

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The Rights of Children — Ḥuqūq al-Awlād

What a child is owed from the first breath to bulūgh: a name, nursing, provision, justice, faith, mercy and protection. Each right is traced to the Quran and to graded hadith, with the text kept apart from the wisdom.

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How to read this book. Three kinds of material are kept apart.

The text (Quran and hadith) sits in quotation boxes with its reference and, for every hadith, its grade. **Scholarly explanation** sits in plain boxes like this one and says whose it is. **General wisdom**, counsel that no text dictates, sits in gold boxes; you may run your house differently without sinning.

About the references. Ṣaḥīḥ al-Bukhārī is cited by standard number; Abū Dāwūd and al-Tirmidhī with the grade the site's corpus gives each report. A report graded ḍa'īf is never used as evidence; a well-known one is named and set aside. Ṣaḥīḥ Muslim is not cited by number in this edition: where it carries a narration used here, the same words are quoted from al-Bukhārī or a graded Sunan report. The Quranic translation is the one the site carries (Abdullah Yusuf Ali), quoted as it stands.

CHAPTER 1

The trust and the question

A child cannot choose a name, demand milk or insist on fairness. Every right in this book is owed before it can be claimed, so someone must hold it on the child's behalf. Islam names that someone, and tells him he will be asked.

"Everyone of you is a guardian and is responsible for his charges. ... a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; ... so all of you are guardians and are responsible for your charges"

Ṣaḥīḥ al-Bukhārī 2554 SAHIH

Both parents are named, each with a sphere. The word is guardianship, not ownership: a guardian holds what belongs to someone else and answers for how he kept it. The Quran extends the charge to the next life:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ
وَيَفْعَلُونَ مَا يُؤْمَرُونَ

"O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded."

Quran 66:6

"Yourselfes" and "your families" (*ahlīkum*) share one command. Food and a roof are part of what a parent owes, but the verse points further, to whether the child is kept from the Fire. The site's answer on children's rights calls religious upbringing "the weightiest right" (qa-745).

The believer also asks for good children, and the Quran teaches the words:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ
وَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

"And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

Quran 25:74

"The comfort of our eyes" is a prayer, and it comes before the work. A parent who does everything in this book still asks Allah for the result.

The order of this book

The chapters follow the order in which a parent meets these rights: the welcome, the first days, the name, the milk and the money; then affection, fairness, faith and prayer; then adulthood and the hard cases. Each chapter carries its own evidence and can be read alone when the situation arrives.

CHAPTER 2

A gift not chosen

The first right of a child is to be received as a gift. The Quran is plain that the parent does not choose what comes:

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يَخْلُقُ مَا يَشَآءُ ۚ يَهَبُ لِمَن يَشَآءُ
 اُنْثٰى وَيَهَبُ لِمَن يَشَآءُ الذَّكَوٰرَ
 اَوْ يَزُوْجُهُمْ ذُكْرًا وَّاُنْثٰى ۚ وَيَجْعَلُ مَن يَشَآءُ عَقِيْمًا ۚ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ

"To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),"

"Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power."

Quran 42:49-50

In the Arabic, the verse names daughters (*ināthan*) before sons, although the English above gives them the other way round. It closes on Allah's knowledge and power: a parent who wanted a son and received a daughter has received what the One with knowledge decided to give.

The Quran then describes the attitude it came to end:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنْثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ
يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ
يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ

"When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief!"

"With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?"

Quran 16:58-59

وَإِذَا الْمَوْءُودَةُ سُئِلَتْ
بِأَيِّ ذَنْبٍ قُتِلَتْ

"When the female (infant), buried alive, is questioned -"

"For what crime she was killed;"

Quran 81:8-9

The outward practice is gone. Its traces remain in the father disappointed by the scan, the relatives who commiserate, and the mother pressed for "a boy next time".

Daughters as a shield

The Sunnah answers with a promise attached to daughters.

