

# حقوق الوالدين

The Rights of the

# PARENTS

In Light of the Qur'ān and the Sunnah

Shaykh Muhammad Ibn 'Umar Bāzmūl

A Member of the Faculty of Teachers at Umm Al-Qurā University  
Department of the Book (al-Qurān) and the Sunnah

# The Rights of the Parents

In Light of the *Qur'ān* and the *Sunnah*

Shaykh Muḥammad Ibn 'Umar Bāzmūl

(حَفِظَهُ اللهُ)

Translation by Abu Abdillah Hassan as-Somali

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﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ

كُرْهًا وَحَمَلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ

أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ

عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي

﴿ذُرِّيَّتِي ۖ إِنِّي بُنِيتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ﴾

“And We have enjoined upon man to be dutiful and kind to his parents. His mother carried him with hardship and gave birth to him with hardship, and the bearing of him and weaning period is thirty months. He grows until, when he reaches maturity and reaches the age of forty years, he says: My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am from the Muslims.” [Sūrah al-Aḥqāf 46:15]



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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Indeed, all praise is due to Allāh. We praise Him, seek His aid, assistance and His forgiveness. We seek refuge in Allāh from the evil within ourselves and the evil of our actions. Whoever Allāh guides cannot be led astray and whoever Allāh misguides then no one can guide him. I bear witness that there is nothing worthy of worship except for Allāh without any partner. And I bear witness that Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger.

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



“O you who believe, fear Allāh as He should be feared and do not die except as Muslims.”

[Sūrah Āli-‘Imrān 3:102]

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا﴾

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

كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾

“O people, fear your Lord who created you from a single soul and created from this soul its mate and sent forth from the two of them many men and women. And fear your Lord through whom you demand your mutual rights, and [fear Allāh] concerning the ties of kinship. Indeed, Allāh is always observing you.”

[Sūrah al-Nisā‘ 4:1]

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا ﴿٧٠﴾ يُصْلِحْ لَكُمْ  
 أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا

عَظِيمًا ﴿٧١﴾

“O you who believe, fear Allāh and speak directly and forthright. He will rectify your affairs and forgive you of your sins. And whoever obeys Allāh and His Messenger has [truly] achieved a great achievement.”

[Sūrah al-Aḥzāb 33:70-71]

As to what follows:

The most truthful speech is the speech of Allāh, and the best guidance is the guidance of Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The most evil of affairs are the newly invented matters and all newly invented matters are considered religious innovation (*bid'ah*) and every religious innovation (*bid'ah*) is misguidance and all misguidance is in the Hellfire.

To proceed: I have revolved this lecture around the following subject matters:

**The First Topic:** The Ruling of Respecting the Parents.

**The Second Topic:** The Virtue, Fruit and Benefit of Respecting the Parents.

**The Third Topic:** The Punishment for Being Undutiful to the Parents.

**The Fourth Topic:** The Way to be Respectful to the Parents.

**The Fifth Topic:** Various Issues and Rulings pertaining to Respecting the Parents.

I ask Allāh for success, guidance and accuracy.<sup>1</sup>



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<sup>1</sup> [TN] A few things have been omitted to simplify the book for the English reader and to make it comprehensible to a non-Muslim audience, as this an excellent source of information that illustrates the lofty teachings of Islām.



## The Ruling Concerning Respecting the Parents

Respecting the parents and honouring them is an obligation upon every individual, which is mandatory upon every Muslim who has reached puberty and is of sound mind.

This is established by proofs from the *Qur'ān*, the *Sunnah* and *ijmā'* (unanimous agreement).

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَزِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ﴾

“And recall when We took the covenant from the Children of Isrā’īl, enjoining upon them, “Do not worship except Allāh; and to parents do good and to relatives, orphans, and the needy. And speak to people good words and establish Prayer and give *zakāt*.” Then you turned away, except a few of you, and you were refusing.” [Sūrah al-Baqarah 2:83]

And He (تَبَارَكَ وَتَعَالَى) said,

﴿ وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَالْوَالِدَيْنِ إِحْسَانًا وَبِذِي  
 الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ  
 وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ  
 لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ﴾

“Worship Allāh and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveler, and those whom your right hands possess. Indeed, Allāh does not like those who are self-deluding and boastful.”

[Sūrah al-Nisā‘ 4:36]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿ قُلْ تَعَالَوْا أَنزَلْنَا مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ ۖ أَلَّا تُشْرِكُوا بِهِ شَيْئًا ۖ وَالْوَالِدَيْنِ إِحْسَانًا ۖ وَلَا تَقْتُلُوا أَوْلَادَكُمْ ۖ مِنۢ مَّنۢ مِّلَقٍ ۖ مَنۢ مِّنۡكُمْ  
 نَرَزَقُكُمْ وَإِيَّاهُمْ ۖ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ ۖ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ ۗ إِلَّا بِالْحَقِّ ۗ ذَٰلِكُمْ وَصَّيْتُكُمْ  
 بِهِ ۗ لَعَلَّكُمْ تَتَّقُونَ ﴾

“Say: Come, I will recite what your Lord has prohibited to you. He commands that you do not associate anything with Him, and to be good to the parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities – what is apparent of them and what is concealed. And do not kill the soul that Allāh has forbidden to be killed except by legal right. This has He instructed you that you may use reason.”

[Sūrah al-An‘ām 6:151]

And He (سُبْحَانَهُ وَتَعَالَى) said,

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ  
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا نَهْرَهُمَا وَقُلْ  
لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ ﴾

“And your Lord has decreed that you do not worship except Him, and to parents, good treatment. Whether one or both of them reach old age whilst with you, say not to them so much as, “uff;” and do not repel them but speak to them a noble word.” [Sūrah al-Isrā‘ 17:23]

This direction and decree to be dutiful to the parents and specifically to the mother has been legislated due to her fragility, the need she has of her child and due to the difficulty she endured as a result of her child; He (تَبَارَكَ وَتَعَالَى) said,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا  
 وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ شَهْرًا حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ  
 رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ  
 صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي إِنِّي بُنَيْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ



“And We have enjoined upon man to be dutiful and kind to his parents. His mother carried him with hardship and gave birth to him with hardship, and the bearing of him and weaning period is thirty months. He grows until, when he reaches maturity and reaches the age of forty years, he says: My Lord, enable me to be grateful for Your favour which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am from the Muslims.”

[Sūrah al-Aḥqāf 46:15]

In the *Sunnah* there are many *aḥādīth* that establish this. From them is the *ḥadīth*, which mentions that being undutiful to the parents is one of the major sins and [another text is] that which has been transmitted concerning the punishment for the one who is undutiful to the parents.<sup>1</sup>

A scholarly consensus has also been reached on this matter. Whoever studies and analyses the speech of the people of knowledge relating to this matter will find that they unanimously agree upon the obligation of respecting and honouring the parents.

<sup>1</sup> Translator’s Note: The Shaykh quotes numerous *aḥādīth* in the coming chapters.

## At This Point It Would Be Beneficial To Reflect For A Moment Upon The Previous Āyāt In Order To Discuss Some Of The Benefits Related To Them:

1. Allāh (سُبْحَانَهُ وَتَعَالَى) linked the command to worship Him alone (*Tawhīd*) with the command to respect and honor the parents. This contains a proof that highlights how great the right of the parents is with Allāh (عَزَّ وَجَلَّ).

2. If it is said, “What is the wisdom of mentioning the command to establish *Tawhīd* with the command to be dutiful to the parents?”

Then the answer is: The wisdom of mentioning the command to establish *Tawhīd* [the worship of Allah alone without any partners] with the command to respect the parents is because *Tawhīd* is the greatest right of Allāh upon the creation and respecting the parents is the greatest and most emphasized right of the creation.

Ibn Kathīr (d.774H) said, “This (referring to *al-Tawhīd*) is the loftiest of all rights and the greatest of them, and this is solely the right of Allāh: to worship Him alone without any partners. Then after this is the right of the creation and the most important and stressed of them is the right of the parents.

[Another explanation] is because Allāh is the originator, creator and sustainer with His Lordship (سُبْحَانَهُ وَتَعَالَى) and the parents are a reason for the existence of that child and him attaining [his sustenance].

Ibn Kathīr (رَحِمَهُ اللَّهُ) stated, “Allāh (تَبَارَكَ وَتَعَالَى) commands that He be worshipped alone without any partners because He is the Creator, Sustainer and Bestower of favours and bounties on His creation in all situations and circumstances. Therefore, He deserves from them to be worshipped alone without them associating anything from His creation with Him.

Just as the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to Mu‘adh (رَضِيَ اللَّهُ عَنْهُ), “Do you know what Allāh’s right upon His servants is?” Mu‘adh replied, ‘Allāh and His

Messenger know best.’ He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “That they worship Him and that they do not associate partners with Him.” The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said, “Do you know what the right of the servants upon Allāh is if they do this? He will not punish them.”

Then Allāh commands the servants to be dutiful to their parents, for indeed Allāh (سُبْحَانَهُ وَتَعَالَى) made the parents the reason for the servants coming into existence after they once did not exist.”

3. The command to honour and respect the parents has come in this fashion to show that the obligation of obedience is obvious and already a settled matter but rather the crucial factor is to be dutiful to them. It is not a matter of you just obeying the parents rather it is required that you obey them and are dutiful to them so that they are pleased and not offended by you; and that you aspire to fulfill that which they desire and what is pleasing to them.



## The Virtue, Fruit and Benefit Of Respecting the Parents

Many *aḥādīth* have been narrated about this.

### Respecting The Parents Is The Most Beloved Of Actions To Allāh After The Prayer:

Upon the authority of ‘Abdullāh Ibn Mas‘ūd (رَضِيَ اللَّهُ عَنْهُ) who said, ‘I asked the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) which deeds are most beloved to Allāh?’ He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Performing the Prayer on time.” I said, ‘Then what?’ He said, “Being dutiful to one’s parents.” I said, ‘Then what?’ He said, “*Jihād*<sup>1</sup> in the cause of Allāh.”

