

**THE RIGHTS
OF PARENTS AND CHILDREN**

by

Maulan Qari Mufti Md Masood Azizi Nadwi

Rector of

Markazu Ihyail Fikril Islami, Muzaffarabad

Khelifa of Hazrat Maulan Zareef Ahmad Nadwi Madni

Translated edited by

Mufti A.H.Elias Durban. S. Africa

Khalifa of Haji Abdul Mannan Abdur Razack Makki

And Mufti Md Masood Azizi Nadwi

May Allaah protect all.

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Markazu Ihyail Fikril Islami
Muzaffarabad 247129, Saharanpur (U. P) India
Ph: 09719831058, 09758530623
Email: masood_azizinadwi@yahoo.co.in

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Author's Name: *Maulan Qari Mufti*
Md Masood Azizi Nadwi

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FORWARD

Parents are such a blessing of Allaah which has no replacement in this world. How fortunate are those people whose parents are alive and by obeying them and executing their orders, they are a means of comfort and peace to their parents, they are acquiring the guaranteed pleasure of Allaah and they are making themselves worthy of gaining entry into Jannat.

Similarly, how fortunate are those parents who have natured their beloved offspring correctly, made arrangements for their education, taught them good morals, informed them about Allaah's rights and their rights, made them civilized and educated, made them aware of Deeni education, the Qur'aan and hadeeth and made them well-behaved and well-mannered people. For such parents, there are glad-tidings in this very world, and tomorrow, on the Day of Qiyaamah, they will also be successful.

On the contrary, misfortune and the displeasure of Allaah, which is a means for entering Jahannam, is found for such people who are disobedient to their parents cause them difficulty and are deficient in fulfilling their rights. Similarly, those people who did not pay any attention to the education and nurturing of their children, did not teach them behavior and did not make them aware of good morals and the rights of others see a sample of Jahannam in this world.

This booklet is a compilation of two lectures of the writer that were delivered in “Markazu

Ihyail Fikril Islami” in a gathering of youngsters. One is "Obedience to parents" and the other is "The rights of children upon parents". Both lectures carry sufficient significance on this subject. If parents read them with concentration and children also carefully study them and both practice upon them, then there is hope that the disagreements, bitterness, and distance that exists between parents and children will possibly not be found. In fact, both will become aware of their boundaries and rights and, Insha Allaah, a righteous society can come into existence as a result of this. Keeping this objective in mind, both these lectures are being published together in book form under the title 'The rights of parents and children'. May Allaah accept it and grant us the ability to obey our parents and to nurture our children correctly.

Finally, I would like to express my gratitude to my friend, Maulana Hamidullah Qasmi who has adorned this booklet with his priceless approval. May Allaah reward him abundantly and increases his noble deeds.

Was Salaam
Md Masood Azizi Nadwi
Rector of
Markazu Ihayail Fikril Islami
Muzaffarabad, Saharanpur(U.P)

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APPROVAL

As far as all the apparent means for the propagation and protection of Islaam is concerned, the benefit of delivering a lecture and writing is acknowledged. The fundamental and necessary explanation of the straight path that the rightly guided Ulamaa fulfilled especially by means of writing has its own illuminated history. Without doubt, this is such a necessity which the servants of deen and the Shari'at continue to fulfill in every place and era without fearing any criticism.

These are those extremely sincere individuals whom the glitz and glimmer of this world cannot deter from their pure mission. The inconformity of the environment and the irregularity of the era cannot cause them to slip. In fact, even against hurricanes, the art of lighting a lamp will continue to prevail within them and they will continue to gather pearls of deen and wisdom through benefitting fully from this capability granted to them by Allaah.

The explanation and propagation of the secrets of the Shari'at is always their passion. Togeth, er with being unconcerned about every type of remuneration and praise, they make acquiring the pleasure of Allaah the object of their lives. Furthermore, the following verse always emanates from their tongues and actions:

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

When the images of such worthy people pop up in the mind, then one precious image of Hadhrat

Maulana Qari Mufti Muhammad Masood Azizi is clearly seen. The writer of these words does not know him from only one or two years, but knows him from the time when he graduated from Nadwatul Ulama Lucknow. Based on good thoughts, it was natural for this servant to be affected by his pain in his heart and honourable concern. Hence, he saw the interpretation of the dream he had seen while he was in the renowned institutions of the country in his hometown, Muzaffarabad - Saharanpur - and he established such an institution by the name of "Markazu Ihaya il Fikril Islaami" which is growing from strength to strength.

From this platform, Maulana Mufti Md Masood Azizi (may Allaah protect him) is carrying a heavy load of serving deen and Islaam. He has great enthusiasm for the ink of pens and books.

At present, a rough copy of "The rights of parents and children" written by Hadhrat is in front of me. I have seen it and its fragrance can be smelled. I would be extremely pleased if this book is beautified with the jewellery of being published and it reaches every house and the reader's benefit from it. May Allaah prolong this journey of writing which Maulana Mas'ood has undertaken and grant him success of both these worlds.

Hamidullah Qasmi
Editor
Monthly Nuqoosh-e-Islam
Muzaffarabad,Saharanpur(U.P)

OBEDIENCE

TO

PARENTS

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

With the name of Allah the Most Gracious, the Most Merciful

OBEDIENCE TO PARENTS

TREATING OUR PARENTS KINDLY

My dear friends! Our topic of discussion today is extremely important since we all are youngsters. ماشاءالله everyone's parents are alive. Our topic of discussion is how we should live with our parents and what should we understand with regards to our parents. What is the importance of our parents? Immediately after Allaah commands us to worship Him in the Qur'aan, He does not command us of salaah, He does not command us of fasting, He does not command us of zakaat and He does not command us of hajj. Rather, He commands us of treating our parents kindly. Allaah says:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا يَٰهٗ وَبِالْوَالِدَيْنِ إِحْسَانًا

Your Rabb has commanded that you worship only Him...

Immediately after this command is issued, the next command is:

... and that you treat your parents kindly.

DO NOT EVEN SAY "OOF" TO YOUR PARENTS

Further on, Allaah says:

إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفًا وَلَا تُنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا¹

If anyone of the two (of your parents), or both of them reaches old age with you, (especially) then do not even tell them "Uff!" (or anything else that may cause them hurt) and do not rebuke them (even though they may be at fault). (Always) Speak gently to them. (Never raise your voice when speaking to them, speak with respect and never speak to them harshly.)

This is the command of Allaah. From this verse, the importance and virtue of our parents are known. In reality, we have come into this world due to the command of Allaah. However, what was the means of us coming into the world? Our parents were the means. Allaah is the Creator and the One Who gives life. However, who became the means of us being created, coming into this world, coming into existence and coming alive? Our parents became the means. Here, there cannot be anyone greater than our parents. If it was not for our parents, where should we have been? We should not have existed. Now, no matter how we are, no matter what position we acquire, no matter how much

¹Surah Bani Israa'eeel-Verse 23

fame we receive, no matter how much honor we receive, no matter what great ministers, kings and people of this world we become, even if we become the closest servants to Allaah, the fact remains that if was not for our parents, we should not have been able to become anything.

Due to this, Allaah has granted our parents that rank and stage which has no parable in this world.

In another place, Allaah says:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا²

We enjoined (commanded) man to treat his parents kindly.

AFTER OBEYING ALLAAH, THE COMMAND IS TO TREAT OUR PARENTS KINDLY

In one place, Allaah says:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا³

Worship Allaah (and do good solely for His pleasure), ascribe none as partner to Him and show kindness to parents...

Here also, after issuing the command of His worship, Allaah is saying that all the people in this universe and all the people on the face of this earth should listen carefully that they should

²Surah Ahqaaf-verse 15

³Surah Nisaa-verse 36

worship Allaah only and they should not ascribe any as partner to Him. Immediately after this command, the next command issued is to show kindness to parents.