‘Ā’ishah gave a poor mother her only date, and the mother split it between her two girls:

“Whoever is in charge of (put to test by) these daughters and treats them generously, then they will act as a shield for him from the (Hell) Fire”

Ṣaḥīḥ al-Bukhārī 5995 SAHIH

“Whoever raises two girls then I and he will enter Paradise like these two.” And he indicated with his two fingers”

Jāmi‘ al-Tirmidhī 1914 SAHIH

The corpus grades the second report ṣaḥīḥ; al-Tirmidhī himself, in the same row, calls this chain "ḥasan gharīb". It is accepted evidence either way. A report popular in sermons about "three daughters, or three sisters" is graded DAIF in the corpus (Jāmi‘ al-Tirmidhī 1912) and is not used here.

General wisdom. Congratulate the parents of a girl exactly as you would the parents of a boy, and never offer "next time, in shā’ Allāh". Give a daughter the same welcome and the same celebration.

CHAPTER 3

The first days

Some first-day practices rest on authentic hadith and some are weaker. A parent should know which is which before the relatives arrive with advice.

Tahnik: a taste of date

“A son was born to me and I took him to the Prophet (ﷺ) who named him Ibrahim, did Tahnik for him with a date, invoked Allah to bless him and returned him to me.”

Ṣaḥīḥ al-Bukhārī 5467 SAHIH

“He asked for a date, chewed it, and put his saliva in the mouth of the child. ... Then he did its Tahnik with a date, and invoked Allah to bless him.”

Ṣaḥīḥ al-Bukhārī 5469 SAHIH

Both reports join the date to a *du‘ā* for blessing. The raising-children page suggests a person of piety do the tahnik; that is advice, not the hadith's words.

Seeking protection for the child

The Prophet (ﷺ) sought protection for his grandsons with a formula he traced back to Ibrāhīm:

"The Prophet (ﷺ) used to seek Refuge with Allah for Al-Hasan and Al-Husain and say: "Your forefather (i.e. Abraham) used to seek Refuge with Allah for Ishmael and Isaac by reciting the following: 'O Allah! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye'"

Ṣaḥīḥ al-Bukhārī 3371 SAHIH

This is the clearest authentic protection to say over a baby. The site holds it in English only, so no Arabic wording is printed here; learn it from a teacher or a printed al-Bukhārī.

The adhan in the ear: what the evidence supports

The reports behind this common practice are printed in full, with their grades:

"I saw the Messenger of Allah (ﷺ) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him"

Sunan Abī Dāwūd 5105 HASAN

"I saw the Messenger of Allah (ﷺ) say the Adhan in the ear of Al-Hasan bin 'Ali – when he was born to Fatimah – the Adhan of Salat"

Jāmi' al-Tirmidhī 1514 HASAN

Scholarly explanation: the grades disagree. The corpus grades both reports ḥasan. The raising-children page records the other side (raising-children:194): the chain contains ‘Āṣim ibn ‘Ubaydullāh, "who is graded weak by the hadith critics, so a large number of scholars judge this report to be daif (weak)", and "other supporting narrations for the practice are weaker still". It names two positions: some count the adhan recommended, "acting on the weak report leniently in a matter of virtue"; others hold it "not an established Sunnah" (raising-children:201–202).

So the adhan is not presented here as a confirmed Sunnah. Whoever does it should not condemn whoever leaves it, and whoever leaves it has missed nothing established. What is certain:

- ① **Receive the child with praise and du‘ā’.** Pray for blessing on the child, as the Prophet ﷺ did in both taḥnīk reports.
- ② **Taḥnīk with a date,** gently, as in al-Bukhārī 5467 and 5469.
- ③ **Seek Allah's protection for the child** with the "Perfect Words" formula of al-Bukhārī 3371.
- ④ **Choose the name,** on the day or by the seventh day (next chapter).
- ⑤ **Plan the ‘aqīqah** for the seventh day, if you are able (next chapter).