He said (رَضِيَ اللَّهُ عَنْهُ), ‘The Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) narrated this to me and if I would have asked him more, then he would have told me.’<sup>2</sup>

Ibn Hajr (d.852H) - رَحِمَهُ اللَّهُ - said, “It appears that the reason why Prayer was given precedence over *al-Jihād* and being dutiful to the parents is because it something that is binding upon the *mukallaf* (the individual who is responsible and accountable in Islām) throughout his life; and being dutiful to the parents was given precedence over *al-Jihād* because it requires the permission of the parents.

Al-Ṭabarī (d.310H) stated, ‘He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) only specified these three with mention because they are an indication of the [state] of the other

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<sup>1</sup> [TN] The rules and regulations of *Jihād* have been clearly defined by the divine texts of the *Qur‘ān* and the *Sunnah* (Prophetic teachings). If these conditions are ignored, then this type of engagement is unlawful and is not representative of Islāmic doctrine. For example, Prophet Muḥammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) prohibited the killing of women and children, even at times of war. Therefore, anyone who justifies such atrocities and attempts to camouflage them in the name of *Jihād* is astray and misguided and actually following in the footsteps of the Devil. This point has been emphasised by a number of both contemporary and classical Scholars.

<sup>2</sup> Related by al-Bukhārī (no. 527) and Muslim (no. 85).

acts of obedience. Indeed, the one who is negligent with the obligatory Prayer [and delays it] until its correct time has passed without a valid reason, bearing in mind that it requires from him a small amount of effort and [recognizing] its excellence, will be more heedless concerning other affairs. Whoever does not honour his parents even though they have an abundance of rights over him, then he will respect others even less. Whoever abandons performing *al-Jihād* against the disbelievers who have extreme enmity towards the Religion will more so abandon the *Jihād* of other than them from the sinners. Therefore, it is clear that these three things are related [in the sense] that the person who preserves them will be more covetous to preserve other matters, and the one who is negligent concerning them will be more heedless concerning other matters.”<sup>1</sup>



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<sup>1</sup> Refer to *Fatḥ al-Bārī* (6/4) of Ibn Hajr.

## Honouring the Parents and Maintaining Family Ties is a Reason for the Extension of the Lifespan and for an Increase in Sustenance:

Upon the authority of Ibn Shihāb who said, ‘Anas Ibn Mālik (رَضِيَ اللهُ عَنْهُ) informed me that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, ‘Whoever loves to have his sustenance increased, and his lifespan extended, then let him maintain the ties of kinship.’<sup>1</sup>

In the narration collected by Imām Aḥmad, “Whoever loves to have his lifespan extended and his sustenance increased, then let him be dutiful to his parents and maintain his family ties.”<sup>2</sup>

Upon the authority of Abū Hurayrah (رَضِيَ اللهُ عَنْهُ) who said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “Whoever is pleased for his sustenance to be increased and his lifespan extended, then let him establish the ties of kinship.”<sup>3</sup>



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<sup>1</sup> Related by al-Bukhārī (no. 5986) and Muslim (no. 2557).

<sup>2</sup> **Ṣaḥīḥ**: Related by Aḥmad in *al-Musnad* (3/229). It was declared authentic by those who checked *al-Musnad*.

<sup>3</sup> Related by al-Bukhārī (no. 5985).

## The Pleasure of Allāh is attained By Pleasing the Parents:

Upon the authority of ‘Abdullāh Ibn ‘Amr (رضي الله عنه) who said that the Prophet (صلى الله عليه وسلم) said, “The pleasure of the Lord<sup>1</sup> is attained by pleasing the father and the anger of the Creator is attained by angering the father.”<sup>2</sup>

In one narration, “The pleasure of Allāh is attained by pleasing the parents and the anger of Allāh is attained by angering the parents.”<sup>3</sup>



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<sup>1</sup> [TN] “The pleasure of the Lord is attained by pleasing the father and the anger of the Lord is attained by angering the father,’ because Allāh has commanded that the father be obeyed and honored, so whoever obeys the command of Allāh has honored Allāh and glorified him, thus He will be pleased with him, and whoever goes against His command, then He will be angry with him...” This is also applicable to the mother and she has precedence in this matter. Refer to *al-Mirqāt* (8/663).

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Tirmidhī (no. 1899), al-Bazzār (no. 2394), Ibn Ḥibbān in *al-Iḥsān* (no. 429), al-Ḥibbān in *al-Mustadrak* (no. 7331) and al-Bayhaqī in *Shu‘ab al-Īmān* (no. 7585). This *ḥadīth* has been authenticated by al-Albānī in *al-Ṣaḥīḥah* (no. 516).

<sup>3</sup> **Ḥasan:** Related by al-Bayhaqī in *Shu‘ab al-Īmān* (no. 7583 & 7584). The chain of narration is sound.

## The Parents are a Gate from the Gates of Paradise:

Upon the authority of Mu‘āwiyah Ibn Jāhimah al-Sulamī (رضي الله عنه) who said, ‘I came to the Messenger of Allāh (صلى الله عليه وسلم) and said, ‘O Messenger of Allāh, I want to go for *Jihād* with you, seeking with this the Face of Allāh and the Hereafter.’ He said, “Woe to you! Is your mother still alive?” I said, ‘Yes.’ He said, “Go back and honour her.” Then I approached him from the other side and said, ‘O Messenger of Allāh, I want to go for *Jihād* with you, seeking thereby the Face of Allāh and the Hereafter.’ He said, “Woe to you! Is your mother still alive?” I said, ‘Yes.’ He said, “Go back and honour her.” Then I approached him from in front and said, ‘O Messenger of Allāh, I want to go for *Jihād* with you, seeking thereby the Face of Allāh and the Hereafter.’ He said, “Woe to you! Is your mother still alive?” I said, ‘Yes.’ He said, “Go back and stay by her feet, for there is Paradise.”<sup>1</sup>

Al-Ṭabarānī reported this *ḥadīth* with the wording, ‘I approached the Prophet to seek his permission to go for *Jihād* and he said, “Do you have parents [who are alive]?” So I said, ‘Yes.’ He said, “Stay with them for indeed paradise is beneath their feet.”<sup>2</sup>



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<sup>1</sup> **Ḥasan:** Related by al-Nisā’ī (no. 3104) and Ibn Mājah (no. 2781). The chain of narration is sound.

<sup>2</sup> **Ḥasan Saḥīḥ:** Refer to *al-Mu’jam al-Kabīr* (no. 2202). Al-Albānī stated in *Ṣaḥīḥ al-Targhīb wa al-Tarhīb* (2/327), “[This *ḥadīth* is] *Ḥasan Saḥīḥ*.” I say: “This is the meaning of the *ḥadīth* that is prevalent on the tongues of the people, ‘Paradise is beneath the mother’s feet.’ It is not authentically transmitted with this wording and al-Albānī declared this wording to be fabricated in *al-Silsilah al-Ḍa’īfah* (no. 593). And that which I have quoted in the main text is sufficient, and all praise is due to Allāh.”



# The Punishment for Being Undutiful to the Parents

## Being Undutiful To The Parents Is A Major Sin:

‘Abd al-Raḥmān Ibn Abī Bakrah (رَضِيَ اللهُ عَنْهُمَا) narrated upon his father that he said, ‘The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said three times, “Shall I tell you of the greatest of the major sins?” They said, ‘Certainly, O Messenger of Allāh.’ He said, “Associating partners with Allāh and showing disrespect to parents.” He sat up from his reclining position and said, “And giving a false statement.”

He said, ‘He kept repeating it until we said to ourselves if only he would be silent.’<sup>1</sup>

Upon the authority of ‘Abdullāh Ibn ‘Amr (رَضِيَ اللهُ عَنْهُمَا) who said that the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said, “The major sins are to associate partners in worship with Allāh, to be undutiful to the parents, to kill a soul and to bear false witness.”<sup>2</sup>



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<sup>1</sup> Related by al-Bukhārī (no. 2654) and Muslim (87).

<sup>2</sup> Related by al-Bukhārī (no. 6675).

## Disrespecting the Parents is [a Sin] that Allāh Will Punish Swiftly in This Life:

Upon the authority of Anas (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said, “There are two things that will be swiftly punished in this life: transgression and being undutiful to the parents.”<sup>1</sup>

Upon the authority of Abū Bakrah (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said, “There are two things that Allāh will swiftly punish in this life: transgression and being undutiful to the parents.”<sup>2</sup>

There occurs in one narration, “There is no sin which is more deserving for Allāh to swiftly punish in this world, in addition to the punishment which He has stored up for them in the Hereafter, than cutting off the ties of kinship and injustice.”<sup>3</sup>



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<sup>1</sup> **Ṣaḥīḥ:** Related by al-Ḥākīm in *al-Mustadrak* (no. 7430) al-Bukhārī *al-Adab al-Mufrad* (no. 791, 795). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 1120).

<sup>2</sup> **Ṣaḥīḥ:** Related by al-Ḥākīm in *al-Mustadrak* (no. 7345), al-Bukhārī in *al-Tārīkh al-Kabīr* (1/166) and Abū Nu‘aym in *Tārīkh Aṣḥabān* (2/99). It has been authenticated by al-Albānī in *Ṣaḥīḥ al-jāmi‘*.

<sup>3</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 4902), al-Tirmidhī (no. 2511), Ibn Mājah (no. 4211) and others. It has been authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 917, 976).

## Allāh Will Not Look at the Child who is Undutiful to His Parents:

Upon the authority of Sālim Ibn ‘Abdullāh who said that his father said that the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), “Allāh will not look at three types of people on the Day of Judgment: the child who is undutiful to his parents, the woman who imitates a man and the *Dayūth*.<sup>1</sup>

Three types of people will not enter paradise: the child who is undutiful to his parents, the one addicted to alcohol and the one who boasts about what he has given.”<sup>2</sup>



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<sup>1</sup> [TN] *Dayūth* is referring to a man who has no jealousy, honour or dignity for his family. Refer to the explanation of al-Nisā’ī by Shaykh Muḥammad Ādam (23/70).

<sup>2</sup> **Ṣaḥīḥ:** Related by Aḥmad in *al-Musnad* (2/134) and al-Nisā’ī (no. 2562). It has been authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 674, 1397).