Furthermore, Allaah mentions the incident of the Bani Israa'eel:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَيَالِ الْوَالِدِينَ إِحْسَانًا⁴

(Remember) When We took the promise from the Bani Israa'eel (instructing them with the words) "Worship Allaah only, be kind towards parents..."

OUR PARENTS ARE THE MEANS OF OUR EXISTENCE

Without any doubt, it is our parents who are the means of us coming into existence and of us being created. The first verse that we mentioned was:

وَقَضَىٰ رَبُّكَ لَاتَعْبُدُوا إِلَّا إِيَّاهُ

Under the commentary of this verse, some mufasssireen have mentioned that if the people of this world progress, attain some high rank or attain some high position with regards to this world or with regards to deen, then anyone may become jealous of them. Their friends can become jealous of them, their relatives can even become jealous of them, the people in their locality can become jealous of them, their

⁴Surah Baqarah-Verse 83

teachers can even become jealous of them, and their spiritual leaders can even become jealous.

**ONE DOES NOT BECOME JEALOUS
OF HIS/HER CHILD**

However, they have written that parents can never ever become jealous of their children. No matter how much you progress, your parents will be happy and in addition they will make du'aa for you to progress even more. On seeing you, everyone may become jealous. However, your parents will not become jealous. You may cause them great difficulty and you may disobey them to a great extent. However, when sitting with others, they will praise you and hide your faults. They will tell others, "Our son is so good. May Allaah grant everyone such a son. Our son is such that he does not swear anyone. Our son does not look at anyone in the locality. May Allaah grant everyone a son like ours." What is this?

This is the manifestation of the love of one's children in his heart. Hence, to highlight this significance, Allaah has issued this command immediately after the command of worshipping Him.

**IF OUR PARENTS ARE PLEASED
WITH US, ALLAAH IS ALSO PLEASED
WITH US**

In one hadeeth, it is mentioned that Nabi ﷺ has mentioned the following:

رَضَا الرَّبِّ تَبَارَكَ وَتَعَالَى فِي رَضَا الْوَالِدَيْنِ وَسَخَطَ الرَّبِّ تَبَارَكَ وَتَعَالَى
فِي سَخَطِ الْوَالِدَيْنِ⁵

The pleasure of Allaah lies in the pleasure of one's parents and the displeasure of Allaah lies in the displeasure of one's parents.

If our parents are pleased with us, Allaah will also be pleased with us and if our parents are displeased with us, Allaah will also be displeased with us. Nabi ﷺ is saying this. This applies to everyone.

JANNAT LIES UNDER THE FEET OF ONE'S MOTHER AND ONE'S FATHER IS A DOOR OF JANNAT

In one place, it is mentioned that Jannat lies under the feet of one's mother and one's father is a door of Jannat. Hence, Allaah grants great favors and blessings to one who is kind to his father and obedient to his mother. Nabi ﷺ has said that the pleasure of Allaah lies in treating our parents kindly and the displeasure of Allaah lies in displeasing Allaah. How can one who does such things that displease Allaah be successful and prosperous? Nabi ﷺ has also said that one who desires to have great blessings in his life, to have a lengthy life and to acquire a lot of wealth should treat his parents kindly.

When one adopts good manners towards his parents, is kind to them, honors them, respects

⁵Sunan Tirmidhi-Hadeeth 8121

them and obeys them, Allaah will grant him a lengthy life and also grant him abundance of wealth in this world.

**ONE ACQUIRES BLESSINGS IN HIS
WEALTH DUE TO OBEYING HIS
PARENTS**

Allaah places a lot of blessings in the wealth of those who obey their parents. Look at any wealthy person and ponder carefully. You will definitely find that he obeys his parents. If he does anything contrary to this and he is extremely disobedient to his parents, then understand that his wealth will not remain for many days. It will definitely diminish quickly. You will benefit in accordance to your kindness to your parents. In a hadeeth, it is mentioned that Nabi ﷺ said, "Oh people! Listen carefully. Be kind towards your parents because if you are kind towards your parents, your children will be kind towards you." What goes around comes around.

YOU SHOULD ALSO REMAIN CHASTE

By the way, a thing comes to mind which I will mention to you. It is that you should also remain chaste. Do not cast unlawful glances towards anyone's daughter. What will the result of this be? Your mothers, sisters, wives, and daughters will also remain chaste. If you think

that we will look at other women and the women of our houses will remain protected, then this cannot happen. With regards to this, one incident comes to mind which I will narrate to you: One person interfered, touched or kissed someone's daughter or sister. This occurred when he was young. Afterwards, he grew up, got married and he got sons and daughters. The girl with whom he interfered also got married and got children. The son of this woman also got an opportunity to interfere with his daughters.

If anyone of us thinks that he will cast unlawful glances towards someone else's daughter and his sister, daughter or mother in his house will remain safe, this cannot happen. If you cast unlawful glances towards other women, someone else will also cast unlawful glances towards the women in your house. If we cast unlawful glances towards other women and expect our women to remain in pardah, this cannot happen. This is impossible. If you wish to keep the women of your houses protected, stop looking at the daughters of others. This incident was mentioned under the point of what goes around comes around.

Nevertheless, we were saying that Nabi ﷺ mentioned that if you are kind to your parents, your children will also be kind to you. If you do the contrary, then what will happen? That which takes place in this world will occur. If one causes

difficulty to his parents, his children will cause difficulty to him when he becomes a father.

THE SYSTEM OF ALLAAH

I will narrate to you an incident that occurred long time ago. There was a great Imaam who narrated this incident. In a village, there was a person who went in search to find out who is the most disobedient to his parents in the world. He saw that it was twelve o'clock and it was extremely hot in the afternoon. There was an old man around whose neck was a thick rope. Behind him, there was a youngster who had a whip in his hands. This youngster was whipping the old man and commanding, "Quickly, draw the water." He was making the old man do the work of an ox. This person who had set out from his village enquired, "Who is this?" The youngster replied, "This is my father." The person who had set out from his village remarked, "Oh disrespectful person! What kind of a person are you? How can you do such a thing to your father?" The youngster replied, "Keep quiet.

You have come to advise me. You are acting like a great scholar and telling me what to do. You are not aware that he done the same thing to his father when he was young and listen. His father did the same to my great grandfather."

Go out and you do not need to go far. There are some people of my village regarding whom it is known that they used to hit or swear their

fathers and thereafter their children done the same to them. You also must be aware of such people. I am aware of a few such people in my village to whom this has happened because this is the system of Allaah. You shall reap what you sow.

YOU SHALL REAP WHAT YOU SOW

I will narrate another incident to you. One person had tied his father up. His father was old. He tied him up with a rope and was going to throw him into the water from one place on the seashore. As he was about to throw his father, his father exclaimed, "Son! Do not throw me here. Throw me a little further on because I myself threw my father here." This is the system of Allaah. Look my beloved friends! Since you people are still young, you may not understand.

However, you should remember this and be convinced of this that if you respect, honor, and appreciate your parents, your children that will be born will also honor you, respect you and treat you kindly.

THE PUNISHMENT OF DISOBEYING ONE'S PARENTS WILL BE EXPERIENCED IN THIS WORLD

If one disobeys his parents, the punishment will begin in this world. Nabi ﷺ has informed us that the punishment for whichever sin a

person commits in this world will be given on the Day of Qiyaamah after one dies. No matter how grave the sin is that a person commits in this world. For when has Allaah kept the punishment? For the Day of Qiyaamah. When reckoning will take place, the decision will be made and everyone will receive the reward or punishment for his actions. However, listen carefully! **One who disobeys his parents will be punished immediately by Allaah in this world.** If one does not perform salaah, does not discharge his zakaat, does not perform hajj, commits fornication, steals and commits any amount of sin, Allaah has kept the punishment for all these sins in the hereafter. One will receive the punishment in the hereafter.

