ يَوْمَ الْقِيَامَةِ يَفْصَلُ بَيْنَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ



“Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allāh). He will judge between you. And Allāh is the All-Seer of what you do.” ⁶²

Therefore, the children are a source of fitnah: a tribulation and a test that Allāh tests us with, so we fear Allāh regarding them and we are good in performing their rights, or do we waste them?

Allāh will ask us about this (as is evident in the following hadith): on the authority of Al-Hasan that Ubaidallah 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 Allāh ﷺ (sallallahu alaihi wa sallam): I heard the Prophet ﷺ (sallallahu alaihi wa sallam) say:

مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يَحْطَهَا
بِنَصِيحَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ .

"Any man who Allāh 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:

مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَ
هُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ

"Any man who Allāh has put in charge of a people and cheats them then dies on the day of his death (without repenting), then Allāh 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 Allāh and can lead you to disobedience, so they in that instance are an enemy that you must be cautious of them.

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

أَيْكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا كَمَا قَالَ. قَالَ: إِنَّكَ عَلَيْهِ
أَوْ عَلَيْهَا لَجَرِيءٌ! قُلْتُ: فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَ
مَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفَرُهَا الصَّلَاةُ وَالصَّوْمُ وَ
الصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ.

“We were sitting with Umar (radiallahu anhu) when he said: ‘which of you remember the statement of the Messenger of Allāh ﷺ (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

⁶⁴ Al-Bukhari brought it in “*Kitaabul-Salât*” 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.**”

CONCLUSION

The Muslim performs and represents these affairs and he asks Allâh 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 Allâh 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 Allâh, the Most High.

﴿ وَنَادَى نُوحٌ رَبَّهُ، فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٥﴾ قَالَ يَنْوُحُ إِنَّهُ، لَيْسَ مِنْ أَهْلِكَ إِنَّهُ، عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْتَلِنَ مَا لَيْسَ لَكَ بِهِ، عِلْمٌ إِنَّيْ أَعْطَاكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ ﴿٤٦﴾ قَالَ رَبِّ إِنَّيْ أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ، عِلْمٌ وَإِلَّا تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الْخَسِرِينَ ﴿٤٧﴾ ﴾

“And Nûh (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 Nûh (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.' Nûh (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.”⁶⁵

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 هُدَاةً مُهْتَدِينَ لَا ضَالِّينَ وَلَا مُضِلِّينَ
وَ صَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَعَلَى آلِهِ وَ صَبِّحِهِ وَ
سَلِّمْ .

“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.”

⁶⁵ Hud [11:45-47]

NOTES