## Allāh will not Accept [Actions] that Repel the Punishment nor [Actions] Which Redeem [a Person] From Evil Deeds From Someone Who Is Undutiful [to Their Parents]:

Upon the authority of Abū Umāmah (رضي الله عنه) who said that the Messenger of Allāh (صلى الله عليه وسلم) said, “Allāh does not accept *Ṣarf* [actions which repel punishment] nor *ʿAdl* [actions which redeem the individual from evil deeds] from three people: those who are undutiful to their parents, those who persistently remind others of his favours and those who deny the divine decree.”<sup>1</sup>

As for his saying, “*Ṣarf*an nor *ʿAdlan*,” then there are various interpretations offered for these terms:

1. *Al-Ṣarf* is referring to repentance and *al-ʿAdl* is referring to redemption. This was mentioned by al-Anbārī from the Prophet (صلى الله عليه وسلم). This was also stated by Makḥūl, Al-Asmaī and Abū ʿUбайд.
2. *Al-Ṣarf* is referring to the supererogatory actions and *al-ʿAdl* is referring to the obligatory ones.
3. Behavioural deeds.
4. *Al-Ṣarf* is referring to a way out, which means a method for people to repel from themselves the punishment and *al-ʿAdl* is referring to the obligatory acts.
5. *Al-Ṣarf* is referring to acquisition and acquirement and *al-ʿAdl* is referring to redemption. Yūnus stated this.
6. *Al-Ṣarf* is referring to the obligatory acts and *al-ʿAdl* is referring to the supererogatory ones.

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<sup>1</sup> **Ḥasan:** Related by Ibn Abī ʿĀṣim in *al-Sunnah* (no. 323), al-Ṭabarānī in *al-Muʿjam al-Kabīr* (no. 7563), Ibn Baṭṭah in *al-Ibānah al-Kubrā* (no. 1513) and others. Shaykh al-Albānī declared its chain of narration to be sound (*ḥasan*) in *al-Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 1785).

7. *Al-Ṣarf* is referring to intercession and *al-ʿAdl* is referring to redemption.<sup>1</sup>

I say: there is no contradiction between these positions and this is because the sins on the Day of Judgment are of two types:

Those that Allāh does not forgive and this is *Shirk* [worshipping other than Allāh].

Those sins that are under the will of Allāh; if Allāh wills he will forgive him [who dies without repenting from them] and if He wills He will punish him.

There are many ways to avoid punishment on account of sins on the Day of Judgment:

**The First - Repentance:** This is something agreed upon by all Muslims, Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ  
إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾

“Say: O *Ibādī* (My servants) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allāh, verily Allāh forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.”

[Sūrah al-Zumar 39:53]

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<sup>1</sup> I did not find these statements documented together in one place but rather they are benefits that I acquired from *Mashāriq al-Anwār* of al-Qāḍī Ibn ‘Iyāḍ (2/78), *Mushkil al-Ṣaḥīḥayn* (1/136) and *Fayḍ al-Bārī* (2/432).

The Second - Asking for Allāh's Forgiveness.

The Third - Righteous Actions That Wipe Away Evil Deeds: As He (ﷺ) said,

﴿ وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلْفًا مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ

السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴿١١٤﴾

“And perform *al-Ṣalat* (*iqāmah al-ṣalāt*), at the two ends of the day and in some hours of the night [i.e. the five compulsory Prayers]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).”

[Sūrah Hūd 11:114]

The Fourth - The Believers' Supplication for the Believer: such as when they pray at his funeral.

The Fifth - Righteous Actions That Are Done on Behalf of the Deceased, Such as Charity and its Like: Indeed, he will benefit from this as is established in clear authentic texts from the *Sunnah* and the unanimous agreement of the Imāms. He will also [benefit from] the freeing of slaves and *Hajj*.

The Sixth - The Intercession of the Prophet (ﷺ) and others on the Day of Judgment on behalf of the sinful as is found in the *aḥādīth* that affirm this intercession and which reach the level of *tawātur*.

The Seventh: Worldly afflictions on account of which sins are expiated.

The Eight: That which transpires in the grave such as the trial, the compression (of the grave) and the fear. Indeed, this is amongst the things that expiate sins.

**The Ninth:** The terrors of the Day of Judgment, its hardship and distress.

**The Tenth:** The Mercy of Allāh, His Pardon and Forgiveness without the servant doing a particular act to deserve this.<sup>1</sup>

It is evident that some of these affairs are redemption from the sin like the third, fifth and seventh reasons; and there are those that ward off the punishment like intercession, the mercy of Allāh and other than this from what was mentioned.

Thus those sins for which the perpetrator has been threatened that Allāh will not accept anything to repel the punishment or anything in exchange means that nothing will transpire whatsoever to avert the perpetrator of this [particular sin] from punishment and none of the good deeds or righteous actions will be accepted in exchange for this punishment.

This is a severe threat as it relates to these types of sins, and we ask Allāh for safety and security.



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<sup>1</sup> These have been mentioned and discussed in detail by Ibn Taymiyyah in *Majmū' al-Fatāwā* (7/487).

## The Child Who is Undutiful to His Parents Will Not Enter Paradise:

Upon the authority of ‘Abdullāh Ibn ‘Amr (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said,

“The child who is undutiful to his parents, the one who boasts about what he has given, the person addicted to alcohol and the child of fornication will not enter paradise.”<sup>1</sup>

His saying, “The child of fornication will not enter paradise.”

“This is not to be understood with the perceived meaning. It is actually referring to the individual who habitually commits fornication until it becomes their common practice. Therefore, they deserve to be ascribed to this act [i.e. fornication] and it is said concerning him that he is a son of it just like those who are infatuated with this world are ascribed to it and they are referred to as the sons of this world as a result of their actions and their connection to it. It is also said about the traveller that he is a son of the path.

Similar to this are the expressions ‘*walad of zāniyah* [child of fornication]’ and ‘*Ibn zāniyah* [son of fornication]’ and they are used to refer to someone who habitually fornicates and due to the prevalence of this act he is ascribed to it and due to it being a common practice of his. This is the individual that is intended by his saying,

“He will not enter paradise.”

He did not intend by [these words] the child that is born out of fornication and is not from those who commit fornication.”<sup>2</sup>

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<sup>1</sup> Ḥasan li Ghayrihi: Related by Aḥmad in *al-Musnad* (2/203) al-Nisā’ī (no. 5673), al-Ṭiyālīsī (p. 303), ‘Abd al-Razzāq in *al-Muṣannaf* (6/124) and al-Dārimī (no. 22094). It was authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* (no. 673).

<sup>2</sup> These are the words of al-Albānī from *al-Silsilah al-Ṣaḥīḥah* (2/285) and he mentioned that this was from the benefits he derived from the words of al-Ṭaḥāwī when he explained this *ḥadīth*.

# The Way to be Dutiful to the Parents

Honouring the parents is by:

- Obeying them in what they command as long it does not involve something impermissible.
- Giving precedence to their command over supererogatory acts.
- Abstaining from what they forbid.
- Spending upon them.
- Taking care of their needs.
- Doing one's utmost in caring for them.
- Dealing with them with the correct conduct and mannerism and showing them respect. The child should not raise his voice to them, stare at them or call them by their names. He should walk behind them and be patient if they do anything that he dislikes.

Abū Ghassān al-Dhabbī went out walking in front of his father in al-Madīnah and Abū Hurayrah (رضي الله عنه) caught up with him and asked him, “Who is that man walking behind you?” He said, “My father.”

Abū Hurayrah (رضي الله عنه) said, “You have failed to implement the truth and contradicted the *Sunnah*. Do not walk in front of your father, only behind him or to his right, do not let any one separate between you and him (whilst walking) and do not walk on a roof and your father is under it. Do not take a bone that has meat on it, which your father looked at, perhaps he might have wanted it. Do not look straight at your father, do not sit until he sits and do not sleep until he goes to sleep.”

Then he said, “Do you know ‘Abdullah Ibn Khadāsh?” I said, “No.” He said, “I heard the Messenger of Allāh (صلى الله عليه وسلم) say, ‘His thigh is in the Hellfire like Uhud and his molar tooth is like al-Bayḍā [a large mountain].’ Abū Hurayrah said, ‘Why is this, O Messenger of Allāh?’ He said, ‘He was undutiful to his parents.’”<sup>1</sup>

Ṭaysalah Ibn Mayyās said, “I was with the Najdites<sup>2</sup> when I committed sins which I believed were major sins. I mentioned that to Ibn ‘Umar. He inquired, ‘What are they?’ I replied, ‘Such-and-such.’

He said, ‘These are not major sins. The major sins are nine. They are: associating partners with Allāh, killing someone, desertion from the army when it is advancing, slandering a chaste woman, consuming usury, consuming an orphan’s property, heresy in the mosque, mocking, and causing one’s parents to weep through disobedience.’

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<sup>1</sup> Related by al-Ṭabarānī in *al-Awsaṭ* (7/63) and it is stated in *Majma’ al-Zawā’id* (8/148), “Related by al-Ṭabarānī in *al-Awsaṭ*; and as for Abū Ghassān and Abū Ghanam who narrated from him, then I do not know who they are but the rest of the narrators are precise and trustworthy.” As for the statement of Abū Hurayrah, without mention of the *ḥadīth*, then something similar has been related by al-Bukhārī in *al-Adab al-Mufrad* [Refer to *Ṣaḥīḥ al-Adab* (p. 46).] with the wording, “One day he saw two men walking together. He asked one of them: “What is this man to you?” He replied, “My father.” So he said, “Do not call him by his name. Do not walk in front of him and do not sit before him.””

<sup>2</sup> They are the companions of the Khārijite Najdah Ibn ‘Āmir, and they were a sect from the deviant sect known as the *Khawārij*.

Ibn ‘Umar then said to me, ‘Do you wish to separate yourself from the Fire? Do you want to enter the Paradise?’

I said, ‘By Allāh, yes!’

He asked, ‘Are your parents still alive?’

I replied, ‘My mother is.’