However, if one disobeys his parents, troubles his parents, oppresses his parents, he will be punished for it before he dies, in this world.

**KALIMAH TAYYIBAH NOT
EMENATING FROM ONE'S TONGUE DUE
TO HIM DISOBEYING HIS MOTHER**

I will narrate to you an incident that occurred during the era of Nabi ﷺ. A Sahabi narrates that during the era of Nabi ﷺ a person was in the throes of death and he could not be made to recite the kalimah. I am mentioning an incident that occurred during the era of goodness. Nabi ﷺ himself was present. I am mentioning an incident of that era. At the time of death,

people were encouraging this Sahabi to recite the kalimah.

However, the narrator mentions that this person could not be made to recite the kalimah. A few people went to Nabi ﷺ and informed him that so and so is in the throes of death and the people are encouraging him to recite the kalimah but he is unable to recite the kalimah. Nabi ﷺ enquired from them if he performs his salaah. They responded in the affirmative. Immediately Nabi ﷺ went with the Sahabah to the house of this person and asked why he is not reciting the kalimah. He said, "Oh Rasool of Allaah, I am unable to recite the kalimah." This was all that he said in the throes of death. Nabi ﷺ enquired if this person's mother is alive. The people replied in the affirmative. His mother was summoned. Nabi ﷺ told her, "This is the condition of your son, and he is unable to recite the kalimah. Why is it so?" She replied, "He used to ill-treat me."

He was not deficient in performing salaah and neither was he deficient in fasting. He was not deficient in Ibaadat. He used to do all righteous deeds. However, he used to ill-treat his mother. Listen carefully. If your mother advises you, your mother is your mother and your father is your father. It is incumbent upon you to respect them. In the best era, the kalimah could not be recited. She was not ready to forgive him. Nabi

ﷺ explained her, "This is your son. Do you wish that I should get the people to gather firewood and it should be used to light a fire and your son should be flung inside? She replied, "No. I definitely do not desire that."

Nabi ﷺ informed her, "The fire of the hereafter is more dangerous than this, and he can be saved from the fire of the hereafter due to you interceding for him and forgiving him." She remarked, "I completely forgive him. Make me testify in front of Allaah that I have forgiven him. When I am unable to tolerate my son burning in the fire of this world, how can I be prepared to let him burn in the fire of Jahannam." She forgave him and as soon as she forgave him, he recited the kalimah:

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

and, passed away. If we are disobedient to our parents and we trouble our parents, it will be impossible for us to be successful in this world and the hereafter. Therefore, we should beg Allaah to grant us the ability to respect our parents and to grant us the ability to live with them in an appropriate manner with love and affection.

**ONE CANNOT OBEY HIS PARENTS IN
EXPENSE OF THE DISOBEDIENCE OF
ALLAAH**

However, if one's parents says, "Son, do not go to perform salaah because you will feel cold",

they should not be obeyed. If one's parents instruct him not to go to the Masjid, not to discharge his zakaat, not to perform hajj e.c.t, they should not be obeyed. Nabi ﷺ has mentioned:

لا طاعة لمخلوق في معصية الله⁶

The creation should not be obeyed in expense of disobeying Allaah.

If one's mother instructs him not to go to the masjid and not to perform salaah, he should not obey her. He should obey her when he will not have to do that which is contrary to what Allaah has made Fardh. E.g. if you wish to observe a fast other than a fast of Ramadhaan and your mother prevents you by saying, "Son, you will become weak. Do not fast", you can obey her in this instance. However, if in the month of Ramadhaan, she says, "Son, do not fast", you should not obey her in this instance. Similarly, if at the time of Tahajjud, you begin to perform nafl salaah and your mother says, "Son do not perform salaah. It is cold", you may obey her in this instance. However, if while you are going for Fajr salaah, your mother says, "Son, do not go to the masjid. It is cold", you should not obey her in this instance.

She should be obeyed where you will not be committing anything contrary to what Allaah has

⁶Musnad Ahmed-Hadeeth 19735

made Fardh and commanded and you will not be clashing with the command of Allaah.

NOT BEING GRANTED PERMISSION FOR HIJRAT (MIGRATION)

A person came from Yemen to Nabi... and asked, "Oh Rasool of Allaah, grant me permission for Hijrat (migration)." Nabi ﷺ enquired, "Are your parents alive." He replied in the affirmative. Nabi ﷺ asked, "Have you sought permission from your parents?" He replied, "No." Nabi instructed him, "Go to Yemen and first obtain permission from your parents. If your parents grant you permission, then perform Hijrat in the path of Allaah and if they do not grant you permission, obey them."

In which instances should one obey his parents? One should obey his parents in those instances where the command of Allaah is not broken and contradicted. However, if the command of Allaah is being contradicted, they should not be obeyed. Rasulullaah ﷺ has informed us of all the limits with regards to when we should obey our parents and when we should not obey our parents. If the command of Allaah is not being contradicted, you should obey your parents and if the command of Allaah is being contradicted, you should not obey them. In this manner, when one does not contradict the

command of Allaah, blessings will descend from Allaah and one's life will become prosperous.

**THE DOORS OF JANNAT OPENING
DUE TO ONE ACQUIRING THE
PLEASURE OF HIS PARENTS**

Abdullaah Bin Abbas رضي الله عنهما narrates that if one's parents are alive and a person wakes up in the morning in such a condition that his parents are pleased with him, two doors of Jannat open for him and if one of one's parents is alive, his father or mother, and he/she is pleased with one, one door of Jannat opens for him. The same applies to the condition of one in the evening. On the other hand, if one's condition in the morning is such that his parents are unhappy with him, two doors of Jahannam are opened for him and if only one of his parents is alive, one door of Jahannam is opened for him. The same applies to the evening.

Due to the blessings of our parents and due to the happiness of our parents, the door of Jannat opens in the mornings and evenings and due to the displeasure of our parents, the door of Jahannam opens in the mornings and evenings. This is the status of our parents. This is the magnificence of our parents. Our parents have extremely lofty status. Therefore my beloved friends! Honor your parents and value your parents.

THE DOOR OF JANNAT CLOSED FOR ME

This is an incident concerning one person. When his mother passed away, he began to weep bitterly and scream a lot. People consoled him by telling him, "Brother, everyone has to leave this world. Everyone has to die. Why are you weeping so much? We are also in the line. You are also in the line. Now, whose number will be next?" He replied, "I am not crying because my mother has passed away. I am crying because one door of Jannat has closed for me." When both his parents were alive, two doors of Jannat used to open for him. Now only one door of Jannat will open for him. When his mother and father were both alive and pleased, both doors of Jannat used to open for him. Now only one door will open for him and one has been closed.

Hence, he said, "I am weeping only because one door of Jannat has closed for me due to my mother's demise."

Therefore, we should endeavour to appreciate our parent's life and after their demise, we should also treat them kindly. I am also informing you that the du'aa of one's parents for their children is accepted in such a way like how the du'aa of a Nabi is accepted for his Ummat. If one's parents pass away, he should be kind to their friends, make du'aa for them, seek forgiveness for them, and fulfill the promises that they made.

ONE SHOULD HONOR THE FRIENDS OF HIS PARENTS

This is an incident with regards to Abdullaah Bin Umar رضي الله عنهما . Abdullaah Bin Dinaar رضي الله عنهما narrates that once while Abdullaah Bin Umar رضي الله عنهما was passing through a road in Makkah, he saw an old villager, descended from his conveyance, and immediately greeted him. After greeting him, he mounted his conveyance again (his donkey) and also gave the villager the Imamah that was on his head. His companions remarked, "This was just a villager. This was a poor man. If you had given him a little, then too he would have been pleased." Abdullaah Bin Umar رضي الله عنهما informed them, "This person's father was the friend of my father (Umar رضي الله عنه) and I myself heard Rasulullaah صلى الله عليه وسلم saying, **'The most noblest of acts is that one has love for the associates of his father.'** Hence I maintain those ties with the son of my father's friend which Allaah and the Rasool of Allaah love."

