



RIGHTS OF PARENTS

♦♦♦ Aal ahazrat Imam Ahmad Raza ♦♦♦

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RIGHTS OF PARENTS

(Huqooqul Walidain)

**Aala Hazrat Imam Ahmed Raza
(RadiyahallahuAnhu)**

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AL-HUQOOQUE THE RIGHTS OF PARENTS

RIDDLE NO.: 1.

A son snatched away whole property disobeying his father and left nothing behind as his father's own maintenance. Not only this, but he is insulting and infaming him. While the obedience of father is strictly ordered in the holy Quran sharif by Allahta'la, The Almighty. In this situation, whether he infringed the order of Allah ta'la and he is a disbeliever of Allah ta'la order or not. And what is the order of shariet (The Islamic laws) for those who breach or deny the orders of the holy Quran? And what type of offender he is?

SOLUTION:

The aforesaid son is involved in "**Fasiq**", "**Fajir**" and "**Kabira**" sins and is liable to suffer an horrible anger of Allah ta'la, The Great. The disobedience of father is the disobedience of Allah ta'la and the displeasure of father is the displeasure of Allah ta'la. If a man pleases his parents, then they are his paradise (Jannat) and if displeases them, they are his hell (Jahannam) too. Unless he pleases his father, none of his Farzs, Niffals or any Righteous acts will be granted by Allah ta'la -at all. Except the calamities of the next world, the severe sufferings of this world will be imposed upon him during his actual life and there is a danger that he may not be lucky enough to recite the holy **Kalema**" during his final moments (Allah may save us all).

Through Hadith, the most beloved Prophet Mohammed (Sallallaho Alaihe Wasallam) Orders that:

The obedience of Allah ta'la rests in the obedience of father and the disobedience of Allah ta'la is the disobedience of father.” [Tibrani]

Through another Hadith, it is indicated by Prophet Mohammed (Sallalloho Alaihe Wasallam) that:

“The pleasure of Allah ta'la is in the pleasure of parents and the displeasure of Allah ta'la is of course in the displeasure of parents.” [Tirmizi, Ibne Habban, Hakim]

And in third Hadith it is said that:

“The parents are your paradise and hell.” [Ibne Maaja]

Through fourth Hadith, the Prophet (Sallalloho Alaihe Wasallam) divulges a secret that:

A father is the middle gate of all the gates of paradise. Now, if you like, you may disgain it or take care of it.” [Tirmizi, Ibne Maaja, Ibne Habban]

In the fifth Hadith, it is said by hira that:

“Three persons will not enter the paradise (i) One who disobeys parents (ii) “Dayyush” (i.e. A person who does not attempt thoroughly to prevent his wife from unveiling / moving without purdah is called “Dayyush”) and (iii) A female who behaves like a male (i.e. A female with male like gestures). [Nisai, Hakim]

The Prophet Mohammed (Sallalloho Alaihe Wasallam) guides us through sixth Hadith that: No Farzs and Niffals of three persons will be granted by Allah ta'la, The Almighty,

(i) Who shows obligation after offering” Sadqa “to someone in trouble.

(ii) And who disbelieves virtues (good deeds) and vices (bad deeds) are from Allah (Taqdeer)

(iii) Who is a disobedient of parents (Sunan Ibne Abi Aasim).

And the Prophet (Sallallaho Alaihe Wasallam) warns us in the seventh Hadith that:

The punishment of all other sins may be left for the day of Qayamat (the final day) if He (Allah ta’la) wishes, but He (Allah ta’la, The Great) does punish those who are the disobedients of their parents in this world itself.

[Hakim, Isbahani, Tibrani]

The eighth Hadith illuminates that:

“A young man was on the stage of Sakraat (i.e, final moments of the life) who was being taught “Kalema sharif “But he was unable to recite the holy words of the ‘Kalema sharif “till the moments that the Prophet (Sallallaho Alaihe Wasallam) reached there and told him to recite Lailaha Illallah .But he expressed his inability to recite it. Later on it came to notice that his mother was displeased with him. Afterwards when she had been pleased, that young could recite the “Kalema sharif “.

[Imam Ahmed, Tibrani]

Now, with reference to the riddle mentioned above the son is an offender and his deeds (executions) are in against of the great orders of Allah ta’la, The Great. He can not be said or called as a disbeliever of the orders of Allah ta’la until he says that the obedience of a father is not essential according to Shariet or (may Allah save us) an

insultation and disreputation of a father is JAEZ (allowable by Islam). Any one who distinctly keeps such type of Aqida (belief) is no doubt a Munkar (disbeliever) of the great orders of Allah ta'la and here the order of apparent KUFRA" (Infidelity) is applicable to him.

RIDDLE NO: 2

Q: Whose right exceeds (becomes meater) upon off-spring either of a father or of a mother?

A: The right of a father upon off spring is too much and the right of a mother is indeed greater than that of a father

Allah ta'la Orders that:

Meaning: And we emphasize (put stress upon) gentle behavior with parents as she (The mother) guarded him in stomach with pains, gave him birth painfully and his stay in a stomach as well as the generation of chest milk are all within thirty months.

Through this holy verses, of the Quran, Allah ta'la has clearly stressed upon the rights of a father and mother and immediately after that pointed out individually to mother's pains and troubles which she sustains in her stomach and at the time of his birth as well as He (Allah ta'la) draws our attention to great dedication of her essence of blood (i.e. chest milk) for two years. Therefore, her right is promoted over father in all senses.