CHAPTER 4

A good name and a known lineage

When: the day of birth or the seventh day

Both are in the Sunnah. The Prophet ﷺ named Abū Mūsā's newborn Ibrāhīm when he was brought to him (Ṣaḥīḥ al-Bukhārī 5467), and a sound report ties the name to the seventh day:

"A boy is in pledge for his Aqiqah, Sacrifice is made for him on the seventh day, his head is shaved and he is given name."

Sunan Abī Dāwūd 2838 SAHIH

Hence the raising-children page: naming "can be done at birth or around the seventh day" (raising-children:166).

What: names to prefer

"Your names which are dearest to Allah are 'Abd Allah and 'Abd al-Rahman"

Sunan Abī Dāwūd 4949 SAHIH

The raising-children page adds 'Abd- names and the prophets' names as excellent, and warns against names of servitude to other than Allah and names with boastful or mocking meanings.

Names the Prophet ﷺ changed

The Prophet ﷺ "would change abhorrent names" (Jāmi' al-Tirmidhī 2839 SAHIH). Two cases:

“My name is Hazn.” The Prophet (ﷺ) said, “You are Sahl.” Hazn said, “I will not change the name with which my father has named me.” Ibn Al-Musaiyab added: We have had roughness (in character) ever since.”

Ṣaḥīḥ al-Bukhārī 6190 SAHIH

“Zainab's original name was "Barrah," but it was said "By that she is giving herself the prestige of piety." So the Prophet (ﷺ) changed her name to Zainab”

Ṣaḥīḥ al-Bukhārī 6192 SAHIH

Hazn means "rugged" and Sahl "smooth", as the fuller chain in Sunan Abī Dāwūd 4956 SAHIH glosses them. One name was too harsh, the other too self-praising; a good name sits between.

The often-quoted "you will be called by your names and by your father's names" is graded DAIF in the corpus (Sunan Abī Dāwūd 4948) and is not used here.

Lineage: calling a child by his father

ج
أَدْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ
فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوْلَاكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ
بِهِ وَلَٰكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا

"Call them by (the names of) their fathers: that is juster in the sight of Allah. But if ye know not their father's (names, call them) your Brothers in faith, or your maulas. But there is no blame on you if ye make a mistake therein: (what counts is) the intention of your hearts: and Allah is Oft-Returning, Most Merciful."

Quran 33:5

A child is owed a known, truthful lineage (*nasab*), listed beside a good name in qa-745. The verse follows "nor has He made your adopted sons your sons" (33:4): a child is called by his real father. Where the father is unknown he is a brother in faith, and an honest mistake carries no blame.

What this book does not rule on. The site does not yet hold sources for the positions on two neighbouring questions: the lineage and registration of a child born soon after a marriage or outside one, and how Malaysian *bin/binti* conventions relate to this verse. Take both to a qualified scholar and your country's religious authority.

The 'aqīqah, in brief

The measure of the seventh-day sacrifice:

“Two resembling sheep are to be sacrificed for a boy and one for a girl.”

Sunan Abī Dāwūd 2834 SAHIH

“For the boy is two sheep, and for the girl is one, it will not harm you if they (i.e. the sheep) are male or female”

Jāmi‘ al-Tirmidhī 1516 SAHIH

Timing, who performs it and sharing the meat: see the ‘**Aqīqah** guide (deen2u.com/aqiqah/).

CHAPTER 5

Nursing and the mother's right

One verse sets out the infant's feeding, its cost and the weaning:

* وَالْوَالِدَتُ يُرْضِعْنَ أَوْلَدَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
 الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا
 تُكَلَّفُ نَفْسٌ إِلَّا وُسْعُهَا لَا تَضَارُّ وَلَدَةً بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ
 بِوَلَدِهِ وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
 مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا
 أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ
 وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

"The mothers shall give such to their offspring for two whole years, if the father desires to complete the term. But he shall bear the cost of their food and clothing on equitable terms. No soul shall have a burden laid on it greater than it can bear. No mother shall be Treated unfairly on account of her child. Nor father on account of his child, an heir shall be chargeable in the same way. If they both decide on weaning, by mutual consent, and after due consultation, there is no blame on them. If ye decide on a foster-mother for your offspring, there is no blame on you, provided ye pay (the mother) what ye offered, on equitable terms. But fear Allah and know that Allah sees well what ye do."