If our parents say anything, we should respect them and obey them. When our parent's pass away and their friends and associates are in the locality or village, we should ponder who our parents should go to meet, to whom they should send vegetables as a gift. After their demise, we should show the same consideration for their friends, we should also send vegetables to them, and we should also send gravy to them, if we

bring anything home, we should also some of it to them and we should also send money to them if we get the opportunity. We should send whatever Allaah gives us the ability to send. This will be from our father because these were the friends of our fathers. If our father's friends come to us, we should serve, make them sit and offer them food because they are the friends and associates of our fathers.

IF OUR PARENTS ARE PLEASED WITH US, JANNAT IS GUARANTEED FOR US

Friends! Since our topic of discussion today is with regards to being kind to one's parents, we should endeavour to value our parents. Today, you people should understand how important our parents are and who they are. Suffice on understanding this that if our parents are pleased, Jannat is guaranteed for us and if they are displeased, there is no guarantee of Jannat. Hence, since we all desire Jannat, we should keep our parents pleased.

THE METHOD OF BEING KIND TO OUR PARENTS

If one says that his parents are not alive, then there is a way for him also. He should convey the reward of good actions to them and he should give sadaqah on their behalf to a masjid, a

Madressah, and the poor and needy people. This is also kindness to them. He should be kind to their friends and associates as far as possible. If your parents are alive, value them and guarantee your Jannat. Value your parents. Honor them. Respect them. Do not scold them. Do not speak harshly to them. Do not even say 'oof' to them and do not use any disrespectful word when speaking to them. No matter how one's parents are, their temperament changes when they become old.

**THE MIND OF AN OLD, WEAK PERSON
BECOMES LIKE THAT
OF A CHILD**

I will mention a tale to you. One person had his child in his lap. His child asked him, "Abba, what is this?" He replied, "It is a fan." After little while, the child again enquired, "Abba, what is this?" Again the father replied, "Son, it is a fan." He repeatedly posed the same question and the father repeatedly answered with affection. However, when this person became old, he asked his child, "What is this?" The first time, the son informed him what it is. An old person becomes like a child. His mind becomes like the mind of a child. Nevertheless, the son informed him once what it is. Thereafter, he again enquired, "Son, what is this?" The son exclaimed, "I just told you and you already forgot. Do you not have eyes?"

After a little while, he again enquired, "Son, what is this?" The son bellowed, "Are your ears broken? Are your eyes broken? I just told you and you have forgotten already."

The father remarked, "Son, when you were small, you asked me many times, 'Abba, what is this? Abba what is this?' and I informed you each time what it is. Today, you are breaking my ears and eyes. This is life. Today, I am old and you are young."

Tomorrow, you will be old. Today, you are young. This is the system of the world. Therefore, value your parents. Otherwise:

To every spring there is an autumn.

Appreciate this spring. Appreciate this phase of youth, this strength, this beauty, this knowledge, this mind, and this smart life. These old people who have creases in their cheeks were also young like us yesterday. Today we are seeing creases in their cheeks. Yesterday, they were more robust than us and more beautiful and smarter than us. On seeing them, people used to admire how beautiful they were and how young they were. However, nowadays what is the situation? People's temperaments are such that they do not want to look at them. My friends! Parents should be valued. They should be respected. May Allaah grant guide us to value our parents.

THE RIGHTS

OF

CHILDREN UPON
PARENTS

THE RIGHTS OF CHILDREN UPON PARENTS

NURTURE YOUR CHILDREN APPROPRIATELY

Respected friends! Brothers in Islaam! Last week, we spoke about kindness to one's parents and about how one should treat his parents and live with his parents. This week, our topic of discussion is about the rights of children upon the parents and about how parents should nurture their children, how parents should make the lives of their children noble, valuable, pure, and illuminated, and how parents should make their children coolness for their eyes.

CHILDREN ARE A GREAT BLESSING

Children are a great blessing. Having children is such a blessing which every person desires to possess. Everyone desires to have offspring. A person may have wealth, luxuries of this life and all the means for living a pleasant life, abundance of wealth, a comfortable house, a splendid building, and a huge bank balance. However, he will desire to be granted children by Allaah. This is man's temperament and the demands of his nature.

THE DU'AAS OF THE AMBIYAA عَلَيْهِمُ السَّلَامُ FOR RIGHTEOUS CHILDREN

The Ambiyaa had also made du'aa for this. Some of the Ambiyaa who did not have children used to make the following du'aa:

رب هب لي من الصّالِحِينَ⁷

"O my Rabb! Grant me a son (righteous) from among the pious."

Hence, this is such a blessing that is from Allaah. Allaah gives it to whomsoever He desires.

In the Qur'aan, Allaah says:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ اِنَاثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَوٰرَ اَوْ يَزُوْجَهُمْ ذَكَرٰنَا وَاِنَاثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيْمًا اِنَّهُ عَلِيْمٌ قَدِيْرٌ⁸

To Allaah belongs the kingdom of the heavens and the earth. He confers females (offspring) to whoever He wills, confers males to whoever He wills or He pairs them as male and female (offspring to those parents whom He wills). Indeed, He is All Knowing (knows who deserves what), All Powerful (He does as He pleases).

Hence, this lies in the hands of Allaah. He decides who to grant a son and who to grant a daughter and who not to grant offspring. All of this is His system.

THE NURTURING OF CHILDREN

However, when Allaah grants one offspring, what is the responsibility of a father? Allaah has

⁷Surah Saaffaat-verse 100

⁸Surah Shuraa-verse 49,50

provided guidance for this and for how a person should think with regards to this and for how a person should nurture his offspring.

In one place of the Qur'aan, Allaah mentions:

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْوَاتْ أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا⁹

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam).

Here, Allaah is making you aware that you should nature your children in such a manner and beautify your children with such morals that they will be able to be protected from the fire of Jahannam. This will be possible only when one provides the appropriate education and nurturing for his children, makes them such that they adhere to the strict faith, fasting, salaah and other pillars of Islaam, makes them such that they bow their heads in front of Allaah and always encourages them to remain protected from all types of vice so that they do not become corrupted due to being affected by the environment. **The greatest responsibility that falls on the parents with regards to their offspring is with regards to how to nurture their offspring.**

THE DU'AA OF IBRAHEEM ؑ FOR HIS CHILDREN

Ibraheem ؑ made du'aa for his children. It is narrated in the Qur'aan:

⁹Surah Tahreem-verse 6

وَإِذْقَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا الْبَلَدَ آمِنًا وَاجْنُبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ

(Remember the time) When Ibraheem عليه السلام said (when he left his wife Haajira and son Isma'eel in Makkah), "O my Rabb! Make this city peaceful and safeguard my children and myself from worshipping idols." (Allaah accepted his du'aa by declaring Makkah a sacred place where no person should be killed.)

رَبِّ إِنَّهُمْ أَضَلُّونَ كَثِيرًا مِّنَ النَّاسِ

"O my Rabb! Indeed these idols have misled many people.

فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي

So whoever will follow me (by believing in Towheed), then he is certainly from me (from among the adherents to my religion).

وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ

And whoever will disobey me, then (I pray that You give him the ability to obey me because) surely You are Most Forgiving, Most Merciful.