And similar is the abstract of another Quranic verse.

Meaning: And we stressed him for the rights of parents whom a mother beared in her stomach, tolerated

willingly pains over pains and the generation of chest milk are within two years. Thank me and your parents.

Here, no limitations are put for the rights of parents since Allah ta'la, The Almighty, compares them with His own rights and commands to thank Him and parents forever.

Allahu Akbar...! Both these great and pious Quranic verses and many other testimonies are there supporting and proving the right of a mother greater than father in all ways Here, Ummul Momineen Ayisha Siddiqa states that:

(In the holy service of our Aaqa (The master) Mohammad (Sallallaho Alaihe Wasallam)

I asked; [O...! Prophet Sallallaho Alaihe Wasallam,
“Who enjoys the greatest right upon a female?”
He (The Prophet) replied;

“Her husband”

I again asked; “Who bears the greatest right upon a male?”
He replied; “His mother”. [Bazzaz Hakim)

Abu Hurairah cites that:

In the holy service of Prophet Mohammad (Sallallaho Alaihe Wasallam), someone asked;

“O...! Great Prophet of Allah ta'la,
Who is the most rightful with whom I should
behave Kindly?
He replied; “Your mother”
He again asked and Prophet replied
“Your mother”
He again asked, and again Prophet ordered,

“Your father.”

In the third Hadith, it is the decree of the Prophet (Sallallahu Alaihe Wasallam) that:

I make a will to man in favor of his mother, I make a will in favor of his mother, I make a will in favor of his mother, I make a will in favor of his father.

[Masnad-e-Imam Ahmed Ibne Hakim Baihaki]

But the moral of this excess stress is meant to offer superiority to mother over father in the matters concerning their service or nursing or giving something .e.g. Hundred rupees are there and there is no reason to give more to mother even though give twenty five rupees to father and rest all seventy five to mother or suppose, both father and mother ask for the glass of a water simultaneously, then serve the mother first and father should be given the glass of a water afterwards. And if they have returned from journey, then priority in pressing their feet should be given to mother. If there is some dispute between them and in unbecoming favor of mother, do not afflict the feelings of your father (Allah may ward off us from such wickedness). Neither practice any severity nor reply unreasonably and also do not talk rudely facing the sight of a father. All these acts are declared as the disobedience of Allah ta’la, The Omnimaster, and there is no obedience of a mother or a father. The moral is that favor to any of them in such sensess is never shown JAEZ (permissible by Islamic Laws). Both of them are his paradise (Jannat) and hell (Jahannam).e.g. If mother wishes that person should harrass or give pain or sadden his father, but her son does not obey which causes his mother displeased. Then let her be unhappy. But do not submit to mother’s intentions or desires and so are the displeasures of a father liable to unheed in a matter of mother since it is the obvious highhandedness which leads to disobedience of Allah ta’la.

Notwithstanding our Ulema-e-Kiram (Religious heads) have shared that a mother enjoys superiority in the matters of nursing and attendance while the father bears greater rights so far as the matter of respect is concerned. It is so because the father is also a master (lord) of mother. In the kitab "*Alamgiri*" it is narrated that:

When the matter of giving priority becomes difficult to a man e.g. If he selects anyone of them (father or mother), then the other (second one who is unselected) is hurt, in such situation, so far as the respect and reputation concern, choose father first and if it concerns with the matter of service or nursing, then choose mother first. It is stated by Allama Khayyati that his Imam has shown father enjoying superiority in respect and mother in attendance upto the extent that if both of them in the house came to him, he ought to stand up in respect/honor of father and if both of them desire for a glass of water from him and yet none of them seize it, then he ought to offer it first to mother and similar is the decree in the Kitab "*Kafiya*".

RIDDLE NO.: 3

May Allah shower His mercy upon you:- What is your solution in this riddle that:

What are those rights of parents lasting upon children even after death? [Illuminate under the light of Kitab and earn reward from Allah ta'la, The omniscient.]

SOLUTION:

(1) The very first right after their death relates to the final rites such as final bath, giving of shroud, their Namaz-e-Janajhah and burial. Here, all Sunnats and Mustahab things must be heeded in carrying out these rites hence the dead body (deceased) looks forward to all benefits, mercy of Allah ta'la and growth in Sawab (Divine reward).

(2) Always do Istigfar” and pray for them. Never be ignorant, idle or indifferent towards these things.

(3) Send them Sawab (holy reward from Allah ta’la) by giving Sadqa, Khairat (Charity) and righteous deeds as per your ability and never minimize them. Recite Salat for them along with your Salats. Do fasting for them with your own.

Not only this, but the Sawab (Divine reward) of all noble and righteous acts must be dedicated to them and all Muslims. All of them will earn Sawab of these things and not a little part of your own Sawab (Divine reward) from Allah ta’la will be lessened to your own part but good deal of growth is promised to you by Allah ta’la, The most merciful.

(4). If they were in debt of anyone, try to settle it out as early as you can and the settlement of it should be realized as an eternal advantage of both the worlds. If he is not capable enough to do so, then he may have from other relatives and gentlemen for the settlement of their debts.

(5). If they could not go to Hajj, then he should go to Hajj-e-Badal (i.e. Hajj being done for others who could not do it due to physical weakness or death), settle out their Zakat and User if not paid by them, distribute “Kaffara” (i.e. Distribution of money amongst the rightful have nots for the compulsory acts of the shariat like Salat which are not attended) if their Salats are unattended, do out best for the exemption from the responsibilities like “WA A’LA HAZAL KIYAS”.