Quran 2:233

A note on the wording: the site's copy of this translation reads "give such", which appears to be a misprint of "give suck". It is quoted here as the site carries it.

The child is owed two full years where wanted; the mother, food and clothing "on equitable terms"; neither parent may be harmed "on account of his child"; weaning is "by mutual consent, and after due consultation"; and a foster-mother is allowed, paid "on equitable terms". The grown child is reminded what it cost:

وَوَصَّيْنَا الْإِنْسَانَ بِوَلَدِهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفَصَّلَهُ فِي
عَامَيْنِ أَنْ أَشْكُرْ لِي وَلِوَلَدِكَ إِلَى الْآمِصِرِ

"And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."

Quran 31:14

Quran 46:15 adds that the bearing and weaning took "thirty months". The child's right to be nursed is the other side of the mother's right to be thanked.

Milk makes kin

Nursing also makes kin:

"I am not legally permitted to marry her, as foster relations are treated like blood relations (in marital affairs). She is the daughter of my foster brother"

Ṣaḥīḥ al-Bukhārī 2645 SAHIH

A family should therefore record who nursed whom. How much nursing establishes the relationship is a real difference between the schools, recorded on the site's **Riḍā'ah** page. The Shāfi'ī and Ḥanbalī schools require five separate, satisfying feedings. The Ḥanafī and Mālikī schools hold that any quantity of milk reaching the child's stomach counts (rada:133, 140). See the Riḍā'ah guide (deen2u.com/rada/).

The nursing mother's fast

"Allah has remitted half the prayer to a traveller, and fasting to the traveller, the woman who is suckling an infant and the woman who is pregnant, I swear by Allah, he mentioned both (i.e. suckling and pregnant women) or one of them."

Sunan Abī Dāwūd 2408 SAHIH

The narrator records his own doubt, "both ... or one of them"; the report is still sound. How the missed days are made up belongs to the fiqh of fasting and is not settled here.

General wisdom. The verse lays the nursing mother's keep on the father and makes weaning a consultation. In practice he carries more of the household in these months, and asks rather than decides.

CHAPTER 6

Provision (nafaqah)

2:233 laid the cost on the father. This verse sets the measure:

لِيُنْفِقَ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا
ءَاتَاهُ اللَّهُ لَا يُلْكَفُ اللَّهُ نَفْسًا إِلَّا مَّا ءَاتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ
عُسْرٍ يُسْرًا

"Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief."

Quran 65:7

The duty is sized to the father's means, and poverty is no excuse for neglect:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ
قَتْلَهُمْ كَانَ خِطْئًا كَبِيرًا

"Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin."

Quran 17:31

“What is sufficient for you and your children”

“Hind bint `Utba said, “O Allah’s Messenger (ﷺ)! Abu Sufyan is a miser and he does not give me what is sufficient for me and my children. Can I take of his property without his knowledge?” The Prophet (ﷺ) said, “Take what is sufficient for you and your children, and the amount should be just and reasonable”

Ṣaḥīḥ al-Bukhārī 5364 SAHIH

The after-divorce page reads from this that the children's maintenance is "a debt-like right in the father's wealth, not a favour", which their carer may secure if he wrongfully withholds it, limited by need (after-divorce:362–365).

Scholarly explanation: what maintenance covers. Per the after-divorce page: the content is food, clothing and housing, "and by the same reasoning the child's medicine, schooling, and the costs of ordinary life in that society". The measure is the child's actual need against the father's actual means (65:7). The duration runs until a son can earn his own living, and for a daughter until she marries; a child who remains unable to support himself remains a charge.