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بُوَادٍ غَيْرِ ذِي زَرْعٍ

O my Rabb! I have settled some of my children (Isma'eel) in a valley that cannot be cultivated

عِنْدَ بَيْتِكَ الْمُحَرَّمِ

Close to Your sacred house (the Kabah).

رَبَّنَا لِيُقِيمُوا الصَّلَاةَ فَاجْعَلْ أَفئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ

O my Rabb! (I have left them here) So that they establish salaah, so cause the hearts of some

people to be inclined towards them (so that people may love them and settle with them).

وَأَرْزُقَهُمْ مِنَ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ¹⁰

And provide for them fruits (referring to all types of provisions) for their sustenance so that they may be grateful." (As a result of this du'aa, despite being a place where crops do not generally grow, Makkah receives food and manufactured articles from all over the world, especially Taa'if, a piece of fertile land which Allaah took from Shaam and placed next to Makkah.)

For whom is Ibraheem ﷺ making these du'aas? For his children.

Further on, the words of Ibraheem ﷺ are mentioned in detail in the Qur'aan:

الْحَمْدُ لِلَّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي لَسَمِيعُ
الدُّعَاءِ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبِلْ دُعَاءً¹¹

"All praise be to Allaah, Who has gifted (blessed) me with Isma'eel ﷺ and Is'haaq ﷺ despite (my) old age. Undoubtedly, my Rabb hears all prayers."

The purpose and object of all these du'aas is for his wife and children to attain comfort and peace. For the comfort of his wife and children, the Nabi was mindful of each and everything and made du'aa for it. One responsibility of man is

¹⁰Surah Ibraheem-verse 35

¹¹Surah Ibraheem-verse 38 to 40

that he should nurture his children in an appropriate manner so that they become the coolness of his eyes. Islaam teaches us this.

**AFTER THE BIRTH OF THE CHILD,
ADHAAN AND TAKBEER SHOULD BE
CALLED OUT**

When a child is born, then first adhaan should be called out in his right ear and takbeer (iqaamat) should be called out in his left ear so that the child may know that there is a Being Who is the Creator, Who has made everything, Who is the Owner, Who has created him, the earth, the sky, the birds, the oceans, the rivers and everything else. From the first day, this lesson should become the child's second nature that there is a Being Who has created him, Who has created the system of the entire universe and therefore he should believe in Him and worship Him.

**THE BEST OF NAMES SHOULD BE
KEPT FOR THE CHILD**

After the child is born, he should be named. How should he be named? It should be a noble name. Nabi ﷺ has said:

أَحَبُّ الْأَسْمَاءِ إِلَى اللَّهِ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ¹²

"The names most beloved to Allaah are Abdullaah and Abdur Rahmaan."

¹²Tirmidhi-volume 2-pg. 110

In another narration, it is mentioned that Nabi

ﷺ said:

إِنَّكُمْ تَدْعُونَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَاحْسِنُوا أَسْمَانَكُمْ¹³

"On the Day of Qiyaamah, you will be called by your names and the names of your fathers. Therefore, keep good names."

Due to the blessings of keeping a good name, there will be a good effect in the life of the child. The name should have a good meaning such as Abdullaah, Abdur Rahmaan, Faatimah, Shaahidah e.c.t. It should be a name like this which has a good meaning. One should abstain from keeping such names which are said in affection such as doll, puppet and other things that are said. Nabi ﷺ has mentioned that if one adds Muhammad to the name of his child, Nabi ﷺ will be an intercessor for him on the Day of Qiyaamah. This is the benefit of it. Furthermore, if a name is good, the effect of the meaning of it will become apparent in the life of the child. If one's name is Abdullaah, he will be conscious of the fact that he is the slave of Allaah. When one's name is the slave of Allaah, he himself will think, his life, his heart, and his soul will be affected by the fact that there is a Creator and he is the slave of some Being. He will not rebel. He will develop the quality of

¹³Abu Daawood-Kitaab ul Adab-volume 2-pg. 676

servitude. Irrespective of how prominent a person becomes in this world, he will not disobey Allaah. From the first day, the fact that he is some Being's slave will be embedded in his mind. The acknowledgement of the Oneness of Allaah, the Power of Allaah, and the Presence of Allaah will remain in his mind from the first day.

Hence, a child should be given a good name. If a good name is kept, it will have a good effect. Furthermore, good names are also beloved and loved. Some people name their child budhooor if the child is born on a Wednesday, Eidoor if their child is born on the day of Eid, Mangloor if their child is born on a Tuesday, Peeroor if their child is born on a Monday. They keep such a name that is connected to the day on which their child is born. If the child is born on the night of the 15th of Sha'baan, they name the child Shabraati. If the child is born in Ramadhaan, they name the child Ramadhaani. These names are not correct. They are undesirable names. They are meaningless names. They have no meaning. There is no benefit in keeping such a name.

Rather, name your child Abdullaah, Abdur Rahman, Muhammad, Abdur Rasheed, Faidhullaah, Faidh ur Rahman. A child should be given names like these in which the Name of Allaah is found. These names are loved by Allaah. Thereafter, the aqeeqah should be performed on the seventh day. This is sunnat.

AQEEQAH AND THE METHOD OF IT

Rasulullaah ﷺ has said:

مع الغلام عقيقة فأهرقوا عنه دمًا واميطوا عنه الأذى¹⁴

"Aqeeqah is prescribed for every child. Hence, shed blood (slaughter an animal) for the child and remove the difficulties from the child."

When one performs aqeeqah for his child, due to the blessings of aqeeqah, Allaah removes the calamities, difficulties and misfortunes that were supposed to befall the child in his life. The method of aqeeqah is that on the seventh day, the name of the child should be kept, the child's hair should be shaved, and qurbaani should be made (an animal should be slaughtered). If the child is a boy, two male or female goats should be slaughtered and if the child is a girl, one male or female goat should be slaughtered. Otherwise, a portion of a big animal should be taken. Furthermore, in some narrations it is stated that the hair of the child should be shaved, weighed and silver equivalent to that weight, e.g. 50 grams, should be given in sadaqah. If not silver, then money equivalent to that amount of silver should be given to the poor as sadaqah.

THE POOR SHOULD BE INVITED FOR AQEEQAH

For the aqeeqah of one's children, he generally invites his close relatives such as his grandfather,

¹⁴Saheeh Bukhaari-Hadeeth no: 5059-Kitaab ul Aqeeqah

paternal and maternal uncles and aunts, sisters and brother in laws, his special friends, and associates whereas one should keep the poor and needy in mind during aqeeqah. However, the situation is contrary to this. The leader is invited, the chief is invited and so and so prominent person is invited, whereas this occasion is for the poor. They should be called and fed or the meat should be distributed among them. There are two options.

Hence, when one performs the aqeeqah, there is a big show. In fact, sometimes the wife says, "Do not perform it now. Perform it when my brother and father come." The sunnat is to perform it on the seventh day. The wife will say that now her brother is working in the fields, he is planting rice, he is gone to Saudi Arabia, he is in Bombay or he is in Delhi and this is an excuse and the aqeeqah can be done anytime. However, the sunnat is for it to be done on the seventh day and the sunnat should be fulfilled. If aqeeqah is done according to the sunnat, the benefits of it have been mentioned, i.e. all calamities and misfortunes are removed due to it. Many people lack in this matter.

If aqeeqah is performed according to the sunnat, the misfortunes of the child will be removed and the child will be in the protection of Allaah. How many benefits there are?

One is the benefit of fulfilling a sunnat, the second is the benefit of feeding the poor, the third is the protection of one's child, the fourth is the pleasure of Allaah. How many benefits are there? This is also among the rights of children. The aqeeqah should be done in this manner for our children. However, if one's aqeeqah did not take place in his infancy, on the seventh day after birth, he can perform it whenever he wishes to during his life.