(6). Try out best to fulfill their fair will even though he finds it not needful as per the order of the Shariat e.g. If they have made a will of half of the property to the name of

some relative who is not a legal heir or to the name of some absolutely unknown person, then Shariet does not order to abide to it more than one third part of the property after the proper consent of other heirs. But on the parts of the children (offspring) it is required to submit to their will and regard their willingness superior to their own interests.

(7) To prove their oath true and unmoved as ever before even after their death e.g. An oath is taken by his father or mother that his/her son would not meet that woman or he would never behave that way. All these should not be understood as they are no more, so they should not be heeded to or their oath should not be remembered in their absence. Thus it must be clung to in the same fashion as it had been clung in the past during their lives provided that it must not be banned by the holy Shariet. And submit to their wishes in all types of “JAEZ” (Allowed by Shariet) matters even after their death.

(8) He should visit their graves every Friday and recite the holy Quran-Majid in such a loud voice so that they may hear it and confer the Sawab of it to their souls and whenever he sees their graves coming in his way when, passing by, he must recite Fatiha and dedicate the Sawab of precious Darud sharif to them.

(9) Always deal very humbly with their relatives throughout life.

(10) Maintain friendly dealings with their friends and do respect them ever.

(11) Never speak evil or backbite others’ parents as they are likely to speak evil and abuse our own parents in return.

(12) Never afflict or pain them in their graves by doing sinful action. This is the greatest and most public right of them, they bear forever. For the cause that the parents are a informed about all the good and bad executions of their children in their graves. At that time virtuous acts of their children delight them and their faces start shinning while vicious executions do offend them deeply and their hearts suffer restlessness and pains. So, to distress them even after their deaths and to sadden them into their graves is not a right of parents.

Through the matchless intercession of his most beloved Habib Raufur Rahim (may thousands of Darud and Salam be upon him), Allah, Gafur-ur-Rahim, Azizokarim, Jalle-Jalalahu may lead us on Sirat-e-Mustaqim (The right path), keep us far away from sinful works and He (The most merciful) may illuminate the graves of our elders and keep them all in rest there as He, The Almighty does bless and He is our Master and we are His dependants.

HADITH: 1

In the auspicious service of the Prophet Mohammed (Sallallahu Alaihe Wasallam), once an Ansari urged; O..! Prophet...!

“Does any tradition (way) rest there to do kindness with parents after their death which I may implement..? “He (Nabi Sallallahu Alaihe Wasallam) sermonized that: “Yes ...! It does. There are four issues. Recite Salats to confer them, beg their rescue in the world here-after, fulfill their wills and respect their friends and relatives whose relationship with them may relate to their parts one sided. These, the kindnesses which do last to be done with parents even after death.

[Bukhari, Bsyhaki)

HADITH: 2

The prayer for their salvation after their death is considered on the parts of offspring as one of the acts of kind behavior with them.

(Rawaho Ibnun najjar An Abi Assayid Malik bin Zararah)

HADITH: 3

A forsaking (giving up) of the prayers for parents results in the cut off of a man's earnings.

[Tibrani, Daylami]

HADITH: 4,5.

Donate Niffals on behalf of your parents. Whenever you do so, they get the Sawab (Reward from Allah ta'la) of them and in turn nothing in your own Sawab will be decreased.

[Daylami, Masnad ul Firdos)

HADITH: 6.

Once a Sahabi (Staunch followers of the Prophet) urged in the kind service of the Prophet (Sallallaho Alaihe Wasallam) that:

“O ...! Mohammad (Sallallaho Alaihe Wasallam) may peace be upon you! I was behaving very modestly with my father when he was alive. Now he is no more. What is the way to treat him modestly now?“ He advised that:

“The noblest way to behave gently with him is to recite salats for him, to do fasting for him along with your salats and fasting.

[Rawaho dare Kunni)

It is the moral that if you recite Niffals or do fasting with a view to earning Sawab (Reward from Allah ta’la), do them to offer the Sawab to your parents since the proportion of your own Sawab will never be deducted by Allah ta’la.

(Tatar Khaniyahn, Muheet, Raddul Muhtar)

HADITH: 7.

He will get up with righteous persons on the day of Qayamat (The judgment Day) who goes to Hajjj on behalf of his parents and settle out their debts.

[Rawaho Tibrani Fil Awsat Waddare kunmi Fissunan An Ibne Abbasi]

HADITH: 8.

Amirul Momineen Hazrat Umar Radiallaho Ta’la Anho was under the debt of eighty thousand Dirhams. At the time of his final breathings, he talked to his son and informed him to settle out his debt by selling away his own property and further informed him that it was all right if the debt is settled down that way, otherwise ask for the help from the community of Bani Adi and yet it remains unsettled, then go to Quresh. He also advised him not to expect it from others except them. Then he assigned his son Abdullah to be the witness of his debt and he (Abdullah) bailed it also. After the death of Hazrat Umar, the heads of Ansar and MuHajjirin stood as the witness of that debt of eighty thousand Dirhams before his burial took place and

hardly a week ended his debt was paid up by Hazrat Abdullah.

[Rawaho Ibne sa'ad Fitta bakat and Usman Bin Urwah]

HADITH: 9.