Family before other giving

“The best charity is that which is practiced by a wealthy person. And start giving first to your dependents”

Ṣaḥīḥ al-Bukhārī 1426 SAHIH

"When a Muslim spends something on his family intending to receive Allah's reward it is regarded as Sadaqa for him"

Ṣaḥīḥ al-Bukhārī 5351 SAHIH

A man generous to every cause and mean with his children has, as the after-divorce page puts it, "the order backwards".

It does not move with custody

The after-divorce page (after-divorce:350): "the father maintains his children. The mother's keeping the child does not make her the payer, and the father's losing daily custody does not release him from a single coin." Custody: Chapter 12.

CHAPTER 7

Mercy and open affection

Where distance passes for authority, the Sunnah does the opposite, in public:

"Allah's Messenger (ﷺ) kissed Al-Hasan bin `Ali while Al-Aqra' bin H`Abis at-Tamim was sitting beside him. Al-Aqra said, "I have ten children and I have never kissed anyone of them," Allah's Messenger (ﷺ) cast a look at him and said, "Whoever is not merciful to others will not be treated mercifully"

Ṣaḥīḥ al-Bukhārī 5997 SAHIH

"A bedouin came to the Prophet (ﷺ) and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it"

Ṣaḥīḥ al-Bukhārī 5998 SAHIH

Both men were proud of not kissing children, and both were answered in the language of Allah's mercy, not of parenting style.

"He is not one of us who does not have mercy upon our young, nor knows the honor of our elders"

Jāmi' al-Tirmidhī 1920 SAHIH

Children at the prayer

"Allah's Messenger (ﷺ) was praying and he was carrying Umama the daughter of Zainab, the daughter of Allah's Messenger (ﷺ) ... When he prostrated, he put her down and when he stood, he carried her (on his neck)"

Ṣaḥīḥ al-Bukhārī 516 SAHIH

"When I stand for prayer, I intend to prolong it but on hearing the cries of a child, I cut it short, as I dislike to trouble the child's mother"

Ṣaḥīḥ al-Bukhārī 707 SAHIH

A small child was carried in his own prayer, and children were near enough to his congregation to be heard; he shortened the prayer rather than send them away. Today's arguments about toddlers at Jumu'ah or tarāwīḥ should start from these two reports, not from irritation.

Play, and taking a child's world seriously

"I had a brother called Abu `Umar, who, I think, had been newly weaned. Whenever he (that child) was brought to the Prophet (ﷺ) the Prophet (ﷺ) used to say, "O Abu `Umar! What did Al-Nughair (nightingale) (do)?" It was a nightingale with which he used to play."

Ṣaḥīḥ al-Bukhārī 6203 SAHIH

He called a newly weaned child by a kunya ("Abu 'Umar" in this translation) and asked after his bird whenever they met.

General wisdom. Kiss your children, sons included. Ask about what they care about by name. When a child cries in the masjid, the Sunnah's answer is a shorter prayer, not a glare at the mother.

CHAPTER 8

Justice between children

The clearest ruling came to a father who meant well:

"My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Messenger (ﷺ) as a witness to it. ... Allah's Messenger (ﷺ) asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Messenger (ﷺ) said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift"

Ṣaḥīḥ al-Bukhārī 2587 SAHIH

He came openly, to have the gift witnessed. One question, "to everyone of your sons?", and the gift was taken back.

Scholarly explanation: the strength of the command. The site's **Hiba** page records that "the scholars agree that fairness between children in gifts is commanded", and that they differ on its weight. **One view** holds that favouring one child without cause is *ḥarām* and the gift should be corrected. The page associates it with Imam Aḥmad, the apparent choice of al-Bukhārī, Ibn Taymiyyah, and among later scholars Ibn Bāz and Ibn 'Uthaymīn, and judges it the stronger view. **The other view**, attributed to "the majority of the earlier jurists (including positions within the Hanafi, Maliki, and Shafi'i schools)", holds that favouritism is disliked but the gift remains valid.

The page records a second difference over how fairness is measured. **Strict equality** gives a daughter the same as a son.