However, he should be mindful of the fact that it should be done on the 14th, 21st, 27th e.c.t. **E.g. if one is born on a Monday, his aqeeqah should be performed on a Sunday. This order should be kept in mind.**

What happens thereafter? The child should be kept clean and pure. You people are young. Tomorrow you will have children. Go and inform your brothers, nephews, sisters, and nieces that if children relieve themselves, they should be washed immediately. Old women remark, "Only clean it. It is not necessary to wash it." The impurity of old people is same like the impurity of young children.

THE INCORRECT THINKING OF OLD WOMEN

With regards to most old women, it is seen that if a child urinates on them, they perform salaah in that same condition whereas it is

necessary to wash the urine. Whether it is the urine of an elderly person or of a young child, it is equal. Generally, women are not cautious with regards to this and they perform salaah in that condition. Due to this, their salaah becomes invalid and they remain soiled with such impurity from which there is emphasis to exercise caution. Most of the punishment in the grave is due to not exercising caution with regards to urine. Nabi ﷺ has said:

إِسْتَنْزَهُوا مِنَ الْبَوْلِ فَإِنَّ عَذَابَ الْقَبْرِ مِنْهُ¹⁵

"Exercise caution with regards to urine. For verily, most of the punishment of the grave is due to not exercising caution with regards to urine."

Therefore, istinjaah is necessary. Since, the urine of a young child is the same as the urine of an elderly person, it is extremely necessary to clean it. However, there is some detail with regards to the urine of a young boy and a young girl. In a narration of Tirmidhi, it is mentioned that Hadhrat Umme Qais Binte Mahsan says, "I took my son to Nabi ﷺ. He was not eating (i.e. he was still drinking milk). He urinated upon Nabi ﷺ. Nabi ﷺ asked for water and sprinkled it on to the portion that was messed."

Hence, the view of the fuqahaa is that, like the urine of young girl, it is also necessary to wash the urine of a young boy. However, it is not necessary

¹⁵Ma'aarifus Sanan-volume 1-pg. 262

to scrupulously wash urine of a young boy. Lightly washing it will suffice. If the child passes stool, it should be washed and cleaned up immediately. If there is time to bath the child, the child should be bathed; otherwise the portion that is messed should be washed. This is extremely necessary because this is also from the rights of children. When a child remains clean, cleanliness will be developed in the child's temperament from now. When an environment of cleanliness is created from the house and from the lap of the mother, then when the child grows up, the child will never remain impure and will never remain without performing istinja. When the child grows up and some urine or stool messes on him/her, he/she will immediately clean it and wash it.

Since the fact that his/her mother kept him/her clean in infancy is embedded in the child's mind, he/she will not like to remain impure. Since, the first madressah of the child is the lap of the mother, the nurturing and environment that the child receives there will have an impact in the life of the child.

WHAT SHOULD THE FIRST WORDS OF THE CHILD BE?

When a child gains the ability to speak, what do we speak in front of the child? "What is your uncle's name? What is your Abba's name? What is your grandfather's name?" When a child is able

to speak, the child should be taught the Name of Allaah. Allaah forgives the parents of that child who first utters the Name of Allaah. Due to the child uttering the Name of Allaah, Allaah forgives the parents of the child because the child has taken the Name of his/her Rabb, the Name of his/her Creator. When a child develops the ability to speak, **لَا إِلَهَ إِلَّا اللَّهُ** should be the first words that the child is made to utter, the verses of the Qur'aan, the Name of Allaah. These should be the first words.

WHAT IS GOING ON IN OUR ENVIRONMENT

When a child gains the ability to speak, the child swears because the elderly people in the house swear in front of the child. The mother also swears. The brother also swears. The uncle also swears. So this is what the child learns. The child does not know anything. Just as how a tape recorder records what is uttered, similarly these words get recorded in the child's mind. The child will not utter it now. The child hears the swearing in the locality, in the house and among the neighbours. Then, the child utters it when he/she gets the opportunity. The child does not know what he/she is saying. The child does not know the meaning of it and neither does the child know the implication of it. The child is just saying what he/she hears.

All of these things have an impact in the life of the child and then it has an effect on the nurturing the child and on the life of the child. One should be mindful of what things the child should be thought once the child is able to speak. The child should be taught such things by means of which he/she can recognize Allaah. E.g. the child should be taught the Name of Allaah, the name of Nabi ﷺ, the verses of the Qur'aan, the kalimah e.c.t.

**ONCE THE CHILD IS SEVEN YEARS
OLD, HE/SHE SHOULD BE COMMANDED
TO PERFORM SALAAH**

In the hadeeth, the following is mentioned:

مُرُوا اولادَكُمْ بالصَّلَاةِ وَهُمْ اَبْنَاءُ سَبْعٍ¹⁶

"Command your children to perform salaah when they reach the age of seven."

The mother or father should tell the child, "Perform wudhu. I am also performing wudhu. You also perform wudhu." He/she should teach the child wudhu and thereafter make the child perform salaah with him/her in the house or masjid and one should be mindful of the child's clothes. What happens nowadays? In the bazaar, we get ready made clothes which are incomplete. People dress their sons and daughters in these shirts and pants that have short sleeves, are open,

¹⁶Sunan Abu Daawood-pg. 492

and have pictures of lions, elephants and living things. These things have a detrimental effect on the life of the child.

We quickly rush to the bazaar, get a readymade outfit for our child, and dress our child in it. The child does not even know Allaah as yet and does not even know what is Imaan as yet but we make him/her a hero! Oh Muslims! Do things intelligently. This is also from the rights of children upon the parents. Therefore, the nurturing of the child should take place in this manner. **This is the responsibility of the parents to treat their children this way, to adorn their lives and to be mindful of their clothes, their food, and their cleanliness.**

WHEN A CHILD REACHES THE AGE OF TEN

When a child reaches the age of ten, it is necessary to use the stick. If the child does not perform salaah, you should nurture him/her with the stick. If the child does not perform salaah, he/she should be admonish with the stick. When one is first prepared for examinations, he is told, "You have to become a Maulana and you have to go for examinations to so and so Madressah. Therefore, make a lot of effort and prepare for the examinations otherwise you will get hiding."

In the same manner, when the child reaches the age of ten, he/she should be made habitual of

being punctual with salaah and due to not performing salaah, he/she should be reprimanded and receive hiding. Furthermore, once a child reaches the age of ten, his/her bed should be separate from the bed of the opposite sex. After reaching the age of ten, a boy and girl should not sleep together so that their character does not become corrupted. In the hadeeth, the following is mentioned:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعٍ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ
وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ¹⁷

"Command your children to perform salaah when they are seven years old and once they are ten years old, beat them due to not performing it and separate their beds."

In this manner, one should be mindful of the nurturing of children. They should be informed about the rights of Allaah so that they obey Allaah and are aware of the commands of Allaah. This is necessary.

BE CONCERNED OF THE EDUCATION AND NATURING OF YOUR CHILD!

When a child gets some senses, one should be concerned about the education of the child. The child should be sent to a Madressah, to a Qaari Saheb or to some Maulana to learn Qur'aan. After growing up and becoming mature, the child has to perform salaah and Qur'aan is recited in salaah.

¹⁷Sunan Abu Daawood-pg. 492

Therefore, the child should be taught the Qur'aan. Where should the child be taught Qur'aan? Either at home, or by some Maulana or by some Qaari Saheb or by some Madressah or Maktab. Wherever there are arrangements. The child should be enrolled in a Madressah or school to acquire education and to have correct beliefs.

Without knowledge, it is difficult to recognize Allaah. Without knowledge, the child will be unable to recognize Allaah, what the rights of Allaah are, what the rights of the household people are, what the rights of one's parents are, what the rights of one's father are, what the rights of one's mother are, what the rights of one's brother are, what the rights of one's sister are, what the rights of one's wife are e.c.t. If the child has not learned it, how will he/she know it?