Once a gentle lady belonging to the family Jahina visited the holy court of the Prophet (Sallallaho Alaihe Wasallam) and urged that:

Prophet ! My mother had a vow to go to Hajj which she could not fulfill and died. Can I go to Hajj on behalf of her?" He ordered; "Yes, recite Hajj on her behalf." And desired to know that whether she had not settled out her (mother's) debt if she had been running in. The same way, Hajj is a divine debt which keeps much more importance in its settlement (performance).

HADITH: 10.

When any person goes to Hajj on behalf of his parents, that Hajj is sanctioned on behalf of that person and parents too and the souls of deceased get pleased in the sky. In addition to it, he is identified as a person bearing kind behavior with parents in the vicinity of Allah ta'la.

HADITH: 11.

Anybody going to Hajj on behalf of father or mother gets that Hajj sanctioned to his credit too. Notwithstanding but he earns the reward from Allah ta'la ten times more than a single Hajj.

[Rawahuddare Kutni]

HADITH: 12.

Any body who goes to Hajj on behalf of his parents, Allah ta'la, the most graceful offers him the rescue from hell and promises him the holy reward of a complete Hajj and no room for any deduction in reward is there.

[Isbahani, Baihaki]

HADITH: 13.

Those who prove oaths of their parents as true after their deaths and settle out their debts as well as do not let speak evil to their own parents by speaking evil to the parents of others are regarded as the kind treaters with parents. No matter they may be disobedient of their parents through out their lives. And those who do not cling to their parents' oaths and do not care to settle out their debts as well as let others speak evil to their own parents by speaking evil to the parents of others are amongst those who are declared as the disobedient of parents. Here, it is of no use at all that they were behaving in the noblest way with their parents during their lives.

[Tibrani]

HADITH: 14.

A person who visits the grave of his father or mother (or either of them) on every Friday will be forgiven his sins and he will be credited from those having behaved kindly with their parents. [Nawa Darul Usal]

HADITH: 15.

Anybody who used to visit the graves of his parents or the grave of anyone of them every Friday and recite there Yasin sharif near their graves is promised a rescue from sins. In addition to it, Allah ta'la will bestow relief-Magferat upon him for as many times as the holy words of Yasin sharif. [Daylami]

HADITH: 16.

In order to earn reward from Allah ta'la, when a person visits the graves of his parents or visits the grave of either of them will be offered the reward from Allah ta'la equal to Hajjj-E-Maqbul (i.e. Hajj sanctioned by Allah ta'la) and who used to visit their graves many times the holy angels will visit or come to his own grave frequently for the holy look.

[Tirmizi, Hakim Ibne Adi]

In a holy Kitab (Book) Uyoonul Hikayat, with support from his own testimony, Imam Ibne Juzi indicates in a Rivayat through Mohammed Ibnul Abbas that:

A man started traveling with his son and in the mid of the way, he died. It was a jungle of "Gogal" trees. He was burned under those trees by his son who then traveled ahead for his destination. During his return journey, he reached to that place at night, but did not care to go to his father's grave. Suddenly he heard the stanza that:

"I saw you passing through that forest at night time and (you) did not hold the opinion that it was necessary to talk to him though he had been residing there amongst those trees. If you had been there in his place, he would have surely come back from his way to offer you his Salam near your grave."

HADITH: 17.

Who intends to behave kindly with his father after his death should behave kindly with his father's friends and relatives.

[Abu Ya'ali Ibne Habban]

HADITH: 18.

It is in the kindness of father's part to behave modestly with his friends. [Tibrani]

HADITH: 19, 20.

No doubt, the kindness superior to the kindness of a father is to deal with his friends humbly after his death. [Bukhari, Muslim, Abu Dawood, Tirmizi]

And carry on friendship with them and do not end it so that Allah ta'la may not extinguish down your "Noor" (Divine -light).

[Bukhari, Tibrani, Bayhaki]

HADITH: 21.

The executions (Aamals-good or bad acts) of all human beings are presented before the holy court of Allah ta'la the Almighty, on every Monday and Thursday; and on every Friday before the Prophet (Sallalloho Alaihe Wasallam) and parents. They (father/mother) are getting pleased with virtues (good acts), their faces become much more neat and start shining while they feel good deal of pains noticing vices (bad acts). So, have fear of Allah ta'la and do not sadden your parents by sinful acts.

[Al-Hakim]

It is cited in a Hadith that:

Once the Sahabi (Intimate follower of the Prophet) urged in the holy court of the Prophet (Sallalloho Alaihe Wasallam) that:

“O...! Prophet ...! I have carried my mother riding on my neck upto the distance of six miles on a path covered with such hot stones that could turn a piece of meat into kabab (i.e. The stones of the path were too hot.)

Now, tell me whether I am relieved from her rights, or not.” Huzur Mohammed (Sallallahu Alaihe Wasallam) replied; “It might be a reward of the pains of just one jerk out of those she endured at the moments of your birth.”

Allah may ward us off from the disobedience of parents and enable us to carry out their all rights with our best ability.

(Aameen)

RIDDLE NO.: 4

What are the orders of Ulema-e-Din (Islamic scholars or learned personalities) in this puzzle (Mas-ala) that: “A person, somewhat qualified is quarrelling, beating and harrasing his parents. He also abuses them and lets others do so and speaks evil to them. This person is also a liar and usurps others’ properties. Is it “JAEZ” (Allowed in Shariet) or “Makruh” (Not preferable near the holy existence of Allah ta’la) to recite salat under the Imamat of this person? Is it necessary or not to repeat salat if anyone recites behind him in ignorance? And is it fair (or not) to be hostile, to be malicious or to make others spiteful to him, to give Sadqa to him etc.? And how is it to have dinner with him at his palace? And what type of punishment does the holy Shariet impose upon this person and finally what is the order in Shariet for those who favor him?”