He said, ‘By Allāh, if you speak gently to her and feed her, then surely you will enter Paradise as long as you avoid the major sins.’”<sup>1</sup>

Hishām Ibn ‘Urwah said that his father said in explanation of the saying of Allāh, (جَلَّ وَعَلَا),

﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ﴾

“And lower unto them the wing of submission and humility through mercy.” [Sūrah al-Isrā‘ 17:24]

“Do not refuse them anything they like.”<sup>2</sup>

Al-Ḥasan was asked about honouring the parents and he responded, “To spend upon them what you possess and to obey them as long as it does not involve disobedience (to Allāh).”

Ibn ‘Umar (رَضِيَ اللَّهُ عَنْهُمَا) said, “To cause one’s parents to cry is considered to be disrespect.”<sup>3</sup>

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<sup>1</sup> Related by al-Bukhārī in *al-Adab al-Mufrad*. Refer to *Saḥīḥ al-Adab Al-Mufrad* (p. 36) of al-Albānī.

<sup>2</sup> Related by al-Bukhārī in *al-Adab al-Mufrad*. Refer to *Saḥīḥ al-Adab Al-Mufrad* (p. 35) of al-Albānī.

<sup>3</sup> This is part of the narration that preceded earlier. Related by al-Bukhārī in *al-Adab al-Mufrad*. Refer to *Saḥīḥ al-Adab Al-Mufrad* (p. 36) of al-Albānī.

Salām Ibn Miskīn said, ‘I asked al-Ḥasan and said to him, “Should a man command his parents with the good and forbid them from evil?” He said, “If they accept this, and when they dislike this [at this point] leave them.”’

Al-‘Awām said, “I said to Mujāhid (d.104H), ‘The person makes the call to Prayer and my father’s messenger calls me as well.’ He said, “Answer your father.””

‘Abd al-Ṣamad said that he heard Wahb say, “It is found in the *Injīl* that the key to honouring the parents is that you give them their wealth in full and feed them from your money.”



From having good manners towards one's parents is for the Muslim not to be a cause of belittlement or disparagement of his parents:

‘Abdullāh Ibn ‘Amr Ibn al-‘Āṣ (رَضِيَ اللَّهُ عَنْهُ) said that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “It is amongst the major sins to abuse one’s parents.” It was asked (by the people), “O Messenger of Allāh, can a man abuse his own parents?”

The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Yes. He abuses the father of somebody who in turn abuses his father; and he abuses the mother of somebody who in turn abuses his mother.”

This is the wording found in Muslim.

In the narration found in al-Bukhārī: The Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Verily it from the greatest of major sins to curse one’s parents.” It was said, “O Messenger of Allāh! How can a man curse his own parents?” He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “When someone curses the father of another man who in turn abuses his father and his mother.”<sup>1</sup>



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<sup>1</sup> Related by al-Bukhārī (no. 5973) and Muslim (no. 90).

## Ways to Honour the Parents after Their Death:

Abū Usayd said, “I was sitting with the Messenger of Allāh (صلى الله عليه وسلم) when a man came and asked, ‘O Messenger of Allāh, is there any act of dutifulness which I can do for my parents after their death?’

He replied, ‘Yes. There are four things: Supplication for them, asking forgiveness for them, fulfilling their pledges, and being generous to friends of theirs and maintaining the bonds of kinship which would not exist if it was not through your parents. This is how you honor them after their death.’<sup>1</sup>



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<sup>1</sup> **Ḍaʿīf:** Related by Aḥmad in *al-Musnad* (no. 16069, al-Risālah), Abū Dāwūd (no. 5142), Ibn Mājah (no. 3664). This *ḥadīth* was declared to be weak by al-Albānī due to the narrator ‘Alī Ibn ‘Ubaid. No one narrated upon him except his son and no criticism or appraisal is known for him. However, the *ḥadīth* can be taken into consideration here because the meaning is correct; and Allāh knows best.

## Different Matters and Rulings Pertaining To Respecting the Parents<sup>1</sup>

The First Matter: Allāh commanded [The Child] To Be Dutiful To The Parents Even If They Are Non-Muslims.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأَنْتَ بَشَرٌ مِّمَّا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾﴾

“And We have enjoined upon man goodness to parents. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them. To Me is your return, and I will inform you about what you used to do.” [Sūrah al-‘Ankabūt 29:8]

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَىٰ وَهْنٍ وَفَضَلَهُ فِي  
عَامِينَ أَنْ أَشْكُرَ لِي وَلَوْلَا دَيْكَ إِلَىٰ الْمَصِيرِ ﴿١٤﴾﴾ وَإِنْ جَاهَدَاكَ  
عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي  
الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىٰ نُرِّ إِلَىٰ مَرْجِعِكُمْ  
فَأَنْتَ بَشَرٌ مِّمَّا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾﴾

<sup>1</sup> For more information on this matter refer to Appendix One.

“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.” [Sūrah Luqmān 31:14-15]

Respecting and honouring non-Muslim parents does not necessitate that they be obeyed in the same fashion as Muslim parents are obeyed, especially as it relates to the abandonment of the supererogatory acts and recommended deeds.



## The Second Matter: Dutifulness to One’s Mother Has Precedence

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) said, “A man came to the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and asked, ‘O Messenger of Allāh, to whom should I be most dutiful?’ He replied, ‘Be dutiful towards your mother.’ Then he said, ‘Then whom?’ He replied, ‘Be dutiful towards your mother.’ Then he said, ‘Then whom?’ The Prophet replied, ‘Be dutiful towards your mother.’ Then he said, ‘Then whom?’ The Prophet said, ‘Be dutiful towards your father.’”

In the narration found in Muslim he said, “Your mother, then your mother, then your mother, then your father and then the closest relative and then the next closest relative.”<sup>1</sup>

Ibn Hajr said, “Ibn Baṭṭāl stated, ‘This requires that the mother be given three times the respect that is given to the father.’ He said, ‘This is due to the difficulty that she experienced during the pregnancy, then at birth and then breastfeeding. These are three conditions that are exclusive to the mother and which she finds difficult. Then [after all of this] she assists the father in raising and cultivating [the child].’

This has been alluded to in the saying of Allāh (تَبَارَكَ وَتَعَالَى),

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ وَفِصْلُهُ فِي  
عَامَيْنِ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ﴾<sup>14</sup>

“And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination.” [Sūrah Luqṣmān 31:14]

<sup>1</sup> Related by al-Bukhārī (no. 5971) and Muslim (no. 2548).

So Allāh addressed both parents with this admonition and He singled out the mother with those three affairs.

Al-Qurtubī (d.671H) stated, “The intent [here] is that the mother deserves the greatest amount of respect and her right has precedence over that of the father if contention arises.”<sup>1</sup>

And the mother was specifically mentioned as it relates to the impermissibility of disobeying her.

Upon the authority of al-Mughīrah Ibn Shu‘bah (رَضِيَ اللَّهُ عَنْهُ) who said that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, “Allāh has forbidden for you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allāh dislikes idle talk, to ask too many questions and to waste your wealth.”<sup>2</sup>



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<sup>1</sup> Refer to *Fatḥ al-Bārī* (10/402) of Ibn Hajr.

<sup>2</sup> Related by al-Bukhārī (no. 2408) and Muslim (no. 593).

## The Third Matter: Going for *Jihād* is Only [Permissible] With the Permission of the Parents

Upon the authority of ‘Abdullāh Ibn ‘Amr (رَضِيَ اللَّهُ عَنْهُ) who said, “A man came to the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) seeking his permission to go for *al-Jihād* so the Prophet said, “Are your parents alive?” He said, ‘Yes.’ So he said, ‘Your *Jihād* (struggle) is with them.’”<sup>1</sup>



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<sup>1</sup> Related by al-Bukhārī (no. 3004) and Muslim (no. 2549).

## The Fourth Matter: If Your Parents or One of Them Commands You to Divorce Your Wife

Upon the authority of Abū al-Dardā' (رَضِيَ اللهُ عَنْهُ) who said that a man came to him and said, "I have a wife and my mother is telling me to divorce her." Abū al-Dardā' said, "I heard the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say, 'The father is the best door to Paradise.' So if you want, you may ignore this door or pay attention to it."

In the narration collected by Ibn Mājah that was narrated by Abū 'Abd al-Raḥmān al-Sulamī (رَضِيَ اللهُ عَنْهُ), "That a man's father or mother – Shu'bah (one of the narrators) was not sure – ordered him to divorce his wife, and he made a vow that he would free one hundred slaves if he did that. The man came to Abū al-Dardā' while he was praying the *Duḥā* Prayer and he was making his Prayer lengthy, and he also prayed between *Zuhr* and *'Aṣr*. Then the man asked him [concerning this affair], and Abū al-Dardā' said, "Fulfill your vow and honour your parents." Abū al-Dardā' said, "I heard the Messenger of Allāh say, 'The father is the best door to Paradise; so take care of your parents or leave it.'"

In the narration collected by Aḥmad and narrated by Abū 'Abd al-Raḥmān al-Sulamī (رَضِيَ اللهُ عَنْهُ), "A man came to Abū al-Dardā' and said, 'Verily, my mother has commanded me to divorce my uncle's daughter (cousin) but I love her and my mother is ordering me to divorce her.' He said, 'I do not command you to divorce her and I do not command you to disobey your mother but I will inform you of a *ḥadīth* that I heard from the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) where he said, 'Indeed the mother is the best door to Paradise; so take care of your parents or leave it.' So if you want, you may ignore this door or pay attention to it."

In another version of this narration related by Aḥmad upon the authority of Abū 'Abd al-Raḥmān al-Sulamī (رَضِيَ اللهُ عَنْهُ) who said, "There was a man amongst us, and his mother kept requesting him to marry until he married. Then she commanded him to leave his wife so he travelled to Abū al-Dardā' who was in Shām. He said, 'My mother kept

requesting that I marry until I married and then commanded me to leave my wife?’

Abū al-Dardā‘ said, ‘I do not command you to leave her and I do not command you to keep her. I heard the Messenger of Allah say, “The father is the best door to Paradise. So leave that door or pay attention to it.”’

The man returned and he separated from her.”

I say: This is applicable when the two parents are righteous and they command the son to divorce his wife due to something connected to the Religion, not a dispute or dislike that has no connection to the Religion.