According to the child, the mother, father, brother, sister will all be equal. The child will not know what rank each person possesses and what status each person possesses. If we teach child, then he/she will know everything. If we educate the child, then the child will value us after he/she grows up. The child will know what the rights of the father are and what the rank of the father is. The child will know that the father is a door of Jannat and without pleasing his/her father, he/she will not be able to enter Jannat. The child will know that Jannat lies under the feet of one's mother and the child will therefore serve his/her

mother. The child will know that if he/she wants to go to Jannat, he/she will not be able to go without serving his/her mother and without serving the father and the child will therefore serve the father and the mother. However, who has to first make this effort? The parents have to.

THE COMPLAINT OF AN OLD MAN WITH REGARDS TO HIS SON

During the era of Umar ؓ, an old man came into the court of Umar ؓ and began complaining, "Oh Ameer ul Mu'mineen! My son does not give me anything to eat and neither does he give me anything to drink. He troubles me. He is not aware of my rights. He does not obey me. He does not listen to me." Umar ؓ became angry and instructed, "Remove this person from my court. Remove this old man from my court." Those who were present exclaimed, "Hadhrat! You have a soft nature. You should not treat an old man in such a manner." Umar ؓ replied, "He first oppressed his son. He did not teach his son what the rights of a father are. He did not educate his son. He did not teach the Qur'aan to his son. Neither did he teach the hadeeth to his son. He did not inform his son of the rights of a father. Neither did he inform his son of the rights of Allaah. Therefore, he is first at fault. When he had the opportunity, why did he not educate him? Now he has become old. His son is doing justice. He was first unjust to his son. Now

his son is being unjust to him. Remove him from my court."

**THE PARENTS SHOULD NURTURE
THEIR CHILDREN APPROPRIATELY**

If parents tolerate little difficulty, spend little money and take out little time to provide the correct nurturing for their child and to make their child's life successful, the child will benefit and the parents will also benefit. The child will serve the parents. The child will be aware of their rights. If our child's life is made, he/she will be a means of benefit to us in old age. If we do not teach our child and we do not nurture our child, when we are old, we will ask our child to bring something and he/she will say, "You keep quiet. You babble all the time. Go sleep." The mother will ask him/her to get something and he/she will reply, "This is the only thing you old people do. Go and sleep." Why will this happen? He does not know what the status of the mother is and what the status of the father is.

**AFTER THE OBEDIENCE OF ALLAAH
COMES THE OBEDIENCE OF ONE'S
PARENTS**

Whereas immediately after the command of obeying Allaah, Allaah issues the command of obeying one's parents. When the child knows this, then only will he/she practice upon it. When a

child knows this, then only will he/she obey his/her parents. This is necessary. Such nurturing should take place and arrangements for education must take place so that tomorrow when the child grows up, gets married, passes through the stages of an independent life, and does business and we are old, he/she will value us. If we want our child to value us and also his/her life to be made, we should make arrangements for the education and nurturing of our child. Otherwise both will suffer. If the child does not obey his/her parents and causes his/her parents difficulty, the parents will not be happy due to which the parents and the child will both be harmed and both will suffer. And who will have been the means of the suffering? The parents. Since the parents did not nurture the child in the correct manner, they did not show the child what is correct, and they did not educate the child, the consequences are being suffered now.

Hence, it is necessary to make arrangements for the nurturing of our children and to be concerned about them. Those who are children today will become fathers tomorrow. Those who are already old and have already become fathers will be able understand.

PARENTS SHOULD BE CONSIDERATE OF THEIR CHILDREN'S PSYCHOLOGY

When children grow up, become mature, or get married, their parents should not reprimand

and scold them and become displeased for those things that are permissible. Rather, they should be considerate of their children's psychology and temperament and they should give them freedom of thinking and understanding. They should remain strict during the nurturing period. However, when their children grow up and get married, they should be considerate of their temperaments. When parents are considerate of their children's temperaments and demands and understand that they have women with them who are their children's wives and their daughter-in-laws, their children will not be disobedient to them and will not oppose them.

Parents err here. I.e. after their children have grown up, they are not considerate of their children's temperaments, they impose their ideas on them and they wish to force them listen to them due to which their children become disobedient and thereafter most parents complain that their children are disobedient and not listening to them. It is necessary to consider this.

EXPRESSING DISPLEASURE ON THE BIRTH OF A DAUGHTER

If Allaah grants us a girl, what is the environment in our houses? If a girl is born, the same thing which used to happen 1400 years ago in Makkah occurs.

The Qur'aan narrates this:

وَأِذَا بُشِّرَ أَحَدُهُمْ بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ¹⁸

(Describing the dislike that the Mushrikeen had for daughters during the Period of Ignorance, Allaah says) When any of them is given the good news of a daughter (being born to him), his face darkens (sorrowfully out of misery) and he suppresses his fury (anger and disappointment).

يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَبِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلْأَسَاءُ مَا يَحْكُمُونَ

He hides from the people because of the terrible news that he received (he is ashamed to face others because they will ridicule him). (He then asks himself) Must he keep her with disgrace or bury her in the sand? Evil indeed is the decision that they (the Mushrikeen) make (when they decide to attribute daughters to Allaah whereas they themselves have such a great dislike for daughters)!

It is Allaah Who grants daughters and it is Allaah Who grants sons. When a woman gives birth to a daughter, some people become displeased with her because it is not a son. Getting a son is not in her control. It is Allaah Who grants a son and it is Allaah Who grants a daughter. What choice does the woman have? She is considered bad in society. If she gives

¹⁸Surah Nahl-verse 58

birth to three daughters, the mother advises her son to divorce his wife and marry someone else.

GLAD TIDINGS OF JANNAT FOR HAVING THREE DAUGHTERS

Whereas Nabi ﷺ has said that Jannat is waajib for those parents who get three daughters and nature all three daughters appropriately and make arrangements for their education. With regards to having sons, it has not been mentioned that Jannat becomes waajib, but with regards to having daughters it is mentioned. The Sahabah enquired, "Oh Rasool of Allaah, what about one who has two daughters?" Nabi ﷺ replied, "Jannat is also waajib for him." Some Sahabah enquired, "And what about one who has only one daughter?" Nabi ﷺ answered, "Jannat is also waajib for him."

We become joyous on the birth of a son whereas sometimes the son grows up and uses the cane and becomes disobedient and a daughter serves her father and serves her mother after growing up. If the parents become sick, the daughter becomes the most worried and she tends to them. The son has to go to the fields. He has to go to the shop. The mother is lying sick and he is thinking that he has to water the crops or he has to go to the office because the electricity came. He is thinking that it is time for him to be on duty or it is time for him to be in the shop. On the

other hand, the daughter who was regarded as bad tends to the mother and comforts the mother. Allaah has placed softness in her and He has also placed the ability to serve others in her.

Furthermore, Jannat is acquired due to her. In fact, the daughter is also of benefit to her parents in good and bad conditions after getting married. And when she is born, we do not value her and regard ourselves to be low in society. Rasulullaah has informed us that if we nature and educate our daughters properly, Jannat is guaranteed for us. Many adhadeth are narrated with regards to this.

FOR WHAT CRIME HAVE YOU BEEN KILLED?

During the era of jaahiliyyat, if one used to get a daughter, he used to bury her alive. The daughter used to be saying calling her father and the father used to dig a pit, throw her in, and throw sand from the top. He used to think that if he will get a son in law, he will be disgraced and looked down upon in society. Therefore, he used to bury his daughter alive. With regards to this, the Qur'aan mentions that such daughters will be questioned on the Day of Qiyaamah:

وَإِذَا الْمَوْؤُودَةُ سُئِلَتْ بِأَيِّ ذَنْبٍ قُتِلَتْ¹⁹

When the girl buried alive will be asked for what sin she was killed. (These two verses refer

¹⁹Surah Takweer-verse 8,9

to the practice of some Arab Mushrikeen during the period of ignorance who used to bury their infant daughters alive merely because they disliked having daughters.)