(Clarify by the help of holy Quran and precious statements of honorable Imams).

SOLUTION:

This person is a fasikul fasikin, Abbase Mahin and he is liable to suffer an horrible anger of Allah ta'la and vigorous sufferings of hell. The Prophet (Sallalloho Alaihe Wasallam) questioned, "Should I not make you aware that what is the biggest "Kabira" sin? Should I not point you out what is the worst sin in all 'Kabira" sins?"- Then Sahabas requested Inform us". He sermonizes,"To declare someone as the partner of Allah ta'la and to harrass parents, both are the worst sins out of all "Kabira" sins. The Prophet Mohammed (Sallalloho Alaihe Wasallam) again ordered that: "He is a "mal-un" (wicked) who harrasses his parents." He repeated the similar statement for thrice.

[Tibrani, Hakim]

And ordered:" Hatred/curse of Allah ta'la is upon them who abuse their parents." (Ibne-Habban]

HADITH: Awwam Bin Khushab(who was a great Tabei Imam died in Hijri 148) narrates that:

He visited a street which was on the bank of a graveyard. At the time of Asar(evening), one of the grave cracked and a man came out of it with a mouth of donkey and the rest part of his body was like human being, who barked thrice like a donkey and soon his grave closed down. An old woman had been knitting there. A woman told me that did you see that old woman. So, I asked her, "What is the matter with her?" She replied," She is mother of the man of this grave who was addicted to liquor and when he was used to return to home in the evening he was advised by his mother that how long he would continue to drink it and also advised frequently to fear Allah ta'la. Therefore, at that time he used to reply that she had been barking like a donkey. He died after the time of

Asar. Since then everyday his grave is being cracked at the time of Asar and after barking thrice like a donkey in the same way, he enters his grave again and his grave gets closed down.

[Isbahani]

Exactly in the same way, to usurp someone's property, to lie and to steal are all "Haram" acts in Islam and to attend salat behind him is a great "Makruh." The holy Shariat declares that an appointment of a "Fasique" person as your Imam is Makruh e-Taherimi and the meaning of Makruh-e- Taherimi is much Close to Haram act and the repetition of salat is wajib (necessary). In Gunniyah, it is ordered that:

"Whoever appoints "Fasique" as Imam will be an offender whereas such act is "Makruh-e-Taherimi."

An insultation of a "Fasique" person is wajib as shown by the holy Shariat. Neither invite him for a dinner nor go to his palace for a dinner with him. There is a Rivayat cited by Abdullah Bin Masud in "Sunane Abi Dawood" and "Jame-a-Tirmizi" that the Prophet Mohammed (Sallallaho Alaihe Wasallam) had been saying that:

When Bani Israel absorbed in sins and did not obey his Alims/religious tutors who tried to prevent. And those Alims who set in their company, ate with them. Allah ta'la affected (influenced) the hearts of those Alims with the wicked effects of those criminals. Hence, they also became like them and later on Allah ta'la cursed all of them by the tounge of Hazrat Isa Bin Mariyam and Hazrat Dawood which was the outcome of their sins and a reward of surpassing the limits.

That person is liable to vigorous sentencing which depends upon the will of religious judge. This judge will order to cut off his hands from the wrists if the theft is proved with the support of proper witnesses or evidence recommended by the Islamic tradition. It is the order of Almighty Allah ta'la that: "Do not share mutually in sins and tyrannies. "Just learnt through the Hadith that those who were Alims yet suffered a curse owing to their dealings with those persons who were criminals. Now, just think a little that what would be the situation of those who admire them. Allah may protect us and bestow the right Islamic thinking to all Muslims.(Aameen). No objection is there in offering Sadqa to those who are helpless, needy, naked and hungry when there is no intention to help them in their sins. The prophet sermonized that:

"There is a sawab/divine reward in helping the hot hearts, i.e. living creature either human beings or animals when you notice any of them worth helping. At such time do it as there is reward from Allah ta'la in it. In Sahi Hadith, it is indicated that you earn sawab/reward from Allah ta'la when you give water to dog also."

Dear Muslim brothers, you might have known nicely all the rights of parents after reading this much about the same subject. Even though we would extend it with a view to increasing the knowledge of our readers. To serve that purpose, we like to narrate here some holy verses of the Quran, Hadith of the Prophet Mohammed (Sallallohu Alaihe Wasallam) and few instances of our great honorable spiritual heads and elders of the Islam and hope you will surely execute • them in actual life after reading them all.

It is illuminated by the holy Quran that:

“Do not pray to anyone else except Allah ta’la and be gentle to your parents and during your life if they (or anyone of them) reach to their old age, you should not utter a rude word in front of them, do not scold them but talk to them with great deal of decorum and respect and pray for them in this way that:

“O...! My Master ...! shower Thy mercy upon them since they brought me up carefully in my childhood.”
(Para:1S, Ruku: 2)

In the holy Quran-Majid, Allah ta’la the Omnimaster orders that:

Thank me and be (remain) obliged of your parents.”
At another place, He orders that: “Ani - sh - kurli waledaiyaka.”