Ibn Taymiyyah (رَحْمَةُ اللَّهِ) was asked about a man who was married and has children and his mother dislikes the wife and directs him to divorce her. Is it permissible for him to divorce her?

He responded, “It is not permissible for him to divorce her due to his mother’s saying, rather it is upon him to be dutiful his mother but divorcing his wife is not a part of being dutiful to her.”

He was also asked (رَحْمَةُ اللَّهِ) about a wife and her husband who were happily married but the wife’s mother wants her to separate from him and she does not obey her. Is there any sin upon her if the mother supplicates against her?

He responded, “All praise is due to Allāh. It is not obligatory for her to obey her father nor her mother as it relates to separating from her husband or even visiting them [for that matter], and it is not permissible for her to obey them in the likes of these affairs. Rather, the husband is more deserving to be obeyed than her parents as long as he does not command her to do something forbidden; and any woman who dies and her husband is pleased with her will enter Paradise. If the mother seeks to separate them, then she is from the likes of Hārūt and Mārūt and she is not to be obeyed in this, even if she supplicates

against her. This is the case unless the husband and wife are upon disobedience or he commands the daughter to disobey Allāh and the mother commands her to obey Allāh and His Messenger in something that is obligatory upon each and every Muslim.”

Ibn Mufliḥ said, “It is not obligatory to obey the parents if they command him to divorce his wife. If his father commands him to divorce his wife, then it is not obligatory [to obey him]. This has been stated by the majority of our colleagues [i.e. those who ascribe to the *Ḥanbalī* school of law].

Al-Sindhī said, ‘A man asked Abū ‘Abdullāh saying, ‘Verily my father commands me to divorce my wife.’ He responded, ‘Do not divorce her.’ The man said, ‘Didn’t ‘Umar command his son ‘Abdullāh to divorce his wife.’ He responded, ‘Until your father is like ‘Umar.’”

Abū Bakr from our colleagues adopted the stance that it is obligatory for the child to obey the father due to the Prophet’s command to Ibn ‘Umar.

In one position reported from Imām Aḥmad (d.241H) by way of the narration of Bakr Ibn Muḥammad who narrated upon his father: “If the mother commands him to divorce his wife then it is not pleasing to me that he obeys her because the *ḥadīth* of Ibn ‘Umar is relative to the father.”

In another position reported from Ahmad by way of the narration of Muhammad Ibn Musa: “The son should not divorce the wife if the mother commands him, however, if the father commands him, then he should divorce her, if the father is just.”

Regarding the statement of Imām Aḥmad ‘Such and such is not pleasing to me’ does this mean that it is impermissible or disliked?

Those who adhere to his school of law differ concerning this.

Shaykh Taqī al-Dīn stated about the son who is commanded by his mother to divorce his wife ‘It is not permissible for him to divorce her.

Rather it is upon him to show respect to his mother and divorcing her is not a part of respecting her.’ End of his words.



## The Fifth Matter: Is it Acceptable for the Parents to Compel the Son to Marry Someone He does not want to

There occurs in the book, *al-Ādāb al-Shar‘iyyah* by Ibn Muflīh, “It is not allowed for the parents to compel their son to marry someone he does not want.

Shaykh Taqī al-Dīn said, “It is not for the parents to compel their son to marry someone he does not desire to marry, and if he refuses he is not considered to be undutiful. Just as it is not accepted if someone was to force him to eat something that he detests whilst he is able to eat something he likes, then the same applies to marriage and it is more so. For indeed eating that which is detested may be unpleasant for an hour [i.e. a short time] whilst a displeasing forced marriage lasts for a long period of time, and it harms a person and he is unable to leave it.” End quote.

Aḥmad said, as is found in the narration of Abū Dāwūd, “If he says, ‘Any woman I marry then she is divorced three times’. If he were to do this, then I do not command him to separate from her. If he has two parents who are commanding him to get married, then I command him to get married. If he is a young man who fears for his chastity, then I command him to marry. If his parents say to him ‘Marry so and so,’ then verily it is allowed for him to marry someone else. This is the meaning of that which was conveyed by al-Faḍl Ibn Ziyād.”

Shaykh Taqī al-Dīn said in some of his statements concerning contractual agreements, “He used to command [the people] with caution as a precautionary measure to prevent them falling into doubtful matters as the one who abstains from doubtful matters has safeguarded his Religion and honour. Unless the legislator commands him to marry due to his needs or the command of his parents and in this situation if he abandons this then he is sinful. A doubtful matter is not to be avoided by committing an act of disobedience. This is like when a man asked him: Indeed my father has passed away and he has debts and he has money about which there is doubts and I dislike to pay the debts with this. He responded: Will you leave your father’s financial obligations unpaid? This basically means that settling the debt is an

obligation and a doubt is not to be avoided through abandoning an obligation.”



## The Sixth Matter: If the Child Is Faced With a Situation Where He Has to Choose Whether to Obey His Father or His Mother

Ibn Baṭṭāl said, “It is narrated from Mālik (d.179H) that a man said to him: My father is in Sudan and he has written to me to request that I travel to him but my mother prevents me from this. He responded to him by saying, ‘Obey your father and do not disobey your mother.’”

Layth was also asked about this issue and he commanded the child to obey the mother and he claimed that she enjoys two thirds of the honour and respect (due to the parents).”



## The Seventh Matter: Commanding the Parents or One of Them with Good and Forbidding Them from Evil<sup>1</sup>

Ibn Muflīḥ mentions in *al-Ādāb al-Shari‘yyah*, “Aḥmad said as is found in the narration of Yusūf Ibn Mūsā, ‘He should command his parents with the good and forbid them from evil.’

He said as is found in the narration of Ḥanbal, ‘If he sees his father doing something that he dislikes then he should educate him without being harsh and ill-mannered and he should not be stern in his speech and if not then he should leave him as the father is not like a stranger.’

He said as is found in the narration of Ya‘qūb Ibn Yusūf, ‘If his parents sell alcohol, then he should not eat from their food and he should leave them.’

He said as is found in the narration of Ibrāhīm Ibn Hānī, ‘If he has parents that own a vineyard and they squeeze the grapes and make it into alcohol, which they pour, then he should command them with the good and forbid them from evil. If they do not accept this, then he should leave them and not lodge with them.’ This was mentioned by Abū Bakr in *Zād al-Musāfir*.

Al-Marrūdhī mentioned that a man from the people of Hims asked Abū ‘Abdullāh about his father who owned a vineyard and he sought his son to help him. He said, ‘If he knows that he will sell it to someone who will squeeze them and make them into alcohol, then he should not assist him.’



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<sup>1</sup> [TN] In the original book this is actually the eighth matter but as explained in the introduction small portions have been omitted.

## The Eight Matter: If He Wants to Leave a Place Where Evil is Present

Al-Marrūdhī said to Abū ‘Abdullāh, ‘If he sees evil and he cannot change it?’ He said, ‘He should seek his mother’s permission and if she allows him, then he leaves.’



## The Ninth Matter: Not Angering the Parents

I asked Abū ‘Abdullāh about one of my relatives whom I dislike and he asks me to purchase a garment for him or give him some yarn.

He said, ‘Do not assist him and do not buy a garment for him unless your mother commands you; and if she commands you then this is something simple as she may become angry [if you do not].’

The position of Imām Aḥmad in this scenario is due to him acting upon what is found in the divine legislation: to avoid angering the parents.

Abū Hurayrah (رَضِيَ اللَّهُ عَنْهُ) reported that the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, ‘None spoke in the cradle except for three:

[1] ‘Īsā son of Maryam;

[2] the companion of Jurayj. Jurayj was a man who was a devout worshipper and he confined himself to a monastery. His mother came to him when he was there and he was praying and she said, ‘O Jurayj.’

He said, “My Lord, my mother or my Prayer.” He continued with the Prayer and his mother left. She returned and she came back the next day and he was busy in Prayer, and she said, ‘O Jurayj.’ And he said, “My Lord, my mother or my Prayer,” and he continued with the Prayer and she went back. The next day she returned and he was praying and she said, ‘O Jurayj.’ And he said, “My Lord, my mother or my Prayer,” and he continued with the prayer. She said, ‘My Lord, don’t give him death until he has seen the faces of the prostitutes.’

The story of Jurayj and his devoutness gained prevalence amongst the tribe of Isrā’īl and was often spoken.

There was a woman who was a prostitute and her beauty was given much attention. She said (to the people), ‘If you like I can seduce him.’ So she presented herself to him but he paid her no attention. She then came to a shepherd who lived near the temple and she offered herself

to him and he had sexual relations with her and she became pregnant. When she gave birth to the child she said, 'This is from Jurayj.' So they went to him and asked him to get out and then demolished the temple and began to beat him. He said, "What is the matter?" They said, 'You fornicated with this prostitute and she has given birth to a child from you.'

He said, "Where is the child?" They brought him (the child) and he said, "Just leave me so that I can pray [for a moment]." He prayed and when he finished, he came to the child.

He poked his stomach and said, "O boy, who is your father?" He said, 'So and so the shepherd.' So they turned towards Jurayj, kissed him and touched him and said, 'We are prepared to construct your temple with gold.' He said, "No, just rebuild it with mud as it was," and they did that.

[3] Then there was a baby who was being breastfed by his mother and a person dressed in fine garments came riding upon a sturdy and swift horse.

His mother said, 'O Allāh, make my child like this one.' He (the babe) stopped suckling on her breast and began to look at him, and said, 'O Allāh, do not make me like him.' He then returned to the chest and began to suck the milk of his mother. He (Abū Hurayrah) said, 'It is as if I am looking at Allāh's Messenger (ﷺ) as he explained the breastfeeding with his forefinger in his mouth and then he began to suck it.'

He (صلى الله عليه وسلم) said: There happened to pass by him a girl who was being beaten and they were saying, 'You have committed adultery and you have committed theft,' and she was saying, 'Allāh is enough for me and He is my Protector,' and his mother said, 'O Allāh, do not make my child like her and he stopped breastfeeding, and looked towards her and said, 'O Allāh, make me like her.' Then a discussion occurred between them. She said, 'O one with a shaven head, a person of good appearance happened to pass by and I said, 'O Allāh, make my child like him,' and you said, 'O Allāh, don't make me like him.' Then a girl passed by while they were beating her and saying, 'You committed fornication

and you stole,' and I said, 'O Allāh, don't make my child like her, and you said, 'O Allāh, make me like her.'"