They will answer and thereafter Allaah will flung those who buried their daughters alive into Jahannam.

AN INCIDENT THAT OCCURRED DURING THE ERA OF JAAHILIYYAT

One Sahabi himself informed Nabi ﷺ what he done:

"Oh Rasool of Allaah, make du'aa for me. I am an extremely wretched person. I am an extremely evil person. Once, I had a daughter. She used to serve me, and her mother to a great extent. One day, I became intoxicated. In the afternoon, I took my daughter and proceeded towards the jungle. On reaching the jungle, my daughter started asking me, 'Abba, where are you taking me?' I replied, 'You come with me.' I began digging a pit in the jungle. As I was digging, I began perspiring. Hence, my daughter began wiping off my perspiration with a part of her scarf and asking, 'Abba, why are you working in the afternoon?' I answered, 'I am working because of you.' After digging the pit, I flung her inside.

She started exclaiming, 'Abba. Abba. What are you doing?' I ignored all her pleas and after flinging her into the pit, I threw sand from the top."

THIS GRUESOME PRACTICE IS PREVALENT UNTIL TODAY

This used to happen during the era of jaahiliyyat and it was common. This sin is still taking place in this progressive era of today. Today, our society is also involved in this gruesome practice. How are they involved in it? How are we committing this crime today? **Nowadays, the ultrasound is being used. When one is pregnant, she goes to the doctor and asks him to check if it is a boy or a girl. If it becomes apparent that it is a girl, she gets it removed right there. So this child will be asked on the Day of Qiyaamah, "Why were you killed?"** It was alive. Some mufasssireen have written that life is created in the child after forty days.

Others disagree and state that life is created in it from the first day because if the sperm is looked at through a microscope, living entities are seen in it. Hence, if even this is aborted, it will be asked by Allaah, "In retaliation of which crime were you killed?" It will not have an answer. Among the rights upon parents is that they nature their children and make arrangements for their children to grow up and they fear Allaah due to which such actions are not committed. Whether it is a girl or a boy, it is the blessing of Allaah. If we make appropriate arrangements for the nurturing and education of our children, they will be the coolness of our eyes.

OFFSPRING ARE A COOLNESS OF THEIR PARENT'S EYES

Nabi ﷺ made the following du'aa:

رَبَّنَاهِبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا²⁰

O our Rabb! Grant us the coolness (comfort) of our eyes (grant us pleasure and satisfaction) from our spouses and children and make us Imaams (guides) of the pious (make our progeny pious and make us pious enough to guide pious people).

One is this du'aa for our children and spouses to be the coolness of our eyes. When will they be the coolness of our eyes? When they acquire the correct education and nurturing. Then they will be aware of the rights of Allaah and they will obey Allaah. They will also be aware of the rights of their parents and be a means of comfort for their parents. The second du'aa is for Allaah to make us Imaams of the pious. This implies that we ask Allaah, "Oh Allaah! Create such pious people in our progeny who will please You, obey You, submit unto You, spread Your deen, propagate Your message in this world." It is apparent that when our children will be such, we will be their leaders. May Allaah grant us the ability to nurture our children in such a manner.

Then this world will be pleasurable and the hereafter will also be pleasurable. The world will be pleasurable in this aspect that they will serve

²⁰Surah Furqaan-verse 74

us and the hereafter will also be pleasurable because when reckoning will be taking place by Allaah, He will ask us what we have brought and at that time what will our response be? At that time, these pious offspring of us will benefit us. We will present them. Therefore, we should always beseech Allaah to make our children pious and righteous. If our children are pious, they will be of benefit to us after we die. They will make du'aa for our forgiveness. They will also visit our graves. Otherwise (if they are not pious), they will not be guided to do this.

**IRRESPECTIVE OF HOW MUCH
PARENTS LEAVE BEHIND FOR THEIR
CHILDREN, THEIR CHILDREN WILL BE
UNGRATEFUL**

No one's belly got filled and will ever get filled with this world. Irrespective of how much the parents leave behind for their children when they leave this world, their children will remark, "What has our father left behind for us?" Whereas he has left forty or fifty begah (a measure of land equal to 7,349 square feet) of land. With my own ears, I have heard many people saying, "What have our parents left for us? Our house is incomplete. What has our father left behind for us? He has not left any money in the bank. He passed away while he was in debt."

Parents can leave any amount for their children, they can leave hundreds of thousands of rupees, they can leave millions of rupees, then too what will the children say? "What have our parents left behind for us? They have left nothing behind for us." Immediately, they will oppose us because the father of so and so left so much behind and the father of so and so left so much behind.

If we nurture our children in the correct manner, then even if we leave nothing behind for them, then too they will be appreciative, and they will remark, "Our parents made arrangements for our nurturing and our education. Our parents were a means for us coming into this world. Is this too little?" They will be appreciative to us. They will remark, "Our parents looked after us and cared for us. What a great favor is this that they done." They will count one, one favor. If we do not educate and nature them, then irrespective of how much we leave behind, they will still remark that we have left nothing behind for them.

After dying, three actions of a man benefit him in such a manner that he is able to acquire reward from them.

ONLY THREE THINGS WILL BE OF BENEFIT AFTER DEATH

Nabi ﷺ has said:

إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلَاثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ
يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ²¹

"When a person passes away, the ability for him to gain reward through righteous deeds stops except through three channels:

(1) Sadaqah Jaariyyah. (E.g. he had a masjid or madressah constructed or...)

(2) Such knowledge from which other people are benefitting. E.g. from something one wrote or from his students.

(3) A pious and righteous child who makes du'aa for him."

After death, the reward of one's salaah stops, the reward of one's fasting stops and the reward of one's charity stops. The reward of every good action stops. However, the reward of which action continues? That goodness of that which we leave behind in this world. If we leave pious children behind, they will make du'aa for us, they will make du'aa for the forgiveness of their parents and they will give charity on behalf of their mother and father to the poor and to a madressah. Furthermore, they will be kind to the friends of their father.

If they are pious, righteous children and if arrangements were made for their education and nurturing, they will recite Qur'aan during their entire lives and make du'aa for our forgiveness, they will fast and convey the reward to us, they

²¹Saheeh Muslim-hadeeth no:3084-kitaab ul wasiyyat

will make du'aa for us and they will give charity on our behalf. And if we do not nurture and educate them, they will hit us with a rod, they will not even give us roti and they will not even spit on our graves after our demise. We should endeavour to nature our children and to be kind to our parents, to respect them, to honour them, to value them, to obey them, to listen to them, to comfort them and to be a means of peace for them.

Those whose parents are alive should appreciate their parents and value them. If you want to go to Jannat, please your father. If you want to go to Jannat, please your mother. If you do not want to go to Jannat, do not value your parents. Everyone wants to go to Jannat. Therefore, please your parents. From today, do not be disrespectful to your mother. Do not be disrespectful to your father in taking money. Insha Allaah, Jannat is then guaranteed for you. May Allaah grant us all the ability to practice upon this and may Allaah grant us all the ability strength to educate and nurture our children and future generations correctly. Allaah Is All Powerful over everything.

Translation edited by
A.H.Elias (Mufti)
May Allaah be with him
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ABOUT THE BOOK

Together with informing us about the value and importance of our parents, the writer highlights their rights and encourages us to fulfill these rights and warns us about the consequences of not fulfilling these rights. Thereafter, the writer emphasizes what a great blessing offspring are and stresses about the importance and benefits of providing the correct nurturing and education for our offspring.