Meaning: “Thank me and be obliged of your parents.” He also orders that: Meaning: “Be kind to your parents.”
(Sura-e-Baqrah, Ruku: 10, Aayat: 10)

There is a statement of Hazrat Abdullah Bin Masud (Radiallaho ta’la Anho) that:

Once he asked Nabi (Sallalloho Alaihe Wasallam) that which righteous execution (good act) is most liked by Allah ta’la. He replied that is the execution of Salat at its scheduled time. Again I made a question to know another most liked or favorite execution near the holy existence of Allah ta’la, The Great. In reply, Nabi (Sallalloho Alaihe Wasallam) advised; “Doing kindness with parents.”

(Bukhari Part: 2, Page: 882, Muslim)

There is a known Rivayat of Hazrat Ibne-Abbas (Radi Allaho ta'la Anho) that once the most beloved Prophet Mohammed (Sallalloho Alaihe Wasallam) stated that:

“Allah ta'la, The most merciful offers the sawab (divine reward) of a Hajj to the part of a kind son for each sight who looks a his parents with affection.” Then some people asked even if he looks at them similar way hundreds of times a day. Huzur (Sallalloho Alaihe Wasallam) replied that:

“Yes, He (Allah ta'la) is the greatest and purest of all.”

[Misqat]

Hazrat Ayisha Siddiqi (Radi Allahota'la Anha) states that:

Once the great Prophet Mohammed (Sallalloho Alaihe Wasallam) said that:

“I entered the paradise and heard someone's voice reciting sweetly the holy Quran. I inquired about it and came to know by holy innocent angels that Hans Bin Suleman was there who was kind to his mother.”

(Misqat Sharif, Page No. 129)

Hazrat Abdullah Bin Umar describes in a Rivayat that:

“Once a person attended the holy court of the Prophet (Sallalloho Alaihe-Wasallam) and urged him that he had been there for his Baiyat (The holy Islamic tradition to come under one's religious guidance and obedience) leaving his pare lamenting at his exodus (emigration). Hearing it, The Prophet commanded him to turn back to them quickly and admonished him to please them whom he had left weeping.”

(Abu Dawood, Page No. 251)

In a rivayat a person emigrating from Yaman reached to the holy service of the Prophet Mohammed (Sallalloho Alaihe Wasallam.) The Prophet (Sallalloho Alaihe Wasallam) asked him whether he had anybody his own at Yaman. That person replied that he had his parents there at Yaman. Then Nabi (Sallalloho Alaihe Wasallam) again questioned him whether he had been permitted by them for emigration. He said; “No, Immediately he directed him to go back to them and to have their consent first for the exodus! emigration to participate into the crusade, if they permit him or otherwise help serve them.

(Abu Dawood, Page No. 253)

It is revealed in a Hadith by the Prophet that:

“Two gates of the paradise are opened for the person who passes his night till dawn in the meanwhile whose parents are pleased with him and if he pleases either of them, then one gate will be opened from paradise to him. If he passes his night upto dawn in the meanwhile leaving his parents displeased with him, then two gates of the hell will be opened to him and if one of them is displeased, then one gate of the horrible hell will be opened to him. This order is applicable in all conditions. The purpose is that if one’s parents are just and obliging to him or they may be unjust and tyrannical to him also.

(Baihakisharif)

It is stated in Hadith that defaming! scorning the parents is one of the Kabira sins.

Hazrat Anas (Radialloho Anho) narrates that Nabi (Sallalloho Alaihe Wasallam) often admonished a man desirous of abadunce in earning and age, should be element to his relatives and behave modestly with his parents.

(Masnad-E-Ahmed)

Hazrat Abdullah Bin Umar (Radiallaho ta'la Anho) through Hadith indicates that once a man solicited before the holy court of the Prophet Mohammed (Sallallaho Alaihe Wasallam) that:

“O ...! Prophet...! (may peace be upon you)...! I have committed a great sin . Can my expiation. be granted ...?”
The Prophet Mohammed (Sallallaho Alaihe Wasallam) asked him whether his mother was alive. He replied; “Yes.”
Then he was advised by the Prophet to behave kindly with her. (Tirmizi)

The moral is that the noble behavior with parents and relatives serves as the “Kaffara” (compensation) of one’s sins.

Once a man urged;”O...! Prophet...! I am reciting Salat, fasting during Ramazan and distributing Zakat. What would be my reward ?“ Nabi (Sallallaho Alaihe Wasallam) replied; “You will be in the holy company of the Prophets, Siddiqs and martyrs provided that you should not be disobedient of your parents. (Ahmed, Tibrani)

The happy words by the holy tongue of the most beloved Prophet (Sallallaho Alaihe Wasallam) are as:

The fragrance of the paradise reaches (extends) upto the distance of five hundred years. But the disobedient of the parents is so unlucky that he will be deprived of this paradisiacal fragrance.

(Tibrani)

Hazrat Moosa (Alaihissalam) scribes that before the court of Allah ta'la, the Almighty, I prayed that:

“O...! My Lord ...! Admonish me.” Then Allah ta'la admonished me for the righteous acts and kindness with mother. Again I requested; “O...! My Lord ..! Admonish me something.” Allah ta'la, The most merciful again

recommended me to be kind to parents. Thus totally for nine times, He (The Great Allah ta'la) put forward His ardent will to do kindness with parents and commended that:

‘ “O Moosa a person who does kindness to his parents, I’m his guardian in the world, companion in the grave and on the day of Qayamat (the final day). I’m very merciful to him, on the Pulshirat I’m his guide and in paradise he will talk to me without any intercession and without any curtain or hindrance and I will talk to him. From Hazrat Abu Hurairah, there is a rivayat as under:

It is ordered by the Prophet Mohammed (Sallallaho Alaihe Wasallam) that:

“His nose may lick the dust. (i.e. He may be infamed/ disreputed).” He repeated this thrice. Therefore, someone urged; “Oh...! Prophet ..! Whose nose..?”