Division by inheritance shares, "a well-known position within the Hanbali school", gives the son twice the daughter's share. Both are presented as honest readings of the same command (hiba:126, 160–162, 188–189).

Beyond gifts

The hadith concerns property. Extending it to attention and affection is a reading of "be just to your children", not a separate text. The site notes favouritism "in gifts or attention" as a common source of lasting family rifts (qa-234).

General wisdom. Justice is not identical treatment: a toddler, a teenager and a sick child need different things. When need makes one child receive more, say why, out loud. Property rulings: the Hiba guide (deen2u.com/hiba/).

CHAPTER 9

Faith first

Faith is the weightiest right, and the most exposed:

"Every child is born with a true faith of Islam (i.e. to worship none but Allah Alone) and his parents convert him to Judaism or Christianity or Magianism, as an animal delivers a perfect baby animal. Do you find it mutilated?"

Ṣaḥīḥ al-Bukhārī 1385 SAHIH

The child arrives on the *fiṭrah*, and the parents are named as the ones who can change it. In Ṣaḥīḥ al-Bukhārī 1359 Abū Hurayrah follows the same hadith with the verse of the fiṭrah. Upbringing protects something already there.

Luqmān's counsel to his son

The Quran records a father's teaching in the order he gave it:

ط
وَإِذْ قَالَ لُقْمَنُ لِبْنِهِ ۖ وَهُوَ يَعِظُهُ وَيُنَبِّئُ لَا تُشْرِكْ بِاللَّهِ إِنَّ
الشِّرْكَ لَظُلْمٌ عَظِيمٌ

"Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing."

Quran 31:13

يَبْنِيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي
السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ
يَبْنِيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ
مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزَمِ الْأُمُورِ

"O my son!" (said Luqman), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them)."

"O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs."

Quran 31:16-17

Tawhīd first, then Allah's complete knowledge, then prayer, enjoining good, and patience, each opened with "O my son!". Between them (31:14–15) the Quran commands gratitude to parents, with one limit: if they call to shirk, "obey them not; yet bear them company in this life with justice".

"O boy, be mindful of Allah"

The Prophet ﷺ taught Ibn 'Abbās, then a boy who was behind him that day, some of the deepest words in the Sunnah:

"O boy! I will teach you a statement: Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him before you. When you ask, ask Allah, and when you seek aid, seek Allah's aid."

Jāmi' al-Tirmidhī 2516 SAHIH

These words were not saved for adults.

Patience at home

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

"Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness."

Quran 20:132

"Thy people" renders *ahlaka*, from the same root as "your families" (*ahlikum*) in 66:6. The command to the household comes joined to "be constant therein" oneself.

CHAPTER 10

Prayer, fasting and discipline within limits

Here text, explanation and household policy are most often confused, so they are kept apart.

1 • The text

“Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately”

Sunan Abī Dāwūd 495 SAHIH

Also Sunan Abī Dāwūd 494 (ṣaḥīḥ), for a boy. The corpus grades 495 ṣaḥīḥ; the raising-children page labels it ḥasan. Either is accepted evidence.

“Since then we used to fast on that day regularly and also make our boys fast. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of the breaking of the fast”

Ṣaḥīḥ al-Bukhārī 1960 SAHIH

“the Messenger of Allah (saws) never struck a servant or a woman”

Sunan Abī Dāwūd 4786 SAHIH

“Anas is a wise boy, so let him serve you.” So, I served him at home and on journeys. If I did anything, he never asked me why I did it, and if I refrained from doing anything, he never asked me why I refrained from doing it”

Ṣaḥīḥ al-Bukhārī 2768 SAHIH

Anas came as "a wise boy", and in ten years was never once told "Uf" (Ṣaḥīḥ al-Bukhārī 6038). That is the setting in which the one permission above is read.