Thereupon he said, 'That person was a tyrant, and I said, 'O Allāh, don't make me like him,' and they were saying about her, 'You committed fornication,' whereas in fact she had not committed that and they were saying, 'You have stolen,' whereas she had not committed theft, so I said, 'O Allāh, make me like her.'"<sup>1</sup>



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<sup>1</sup> Related by al-Bukhārī (no. 3253) and Muslim (no. 2550).

## The Tenth Matter: If the Parents or One of Them Calls their Child whilst they are Praying

It is established through the *ḥadīth* of Jurayj, the monk that the Muslim should avoid angering his mother and be wary of the parents supplicating against him. Likewise, it is proven that if the mother calls her son and he is praying then he should answer her. However, is this to be understood in the absolute sense or are there further details?

That which is apparent is that an elaboration must be offered. If the parent calls the son and he is praying a supererogatory Prayer or a Prayer which will not involve the time passing if he answers them, then it is upon him to answer the parent as is established in the *ḥadīth*.

However, if they call him and he is praying an obligatory Prayer and he fears the time may pass, then he does not respond.

If they call upon him to abstain from the supererogatory acts then each situation is judged independently and it depends on the harm that the parents will suffer or one of them if he continues with that supererogatory act.



**The Eleventh Matter: The Child Should be Dutiful to His Parents [by Obeying them] In Everything That is Lawful and by Abstaining From That Which is Recommended as Long as He is Not Harmed by This. And if He Desires to Travel For Something That is Recommended, but There is Some Potential Danger, Then He Should not Travel Except With Their Permission**

There occurs in *al-Ādāb al-Sharī'yyah*, 'Imām Aḥmad said in the narration of Ṣāliḥ and Abū Dāwūd, 'If he has parents who command him to get married, then I command him to get married. If he is a young man who fears falling into fornication, then I command him to get married.'

Shaykh Muwaffaq al-Dīn stated concerning the supererogatory Ḥajj, "Indeed it is permissible for the father to prevent the child from travelling for the supererogatory Ḥajj because it is permissible for the father to prevent his son from going to *Jihād*, and this is a communal obligation. Therefore, a supererogatory act is more deserving of this [ruling]."

He also commented upon the issue, "The child who has Muslim parents should not participate in *Jihād* unless he has their permission, referring to when it is considered supererogatory," by saying,

"Verily, this stance has been related from 'Umar and 'Uthmān. It is also the position of Mālik, al-Shāfi'ī and the rest of the people of knowledge." And he quoted as a proof for this the various *āḥādīth* relating to this matter and then stated,

"This is because being dutiful to the parents is an individual obligation whilst *Jihād* is a communal obligation, and the individual obligations have precedence. However, if *Jihād* becomes obligatory upon him, then it is not necessary to seek their permission. This is the case with the other individual obligations. Likewise everything that is obligatory like Ḥajj, the congregational Prayer and travelling to seek mandatory knowledge because they are individual obligations and it is not a

requirement to attain the parents permission for these things like it is not conditional for the Prayer.”

What is apparent from this line of reasoning is that it is necessary to attain the parent’s permission as it relates to the supererogatory acts, as is the case with *Jihād*. In reality, this is strange as what is well known is that this ruling is specific for *al-Jihād*, and the intent - and Allāh knows best - is that he should not travel for something that is recommended unless he has their permission like travelling to *Jihād*.

As for those things that are performed when he is a resident like the supererogatory Prayers, then it is not necessary to attain the parent’s permission. I do not believe that anyone considers this to be a requirement and there is no angle for this and the practice is contrary to that, and Allāh knows best.

This makes sense if the intent is to travel for something which involves a potential danger like *Jihād*, even though the intent with the latter is martyrdom. The same applies for the resident entering a dangerous place like attempting to put out a fire or its like. This is the reason why some of our associates have mentioned that the same applies to the debtor and that he should not endanger his life without the permission of the creditor, and Allāh knows best.

Aḥmad said as is found in the narration of Abū al-Ḥārith about a man travelling to *Jihād* and his mother is alive, “It is fine if she allows him and she has someone to handle her affairs.”

He said as is found in the narration of Abū Dāwūd, ‘Her pleasure is evident. So does this mean that she allows me to travel for this?’ He said, “If she gives you her permission and she has nothing in her heart. And if not then do not set out for *Jihād*.”

There occurs in *al-Ādāb al-Shari‘yyah*<sup>1</sup>, “Abū Bakr said in *Zād al-Musāfir*, ‘Whoever angers his parents and makes them cry should return to them and make them laugh.’ And he said as is found in the narration of

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<sup>1</sup> Refer to *al-Ādāb al-Shari‘yyah* (1/463-464).

Abū ‘Abdullāh, ‘Abdullāh Ibn ‘Amr (رضي الله عنه) said, ‘A man came to the Prophet (صلى الله عليه وسلم) to pledge allegiance and said, ‘I have come to pledge allegiance for *Jihād*, and I have left my parents crying.’ The Prophet said, “Return and make them laugh as you made them cry.”<sup>1</sup>

Shaykh Taqī al-Dīn said after the statement of Abū Bakr, “This speech of his necessitates that the parents are to be honoured and respected as it relates to everything that is lawful. If the parent commands him with something then the child should obey them, and if they forbid him from something then the child should abstain from it. This is applicable when it is beneficial for the parents and it is not apparently harmful to the child, like leaving off travelling and refraining from lodging away from them in another place.

That which is beneficial to the parents and not harmful to the child if he obeys them is of two types:

The [first] type is referring to those matters the abandonment of which will harm the parents. There is no doubt with regard to the obligation of the child obeying them in this and we actually hold that this is obligatory to fulfill this for the neighbor [as well].

The [second] type is referring to those matters which are beneficial to them and which will also not harm the child if he obeys them, as is indicated by his speech.

As for those matters where obeying the parents would harm the child, then it is not obligatory for him to obey them in these affairs. However, if it was difficult for the child but did not harm him then it is still obligatory to obey them. Abū ‘Abdullāh did not restrict his speech because the obligations of Allāh such as Prayer, the pillars of the Prayer and fasting are lifted on account of harm, and being dutiful to the parents is not more important than these matters. On this reasoning we have based the issue of ownership of wealth for indeed we have permitted the parent to take from the child’s money as long as it does

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<sup>1</sup> **Ṣaḥīḥ:** Related by Abū Dāwūd (no. 2528), Ibn Mājah (no. 2782) and al-Nisā’ī (no. 4163). This *ḥadīth* was authenticated by Shaykh al-Albānī in *Ṣaḥīḥ Sunan Abī Dāwūd*.

not harm the child, and taking from him what is beneficial for him is like taking from his money. This is the meaning of his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), “You and your wealth belong to your father.”<sup>1</sup> Hence the son is not considered to be more than a mere slave.”

Then Shaykh Taqī al-Dīn mentioned, “The texts narrated from Aḥmad establish that there is no obedience to the parents if it involves the abandonment of an obligation and they are clear in asserting that it is not allowable to abandon the congregational Prayer or delay Ḥajj on account of them.

In the narration of al-Ḥārith, where he was asked about a man whose mother asked him to buy her an outer garment so that she could go outside, and he said, ‘If her going outside is for a righteous cause like her visiting the sick or a neighbor or visiting relatives for something mandatory, then there is nothing wrong with this. On the other hand, if it is for other than this then he should not assist her to leave the home.’

It was said to him, as comes in the narration of Ja‘far Ibn Muḥammad, ‘If my father orders me to approach the ruler do I have to obey him?’ He responded, ‘No.’

Abul-Barakāt mentioned that it is impermissible for the parent to prevent his child from the regular supererogatory Prayers. This also applies to the lessor, the husband and master. The narration of Aḥmad has already been mentioned.

These words of the author of *al-Muharrar* require that everything that is established through the divine legislation, then it is unacceptable for the parent to prevent their child from these acts and it is unlawful for the child to obey the parents in this.

Likewise the one who compiled the poem mentioned that the child should not obey the parents if they request him to leave off a highly emphasized supererogatory act like seeking knowledge, which will

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<sup>1</sup> **Ṣaḥīḥ:** Related by Aḥmad (2/179), Abū Dāwūd (no. 3530) and Ibn Mājah (no. 2291). This *ḥadīth* was authenticated by Shaykh al-Albānī.

inevitably not harm them, and divorcing his wife solely due to opinion. This is due to his saying (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), ‘There should be no harming or reciprocating harm.’<sup>1</sup>

And if he was to divorce his wife solely based on desires then this surely will harm her and him.



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<sup>1</sup> **Ṣaḥīḥ**: Related by Aḥmad (1/313) and Ibn Mājah (no. 2340). This *ḥadīth* was authenticated by Shaykh al-Albānī.



## - Appendix One -

### A Few Examples of How the Companions (رَضِيَ اللَّهُ عَنْهُمْ) Treated Their Non-Muslim Parents

**W**e are living in a time when many people have embraced the Religion of Islām - and all praise belongs to Allāh - and a number of them have non-Muslim parents. So they commonly ask the question, 'How should I treat my non-Muslim parents?'

The answer to this vital question is to be found in the Book of Allāh.

Allāh (تَبَارَكَ وَتَعَالَى) said,

﴿ وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا  
وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ثُمَّ إِلَيَّ  
مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾ ﴾

“But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in (this) world with appropriate kindness and follow the way of those who turn back to Me (in repentance). Then to Me will be your return, and I will inform you about what you used to do.”

[Sūrah Luqmān 31:15]

The Companions of the Messenger of Allāh are truly an impeccable example for us in implementing this *āyah* and offer us a real life practical example.

## The Story of Abū Hurayrah (رضي الله عنه) and His Mother:

Abū Hurayrah (رضي الله عنه) said, “I used to call my mother to Islām when she was a polytheist. One day, whilst I was calling her she said something about the Prophet (صلى الله عليه وسلم) that I abhorred. So I went to see the Prophet (صلى الله عليه وسلم) crying and I said to him, ‘I used to call my mother to Islām and she would refuse. I called her today and she said something about you that I abhorred. So supplicate to Allāh to guide Abū Hurayrah’s mother to Islām.’