He replied; “The Muslim who does not enter the paradise even though he gains mother or father or both of them. Such Muslim for the cause of not serving the parents could not enter the paradise.” (Misqat)

Hazrat Salim Bin Aiyub who is a religious scholar from the believers of Imam Shafai (Radiallaho Anho) states that he was unable to recite even the Sura -e- Fatiha till he was of 10 years. So some religious heads advised him to make request about it to his mother and ask her to pray for! him to Allah ta'la to enable him to recite Quran and enrich him with religious knowledge. My mother prayed for me on my request. It is written by Ibne Subki that later on Salim Bin Aiyub became such a brilliant Islamic scholar and tutor that none could militate (meet in contest) with him.

Now, contemplate upon the statement of Hazrat Abu Tufail (Radiallaho ta'la Anho) that:

“I saw Mohammed (Sallallahu Alaihe Wasallam) distributing the meat. In the meantime, a woman came and reached quite close to him and he - Mohammed (Sallallahu Alaihe Wasallam) also stretched his holy bed sheet as soon as he saw her and that woman set on it. So, I inquired who she was and from the people I came to know that she was the foster mother of the Prophet Mohammed (Sallallahu Alaihe Wasallam) who dedicated her milk to him.

(Abu Dawood, Misqat)

One religious elder writes the following incident that:

“I noticed a person doing Tawaaf of Kaaba at Makkah causing her mother sit on his back. That elder asked him that who she was. He replied, Elder, she is my mother whom I have been carrying this way since seven years. Now, please tell me whether I carried out the rights of my mother thoroughly or not.”

That elder started saying that:

“Dear friend, do you ask about the rights of a mother. You would be deeming that you had fulfilled it so far. But it is utterly far wrong conjecture. If Allah ta’la bestows you a life of thousands of years and you continue to move with her in this mode, even though you can’t compensate fully just her awakening of one night for you. Hearing it that person started shedding tears profusely.

Dear Readers...! This is such a subject which cannot be completed even after books over books may be written upon it. Our great spiritual elders attained the highest dignities by serving and obeying their parents at each and every breath of their lives. So, come, today, we resolve firmly by heart to carry out the rights of the parents

following truly the great Shariet-e-Mustafa Mohammad (Sallalloho Alaihe Wasallam). May crores of Daruds and Salams be upon him.

(Aameen...)

The rights of children

What is the order of Islam about a father who fails in carrying out some rights which are entitled to his children?

What is the order of great Shari'at there for this riddle..?

SOLUTION:

(1) Even prior to the arrival of offspring it is their right that one does not marry among irreligious and dishonorable people because morality or immorality is handed down through socialization.

(2) The father should marry in the circle of religious and righteous people so that the good executions and noble habits of the maternal uncle and maternal grand father may impress the conduct of a child.

(3) He should begin the sexual intercourse after reciting Bismillah otherwise the sordid Satan mingles with the child.

(4) And at that time, he should not look at the female organ as there is a danger for the child to be blind.

(5) And also, at that time, he should not talk too much as there is a fear for the child to be dumb and stammering.

(6) At that time, don't be naked like animals but husband and wife should cover up their bodies with bed sheet so that the child may not be shameless.

(7) Every effort should be made to bring them up on the principles of piety and good mannerliness.

(8) As soon as the child is born, the Azan in the right ear and the Takbir in the left ear should be recited which defend the child against the Satanic interference and UMMUSIBBIYAN.

(9) The dry date or any other chewed sweet thing should be given in the mouth of a child as it is an origin of sweet virtues.

(10) Do 'AKIKAH', either on 7th day or 14th day or on 21st day and for that one goat for a daughter and Two goats for a son to be cut as it is like setting the child free from mortgage.

(11) And the meat of the knee part of the animal for Sadqa (any of the either sex of goat) should be offered to the midwife as it is an expression of thanks from the child.

(12) Get the hair of the head of a child be shaven or cleared off

(13) And donate out silver weighing equally to the weight of those hair.

(14) Apply saffron on the head of the child.

(15) Give name to the child. Also name even to the incomplete child, due to miscarriage otherwise the child would complain before Allah ta'la.

(16) Do not give him/her evil name since it is evil thing.

(17) Give name (from the names) such as Abdullah, Abdurrahman, Ahmed, Hamid or name your child from the names of holy Ambiyas and Aulias (The great Islamic Saints) since they are the cause of advantages. Specially the

holy name “Mohammad” does benefit to the child immeasurably in both the worlds.

(18) When the name “Mohammad” is given, it must be respected and honored properly.

(19) Reserve room for him in the gathering.

(20) Be very careful in beating and speaking harsh to the child.

(21) Anything demanded which is fair should be furnished to the child.

(22) Do not give awkward nick name in fondling since it is very difficult to abstain or forget the nickname once it has become known.

(23) Give the milk of a mother to the child or the milk of a righteous foster mother who recites Salat and is from the well born family.

(24) Save the child from abject or vicious woman since it changes the nature of a child.

(25) The “NAFQA” of a child is “Wajib” [i.e. To furnish all stuffs of the child’s necessity are also Wajeeb in which “Hazanat” is also included (Hazanat is meant to ring up the child by giving him/her the milk of foster mother).]