2 • Scholarly explanation: the limits. The site's raising-children page sets out how the scholars who explain the hadith of seven and ten "hem it in tightly". Any firmness must be light and non-injurious. It must never strike the face, never leave a mark, never come "in a flash of anger", and never humiliate the child. The page states its sourcing: "the permission for measured firmness at ten is the text; the detailed limits are the scholars' explanation from the sharia's general principles — and the prohibition of injury and humiliation is agreed upon." Many scholars add that encouragement and withheld privileges are better when they suffice.

3 • Household policy: general wisdom. Three years separate the command from any firmness: use them to pray beside the child and praise what they get right. Train fasting as the Companions' households did, with a distraction and not a contest of hunger. Decide consequences in calm, never in anger. "Separate beds" means separate bedding, not necessarily separate rooms; the raising-children page notes that a private room per child "is a cultural expectation, not a shar'ī one".

AGE	WHAT THE TEXT FIXES	SOURCE
Before seven	No specific command; the fiṭrah is protected and faith is taught gently	Bukhārī 1385; Tirmidhī 2516

AGE	WHAT THE TEXT FIXES	SOURCE
Seven	Command the prayer	Abū Dāwūd 494, 495 (ṣaḥīḥ)
Ten	Measured firmness over the prayer; separate beds	Abū Dāwūd 495 (ṣaḥīḥ)
Young children	Trained in fasting by the Companions' households	Bukhārī 1960
Bulūgh	Full accountability begins	Abū Dāwūd 4403 (ṣaḥīḥ); next chapter

CHAPTER 11

Modesty, privacy and the approach of bulūgh

The Quran teaches the boundaries of the home before adulthood arrives:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ
يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ
تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ
عَوْرَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوْفُونَ
عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ
عَلِيمٌ حَكِيمٌ

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

"O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom."

"But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom."

Quran 24:58-59

Children not yet of age ask leave at three times; once of age, at all times. Parents are owed privacy, and children a home where they learn it before it is demanded of them.

Covering at puberty

"Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil."

Sunan Abī Dāwūd 641 SAHIH

The report ties the covering in prayer to puberty itself, and not to an age on the calendar. The site's Bulūgh page records that "the first period is bulūgh by agreement, whatever the girl's age" (bulugh:230), so a girl's first period is also the start of an obligation.

The pen that is lifted

"There are three (persons) whose actions are not recorded: a sleeper till he awakes, a boy till he reaches puberty, and a lunatic till he comes to reason."

Sunan Abī Dāwūd 4403 SAHIH

Before bulūgh a parent trains; at bulūgh the obligations become the child's own. The training years exist so that accountability "does not arrive as a stranger" (raising-children:316). Signs and preparation: the **Bulūgh** guide (deen2u.com/bulugh/).

General wisdom. Tell sons and daughters about puberty before it arrives, plainly, at home. Knock on your older children's doors yourself, so the whole house keeps 24:58–59.

CHAPTER 12

The child without the usual home, and the circle that returns

The orphan

"I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together"

Ṣaḥīḥ al-Bukhārī 6005 SAHIH

Also Ṣaḥīḥ al-Bukhārī 5304. The orphan's property is a trust:

وَابْتَلُوا الَّتِي تَمَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا
فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا
وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ
فَإِذَا دَفَعْتُمْ إِلَيْهِمْ أَمْوَالَهُمْ فَأَشْهَدُوا عَلَيْهِمْ وَكَفَىٰ بِاللَّهِ حَسِيبًا

"Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their property to them, take witnesses in their presence: But all-sufficient is Allah in taking account."

Quran 4:6

The child between two homes

"A woman said: Messenger of Allah, my womb is a vessel to this son of mine, my breasts, a water-skin for him, and my lap a guard for him, yet his father has divorced me, and wants to take him away from me. The Messenger of Allah (ﷺ) said: You have more right to him as long as you do not marry"

Sunan Abī Dāwūd 2276 HASAN

"The Prophet (ﷺ) gave a boy the choice between his father and his mother"

Jāmi' al-Tirmidhī 1357 SAHIH

The site's after-divorce page records that the four schools drew "close but not identical maps" from these texts, and that the one thing none of them disputes is "the axis on which every branch turns: the welfare of the child" (after-divorce:235, 241). Maintenance stays with the father wherever the child lives (Chapter 6). See the After Divorce guide (deen2u.com/after-divorce/).