Then the Prophet (صلى الله عليه وسلم) said, ‘O Allāh, guide the mother of Abū Hurayrah.’ So I returned happy and cheerful because of the Prophet’s supplication for my mother. When I arrived home, I found that the door was closed. My mother heard my footsteps and said, ‘Stay where you are Abū Hurayrah.’ I could hear the water running. My mother washed herself, put on her cloths and opened the door in a hurry without her head-cover and said, “None has the right to be worshipped but Allāh and Muhammad (صلى الله عليه وسلم) is the Messenger of Allāh”. I went back to the Prophet (صلى الله عليه وسلم) crying out of joy and told him, ‘O Messenger of Allāh, I have good news that will please you. Allāh answered your supplication and guided the mother of Abū Hurayrah. The Prophet (صلى الله عليه وسلم) praised and glorified Allāh and said: ‘This is good.’ I said, ‘O Messenger of Allāh, supplicate to Allāh to make me and my mother beloved to Allāh’s believing servants and make us love them.’ The Prophet (صلى الله عليه وسلم) said, ‘O Allāh, make this slave of Yours, referring to Abū Hurayrah, and his mother beloved to your believing servants and make them love the Believers.’ There was not a Believer who heard of me, without seeing me, except that he loved me.”<sup>1</sup>



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<sup>1</sup> Related by Muslim (no. 2491).

## The Story of Sa'd Ibn Abī Waqqās (رضي الله عنه) and His Mother:

Sa'd (Ibn Abī Waqqās) - رضي الله عنه - said, "Āyāt of the *Qur'ān* were revealed concerning me. Umm Sa'd (Sa'd's mother) took an oath not to speak to him again nor eat or drink until he renounces Islām. She said, 'You claim that Allāh commanded you to obey your parents. I am your mother and I order you to do this (i.e. to leave Islām).' He said, 'She remained with nothing to eat or drink for three days until she fainted because of the burden. Then one of her other sons named Umarah poured her water to drink, and she started to supplicate against Sa'd. Then Allāh revealed this āyah in the *Qur'ān*,

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾﴾

“And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. You will all return to Me and I shall inform you of all what you used to do.”

[Sūrah al-‘Ankabūt 29:8].”<sup>1</sup>



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<sup>1</sup> Related by Muslim (no. 1748).

## The Story of Asmā' (رَضِيَ اللَّهُ عَنْهَا), the Daughter of Abū Bakr (رَضِيَ اللَّهُ عَنْهُ) and Her Mother:

Asmā' Bint Abī Bakr (رَضِيَ اللَّهُ عَنْهَا) said, "My mother came to visit me during the lifetime of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and she was a polytheist. I asked the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) for a verdict concerning this, saying, 'O Messenger of Allāh, my mother came to visit me, seeking to maintain the family ties. Shall I keep ties with her?'" The Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) responded, "Yes, keep ties with her."<sup>1</sup>

Many of the brothers and sisters can most probably relate to the difficulty and problems faced by these noble Companions, but you should also appreciate and learn from the way that they dealt with their personal situations, the kindness that they showed to their parents and the patience that some of them portrayed in the face of difficulty or distress.

These stories, and others, teach us many lessons, from them:

1. The importance of learning the rights of the parents from the *Qur'ān* and the *Sunnah* as demonstrated by Asmā' and Abū Hurayrah when they both approached the Prophet (ﷺ) about their situation.
2. That the Muslim must deal with their parents kindly and justly, even if they are non-Muslims.
3. We can only obey our parents in that which is lawful as Sa'd demonstrated when he refused to renounce his Religion even though his mother went on a food strike and refused to speak to him; and this position is based upon the *āyah*:

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ  
عِلْمٌ فَلَا تُطِعْهُمَا إِلَىٰ مَرْجِعِكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٨﴾﴾

<sup>1</sup> Related by al-Bukhārī (no. 2620) and Muslim (no. 1003).

“And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. You will all return to Me and I shall inform you of all what you used to do.”

[Sūrah al-‘Ankabūt 29:8]





- Appendix Two -  
The Ruling of Loving One's Non-Muslim  
Parents with an Innate, Natural Love

Shaykh Muḥammad Bāzmūl (رحمته الله) said,

“Is it permissible for a Muslim to love a non-Muslim [with natural love]?”

The answer is yes; this is allowed.”

He continued to say,

“The proof is the saying of Allāh,

﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ  
وَطَعَامُكُمْ حِلٌّ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا  
الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسْفِحِينَ  
وَلَا مُتَّحِدِينَ أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي  
الْآخِرَةِ مِنَ الْخَسِرِينَ﴾

“This day all good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And lawful in marriage are chaste women from among the Believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking secret lovers. And whoever denies the faith – his work has become worthless, and he, in the Hereafter, will be among the losers.”

[Sūrah al-Mā'idah 5:5]

The part of the *āyah* that is a proof in this case is,

﴿وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ﴾

“And chaste women from among those who were given the Scripture.”

This is a proof from the perspective that Allāh has allowed Muslim men to marry chaste women from the people of the Book, and it is accepted that a relationship between a man and his wife will not be void of a type of love and affection that [naturally] occurs between a man and the wife. So when Allāh allowed the marriage to chaste women from the people of the Book - recognizing that the relationship will not be void of what was mentioned - then this shows that this is not the type of love that will exit a person from the fold of the Religion. This is why I defined the love that will exit a person from the Religion to be the loving of the Religion and belief that the disbeliever professes.”<sup>1</sup>

Another proof is the saying of Allah (سُبْحَانَكَ وَبِحَمْدِكَ),

<sup>1</sup> Refer to *al-Walā' wa al-Barā'* (p. 13) of Muḥammad Bāzmūl.

﴿إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ

بِالْمُهْتَدِينَ ﴿٥٦﴾﴾

“Indeed, (O Muḥammad), you cannot guide those whom you love, but Allāh guides whom He wills. And He is most knowing of the rightly guided.”

[Sūrah al-Qaṣaṣ 28:56].”<sup>1</sup>

Shaykh Ṣāliḥ al-Fawzān (رحمته الله) stated,

“Indeed, you.” O Messenger.

“Cannot guide.” You do not control guidance.

“Those whom you love.” From your relatives and your uncle. The intent behind love here is natural, innate love and not religious love. It is not permissible to love a polytheist with religious love, even if they are the closest of relatives:

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ

وَرَسُولَهُ، وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ

عَشِيرَتَهُمْ﴾

<sup>1</sup> Ibn al-Jawzī (d.597H) said in *Zād al-Maṣīr* (6/112), “About His saying, “Those whom you love,” there are two interpretations:

**The First:** those whom you love to be guided.

**The Second:** those whom you love due to their kinship [i.e. natural, innate love].”

“You will not find a people who believe in Allāh and the Last Day loving those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred.”

[Sūrah al-Mujādilah 58:22]...”<sup>1</sup>



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<sup>1</sup> Refer to *I'ānah al-Mustafīd* (1/356) of Ṣāliḥ al-Fawzān.

## - Appendix Three - Repaying One's Parents<sup>1</sup>

Abū Hurayrah (رضي الله عنه) narrated that the Prophet (صلى الله عليه وسلم) said,

“A child cannot repay his father unless he finds him as a slave and then purchases him and sets him free.”<sup>2</sup>

Al-Sindī said, explaining this *ḥadīth*, “In this *ḥadīth* is that the slave is similar to the dead and it is as if, by freeing him, he brought him from death to life. So the child's deed [of freeing the father] has equaled the deed of the father because he is a reason for his presence and bringing him from non-existence to existence.”<sup>3</sup>

Abū Burdah said that he saw Ibn 'Umar (رضي الله عنهما) and that there was a man from Yemen going around the House [*Ka'bah*] while carrying his mother on his back, saying, ‘I am your humble camel. If her mount is frightened and flees, I am not frightened.’

Then the man said, ‘O Ibn 'Umar, do you think that I have repaid her?’ He replied, ‘No, not even for a single groan...’<sup>4</sup>

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<sup>1</sup> The chapter heading and *aḥādīth* have been taken from *al-Adab al-Mufrad* of al-Bukhārī.

<sup>2</sup> Refer to *al-Adab al-Mufrad* (no. 10). It has been authenticated by al-Albānī in his checking of *al-Adab al-Mufrad*.

<sup>3</sup> Refer to the explanation of Ibn Maajah (2/388) of al-Sindī.

<sup>4</sup> Refer to *al-Adab al-Mufrad* (no. 11). It has been authenticated by al-Albānī in his checking of *al-Adab al-Mufrad*.



## Glossary

### A

**Āyah:** (pl. *āyāt*) “sign,” a verse of the *Qur’ān*.

**Āhād:** a narration which has not reached the level of *mutawātir*.

**Ahādīth:** see *hadīth*.

**’Alayhis-salām:** “may Allāh (سُبْحَانَهُ وَتَعَالَى) protect and preserve him.” It is said after the name of a Prophet of Allāh or after the name of an Angel.

**Ansār:** “helpers;” the Muslims of al-Madīnah who supported the Muslims who migrated from Makkah.

**’Arsh:** Throne of Allāh (جَلَّ جَلَالُهُ).

**’Asr:** the afternoon Prayer.

**Awliyā’:** see *Walī*.

### B

**Bid’ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) went for the *Mi’rāj*.

### D

**Dā’ī:** one engaged in *da’wah*, caller.

**Da’aef:** “weak,” unauthentic narration.

**Da’wah:** invitation, call to Allāh (عَزَّ وَجَلَّ).

**Dīn:** a completed way of life prescribed by Allāh (تَبَارَكَ وَتَعَالَى).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (جَلَّ وَعَلَا) with the heart, sayings of the tongue and actions of our limbs.

## F

**Fāhish:** one who uses foul language.

**Fard Kifāyah:** collective obligation - if fulfilled by a part of the community then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) religious verdicts.