(26) Whatever is saved after meeting your own wants, donate from that amongst have nots and relatives. But here, your children are most rightful for that first of all.

(27) Nourish the child with legal and pious earnings since an impious earnings is the root of all evils and bad habits.

(28) Do not eat anything leaving your children aside. But always submit to their desires and give priority to their desires over your own.

(29) The children are the matchless gift of Allah ta'la. Be kind to them, love them, laugh with them and play with them to please their innocent hearts.

(30) Delight their hearts. Be generous to them and proper care should be taken for them upto the extent that they must be cared by you even during Salats and "Khutaba".

(31) New and fresh sweets should be served to them first as they are also fresh fruits and naturally the new deserves the new and fresh.

(32) According to your reach, give them sweets, garments and toys to play with, which are allowed by the Shariat.

(33) If you are a father of many children, then you should give the same things to all and none should be enjoying priority. Except religious superiority, none should be given any special importance over others.

(34) Do not promise falsely. But promise them only if you can fulfill it.

(35) Try to bring some gifts at your return journey at home.

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- (36) Give proper treatment in their sickness.
- (37) Try best to save them from severe and painful remedies.
- (38) As soon as the child opens his tongue, teach him Allah then Lailaha Illallah and complete Kalemasharif.
- (39) When the child becomes sensible, teach him respect in eating, talking, speaking and moving etc. Teach him to preserve the decorum of the parents and elders.
- (40) Make your daughter well aware of the respect and obedience of her husband. Teach her to recite Quran sharif.
- (41) Manage the righteous and noble teacher from the group of right believers to teach and train your offspring. Hand over your daughter to serve the same purpose to deserving, competent and righteous lady teacher.
- (42) Always insist and persuade them for Tilawat after the completion of Quran sharif.
- (43) Teach them all Sunnats and the orders of most needful Shariet.
- (44) Fill up their hearts with the I truest love and respect for the most beloved Nabi (Sallallaho Alaihe Wasallam) since this is the most essential factor for the right and firm Iman (Faith).
- (45) Make them known completely about the truest affection and decorum to the offspring of the most kind Nabi (Sallallaho Alaihe Wasallam), other Aulias and Ulemas because that is the root of Iman! Faith, ornament of Sunnats and great cause to save the Iman.

(46) Order and insist your child to recite Salat since he/she enters the seventh year of childhood.

(47) Teach and provide him/her proper religious knowledge specially about Wuzu, Salat, Fasting, Bath and other Islamic performances and orders like praying to Allah ta'la, patience in pains, good and modest use of the tongue, dangers of the worldly temptations, harms of precedence, falsehood, tortures, shamelessness, arrogance, malicious deeds like backbiting, abusing hostility and also teach them about all evils to be abstained through out life.

(48) Show modesty in his education and do scold whenever needed. Never beat on face. Do not use stick in beating but try to serve the purpose mostly with the help of threats only.

(49) During their school days, let them spare sometime to play so that they may remain fresh, healthy and delighted. But be watchful that they should never be allowed to move and sit with bad companions since 'A man is known by the company he keeps'. Never let them read evil and naked literature. How the children would be allowed to read the dirty novels and magazines when they are not allowed to teach the meaning and detailed description about the artifices and betrayals of females in Sura-e- Yusuf.

(50) Beat your children if they do not recite salat after they are ten years old and after that age they should be given separate bed to sleep. Do not let them sleep with you at that age.

(51) When they become youth they must get wedded by you keeping in view all orders of Sunnats and Shariat. When there is a possibility of their disobedience in that

situation, do not command but try to convince them humbly so that they may be saved from the ill thing of disobedience.

(52) They must not be deprived of their rights from the property. Some people transfer their property to the name of some other with the intention to keep his own heir aloof from that right. This is indeed wrong thing.

(53) Keeping in a view the interests of your children, spare two third part of your wealth or property and do not waste more than the third part of it.

The above fifty three rights are common to son or daughter. But some specific rights for the son are as under.

(54) Teach him writing, swimming and the art of war, do “Khatna” publicly etc. Teach them Sura-e Ma-e-dah.

(55) Do not show disgust at the birth of daughter. This is strictly forbidden by shariat. But be delighted at her birth and consider her as the noble gift from the Almighty Allah ta’la. Teach her cooking, sewing etc.

(56) Also teach Sura-e-Noor. Love your daughter more and more as their hearts are more tender, share equally to both, a son and a daughter: Give your daughter first anything and later on to your son

(57) Do not let her sleep with you or with her brother when she is nine years old. Take her special care from this time.

(58) Do not allow her to participate in dancing or such functions even if they are being done at her brother’s place because singing and dancing are the great sins and the tender glass can hardly resist the nominal stumble.

(59) And do not allow them (daughters) to visit others' home. Notwithstanding keep watchful eye on them even in your homes also. And stop them from standing in the balcony and terrace.

(60) Give them beautiful garments and ornaments to wear on so that they may get engaged merrily. Do not waste time when they are engaged. If possible, get them wedded when they are of twelve years of age. But be very watchful! They never should be wedded with Fasiq, Fajir or any other person of other religions. All the above sixty rights came to note from Hadith-e-Mustafa in which many are Mustahab. If they are overlooked they will stand as the sound cause of your strong grip before Allah ta'la on the final day, which is unavoidable. Let us all pray to Allah ta'la, only who deserves to all prayers and praise may keep us and our children away from the indecency and disobedience of the parents and He may confer the true vigilance to parents about the rights of their children.

(Aameen)