The child who dies young

For the child who does not live to claim these rights:

وَالَّذِينَ ءَامَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلْتَنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ

"And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds."

Quran 52:21

"Any Muslim whose three children died before the age of puberty will be granted Paradise by Allah because of His mercy to them"

Ṣaḥīḥ al-Bukhārī 1381 SAHIH

"When Ibrahim (the son of Prophet) expired, Allah's Messenger (ﷺ) said, "There is a wet-nurse for him in Paradise"

Ṣaḥīḥ al-Bukhārī 1382 SAHIH

A mother who loses even two young children is promised they "would screen her from the (Hell) Fire" (Ṣaḥīḥ al-Bukhārī 1249). The Prophet ﷺ lost his own son, and wept:

"The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Lord, O Ibrahim ! Indeed we are grieved by your separation"

Ṣaḥīḥ al-Bukhārī 1303 SAHIH

When Ibn 'Awf exclaimed, "even you are weeping!", he said, "this is mercy" (same report). The site records that the scholars of Ahl al-Sunnah hold the young children of believers to be in

Paradise (qa-554). Ṣaḥīḥ al-Bukhārī 1384, "Allah knows what sort of deeds they would have done", is about "the offspring of pagans", on whom qa-554 records a difference; it is not the text of hope for a Muslim parent.

A miscarried child

"Prayer should be offered over an abortion and forgiveness and mercy supplicated for its parents"

Sunan Abī Dāwūd 3180 SAHIH

"the child should be prayed over"

Jāmi' al-Tirmidhī 1031 SAHIH

"Abortion" renders *as-siqṭ* in the report's Arabic: the miscarried child.

Scholarly explanation: when the prayer applies. qa-969 ties the ruling to the soul breathed in after 120 days (Ṣaḥīḥ al-Bukhārī 3208) and names two positions. The Ḥanbalīs "and many other scholars" hold that a child miscarried after four months is washed, shrouded, prayed over and buried. The Ḥanafīs hold that the prayer is offered only if the child was born alive, "so a family following that practice should not be rebuked". Before 120 days there is no janāzah prayer; the remains are buried respectfully, and many scholars recommend naming the child. See the Janāzah guide (deen2u.com/janazah/).

The circle that returns

The book began with a parent who will be asked about a child. It ends with a child who prays for the parent:

“When a man dies, his action discontinues from him except three things, namely, perpetual sadaqah (charity), or the knowledge by which benefit is acquired, or a pious child who prays for him”

Sunan Abī Dāwūd 2880 SAHIH

Also Jāmi‘ al-Tirmidhī 1376 (ṣaḥīḥ). The name, the milk, the fairness and the patient years of prayer are repaid, if Allah wills, as a du‘ā’ the parent cannot hear. The duties then run the other way, in this book's mirror, the **Birr al-Wālidayn** guide (deen2u.com/birr-al-walidayn/).

Where this book draws from. The Quran (Arabic from the site's Tanzil text; English of Abdullah Yusuf Ali as the site carries it). Ṣaḥīḥ al-Bukhārī by standard number. Sunan Abī Dāwūd and Jāmi‘ al-Tirmidhī with the corpus grade; ḍa‘īf reports named only to set them aside. Scholarly explanation is quoted from the site's pages: Raising Children (deen2u.com/raising-children/), After Divorce, Hiba, Riḍā‘ah, Bulūgh, and answers qa-234, qa-554, qa-745 and qa-969. Where the site holds no sources, as on the lineage of a child born outside marriage, the book says so rather than fill the gap. This guide is educational, not a fatwā and not legal advice; take your situation to a qualified scholar, and questions to deen2u.com/ask/.