**Faqīh:** A Scholar who can give religious verdicts.

**Fiqh:** Islāmic jurisprudence, understanding.

**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes.

**Fitrah:** the natural disposition that one is born upon.

## G

**Ghulū:** going to an extreme.

**Ghushl:** A ceremonial bath necessary for the one who is in a state of *Janābah*.

## H

**Hadīth:** (pl. *ahādīth*) the saying, actions and approvals narrated from the Prophet (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ).

**Halāl:** lawful.

**Hanīf:** pure Islāmic Monotheism (worshipping Allāh alone and nothing else).

**Harām:** unlawful and forbidden.

**Hasan:** fine, good; a term used for an authentic *hadīth*, which does not reach the level of *Sahīh*.

**Harj:** killing.

**Al-Harūriyyah:** an especially un-orthodox religious sect that branched off from the *Khawārij*.

**Hijrah:** migration from the land of *Shirk* to the land of Islām.

**Hukm:** a judgment of legal decision (especially of Allāh).

## I

**'Ibādah:** worship, worship of Allāh.

**Ihsān:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.

**Ijmā':** consensus, a unified opinion of Scholars regarding a certain issue.

**Ijtihād:** exertion of effort; the process of arriving at a reasoned decision by a Scholar on an issue.

**Imām:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.

**Īmān:** faith, to affirm all that was revealed to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.

**Istiwā:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

## J

**Janābah:** state of a person after having sexual intercourse or sexual discharge.

**Janāzah:** (pl. *janā'iz*): Funeral.

**Jihād:** striving; struggling, fighting to make the Word of Allāh supreme.

**Jumu'ah:** Friday.

**Jinn:** invisible creation, created by Allāh from smokeless fire.

**Junub:** a person who is in the state of *janābah*.

## K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).

**Al-Kabā'ir:** the major sins.

**Khārijī:** (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.

**Khalīfah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.

**Khilāfah:** an Islāmic state.

**Khutbah:** (person *khatīb*), religious talk (sermon).

**Kufr:** (person *kāfir*) act of disbelief in the Religion of Islām.

## M

**Madhhab:** position or opinion of a Scholar; school of Islāmic Jurisprudence.

**Makrūh:** not approved of, undesirable from the point of view of Religion, although not punishable.

**Manhaj:** way; method; methodology.

**Marfū'**: raised; a narration attributed to the Prophet (صلى الله عليه وسلم).

**Masjid:** mosque.

**Mawbiqāt:** great destructive sins.

**Mudallis:** one who practises *tadlīs*.

**Muhājir:** (pl. *muhājirūn*, *muhājirin*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.

**Muhaddith:** scholar of the science of *hadīth*.

**Muftī:** one who gives *fatāwā*.

**Mujāhid:** (pl. *mujāhidūn*): a Muslim warrior in *Jihād*.

**Mujtahid:** one who is qualified to pass judgment using *ijtihad*.

**Munkar:** "rejected;" a narration which is inauthentic itself and contradicts authentic narrations.

**Muqallid:** one who practices *taqlīd*.

**Mushrik:** (pl. *mushrikūn*) polytheists, pagans and disbelievers in the oneness of Allāh (عز وجل) and His Messenger (صلى الله عليه وعلى آله وسلم).

**Mustahabb:** recommended; an action if left it is not punishable and if done it is rewardable.

**Muttaqūn:** those who are pious.

**Mutawātir:** a *hadīth* which is narrated by a very large number of narrators, such that it cannot be supported that they all agreed upon a lie.

**Muwahhid:** (pl. *muwahhidūn*) one who unifies all of his worship and directs it to Allāh alone.

**Mawdū'**: fabricated; spurious; invented (narration).

**Mawqūf:** stopped; a narration from a Companion (not going back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

**Mawsūl:** “connected;” a continuous *isnād* (can be narrated back to the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)).

## N

**Nāfilah:** (pl. *nawāfil*) Optional practice of worship.

**Niyah:** intention from the heart.

**Nusuk:** a sacrifice.

## Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during Prayer.

**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.

**Qunūt:** “devotion;” a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) belonged to this tribe.

## R

**Rāfidī:** the correct title for the extreme *Shī'ah*. Those who bear malice and grudges against the noble Companions (رَضِيَ اللهُ عَنْهُمْ) to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.

**Ramadān:** the ninth month of Islāmic calendar, in which Muslims observe fasting.

## S

**Sahābah:** Muslims who met the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) believing in him and died believing in him.

**Sahīh:** authentic, the highest rank of classification of authentic *ahādīth*.

**Salaf/Salafus-Sālihīn:** pious predecessors; the Muslims of the first three generations: the Companions, the successors and their successors.

**Salafī:** one who ascribes oneself to the *salaf* and follows their way.

**Sīrah:** the life story of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Sharī'ah:** the divine code of law of Islām.

**Shawwāl:** the month after *Ramadān*.

**Shaytān:** Satan

**Shī'ah:** (see *Rāfidī*) a collective name for various sects claiming love for *Ahlul-Bayt*.

**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawhīd*.

**Sūrah:** a chapter of the *Qur'ān*

**Sunnah:** "example, practice;" the way of life of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādīth*.

## T

**Tābi'ī:** (pl. *tābi'īn*) the generation that came after the Companions of the Prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**Tafsīr:** explanation of the *Qur'ān*.

**Tāghūt:** anything worshiped other than the real God (Allāh) (i.e. false deities).

**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of '*Ishā'* and *Fajr*.

**Takhrīj:** to reference a *hadīth* to its sources and analyze its *isnāds*.

**Taqīd:** blind following; to follow someone's opinion (*madhhab*) without evidence.

**Taqwā:** acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.

**Tarjamah:** notes about a reporter of *hadīth*.

**Tawwāf:** the circumambulation of the *ka'bah*.

**Tawhīd:** Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

## U

**Uhud:** A well known mountain in al-Madīnah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud*.

**'Ulamā':** (singular: *'ālim*) scholars.

**Umm:** mother of, used as an identification.

**Ummah:** “nation”, the Muslims as a whole.

**'Umrah:** a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Saī* between *as-Safā* and *al-Marwah*. It is called the lesser *Hajj*.

**Usūl:** the fundamentals.

## W

**Wahyī:** the revelation or inspiration of Allāh to His Prophets.

**Wahdatul-Wujūd:** the belief that everything in existence is infact Allāh. This deviant belief is held by many *Sūfīs*.

**Wakīl:** disposer of affairs.

**Witr:** “odd;” the last Prayer at the night, which consists of odd number of *raka'āt* (units).

**Walīmah:** the wedding feast.

**Wasīlah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudū':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqīn:** perfect absolute faith.

**Yathrib:** one of the names of al-Madīnah.

## Z

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).

**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *ʿĪdul-Fitr*.

**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.

**Zanādiqah:** atheists, heretics.

## OUR CALL TO THE UMMAH<sup>1</sup>

[1]: We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (تَبَارَكَ وَتَعَالَى), without *tahrīf* (distortion), nor *ta'wīl* (figurative interpretation), nor *tamthīl* (making a likeness), nor *tashbīh* (resemblance), nor *ta'tīl* (denial).

[2]: We love the Companions (رَضِيَ اللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharī'ah*. 'Imrān Ibn Husayn (رَضِيَ اللَّهُ عَنْهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."<sup>2</sup>

[3]: We love the People of *Hadīth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imām ash-Shātībī (d.790H) - رَحِمَهُ اللَّهُ - said, "The *Salafus-Sālih*, the Companions, the *tābi'in* and their successors knew the *Qur'ān*, its sciences and its meanings the best."<sup>3</sup>

[4]: We despise *'ilmul-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

[5]: We do not accept anything from the Books of *fiqh* (jurisprudence), nor from the Books of *tafsīr* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Sīrah* (biography) of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other

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<sup>1</sup> This explanation of our call has been summarized from *Tarjumah Abī 'Abdur-Rahmān Muqbil Ibn Hādī al-Wādī'ī* (p. 135-142) of Muqbil Ibn Hādī with minor additions from other sources.

<sup>2</sup> Refer to *al-Kifāyah* (p. 15) of al-Khatīb al-Baghdādī.

<sup>3</sup> Refer to *al-Muwāfiqāt* (2/79) of ash-Shātībī.

than them. However, we do not accept a ruling, except with an authentic proof.

[6]: We do not write in our Books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *hadīth*. And we detest what emanates from many Books and admonishers in terms of false stories and weak and fabricated *ahādīth*. 'Abdullāh Ibnul-Mubārak (d.181H) - رَحِمَهُ اللهُ - said, "The authentic *ahādīth* are sufficient and the weak *ahādīth* are not needed."<sup>1</sup>

[7]: We do not perform *takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh (شُرْكًا مَعَ اللَّهِ), or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

[8]: We believe that the *Qur'ān* is the Speech of Allāh (كَلِمَاتُ اللَّهِ), it is not created.

[9]: We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh (دَعْوًا إِلَى اللَّهِ), and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this."<sup>2</sup> 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked."<sup>3</sup>

[10]: We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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<sup>1</sup> Refer to *al-Jāmi' li-Akhlāqir-Rāwī* (2/159) of as-Suyūṭī.

<sup>2</sup> From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allāmah 'Abdul-'Azīz Ibn Bāz, Shaykh 'Abdul-'Azīz Ibn 'Abdullāh ālush-Shaykh, Shaykh 'Abdullāh Ibn 'Abdur-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Sālih Ibn Fawzān al-Fawzān.

<sup>3</sup> From the words of Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

[11]: We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'<sup>1</sup>

[12]: We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *hadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafiyyah*, yet *Salafiyyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.'<sup>2</sup>

[13]: We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

[14]: We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[15]: We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

[16]: We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

[17]: Our *da'wah* and our '*aqīdah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in

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<sup>1</sup> From *Fiqhul-Wāqi'* (p. 49) of al-Albānī.

<sup>2</sup> From *Fiqhul-Wāqi'* (p. 51) of al-Albānī.

buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *dīnār* or *dirham*.

[18]: We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) - رَحِمَهُ اللهُ، “The knowledge of *hadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgement, so look who you are taking it from.”<sup>1</sup>

[19]: We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

These are glimpses into our *'aqīdah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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<sup>1</sup> Refer to *al-Muhaddithul-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khatīb.





The Rights of the  
**PARENTS**

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