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# Introduction

Any object by virtue of its creation may have two aspects; the first is that comes into existence from non-existence. The other is its particular form or shape in which is comes into existence. For the animate objects like insects, birds and animals, we have this type of existence in the form of procreation.

It is in the procreation of man in which we are interested here. Man, the rational being, as we know is superior to the rest of animals because of the rationality possesses. No, it is the parents, father and mother, who are not only the biological cause of the existence of their children but in many cases are responsible for the upbringing, education and training of their children.

According to a hadith (tradition) of the Prophet (s.a.w.a.) a man has four fathers:

1. The one who is responsible for his Physical existence.

2. The one who brings him up.

3. The one who educates him.

4. The father of his wife.

Says Ali (a.s.), son of Abu Talib (a.s.):

Verily a son owes to a father and a father owes to a son.

The right of a father is that he is obeyed in all his commands except where he asks to do a thing, which is forbidden by Allah (s.w.t.) and is a sin. Now the duty of a son from his father is that he should give a beautiful name to his son, should teach him good manners and impart him the knowledge of Holy Quran.

So we shall deal with both, the obligations of a child towards his parents and the duties of parents towards their children.

This article is not only for the children but mainly for parents also. The main purpose of the book is to make known to the children and parents and would be parents as to what their duties and their rights are as children and parents respectively.

In the science of Civics, we have recently come to read about the rights and duties of citizens. Every individual, before being a citizen, is a child and a member of a home or family. This we know that rights and duties are inter-related. That which is the right of a child is the duty of a parent. Likewise, that which is the right of parents is the duty of their children. But the child comes next to understand and act accordingly. As their foremost duty, they have to carry on all that is due of them as detailed in chapter 1. This also opens with a Quranic verse. Next, they are to see that their children are able to grasp the importance of their duties to them. This calls for systematic and sustained efforts to be done in this direction. In case the parents fulfill their duties of proper training and educating their children, the latter will be able to know properly the commands of Allah (s.w.t.) in this respect and will be dutiful and obedient. Thus, the foundation stone of a healthy society, good citizenship and peaceful atmosphere is to be laid by the parents.

According to famous English saying:

“As you sow so you reap”

Exactly similar is the case with children. So it is binding upon the parents to bring up their children on the right pattern.

As we have said, Rights and Duties are interdependent. If every person takes care of his Duties, the Rights of others will be met. But if everybody is after his Rights and ignores his Duties and the Rights of others then there will be chaos. One may forego his rights voluntarily to avoid tension and friction. But if one slacks in the discharge of his duties the conflicts and dissensions shall have no end. That is why it is essential that the parents must know their duties towards their children first and fulfill the same in right earnest, and they must fully acquaint their children with the duties of the latter and bring them upon the lines so that they may discharge their duties fully well. A good child at home shall be a good citizen out of the home.

And what civics teaches us not even today; Islam has taught us nearly Fourteen Centuries ago.

We can justly be proud of in saying that it is Islam and only Islam – Allah’s Message of Peace delivered to us through His last Messenger Mohammed (s.a.w.a.) – that emphasized on his subject. As we shall see in the following pages both the Holy Quran (Scripture of Islam) and the sayings of the Messenger (s.a.w.a.) and his Ahle Bait (The people of his house) (a.s.), called Ahaadees (traditions) lay great stress on the performance of these duties of parents towards children and vice versa.

# Chapter 1

## The Duties of Parents towards their Children

Islam has imposed upon us two kinds of duties-duty towards Allah (s.w.t.), our Creator and the creator of the universe and duty towards fellow creatures.

The duty towards Allah (s.w.t.) is the duty incumbent upon us as creatures, subject slaves. We must obey, adore and worship our Creator to keep Him pleased and to avoid his wrath and we must express our gratitude to Him for creating, nourishing and sustaining us and gifting us with physical strength and mental faculties and also invoke His help in all our difficulties. This duty is a connecting link between the creator and His creature and Allah (s.w.t.) the all-Merciful, may forgive any failure to discharge the duty towards Him. Omitting the Five Daily prayers and fasting during Ramazan for example, are major sins; but Allah (s.w.t.) may forgive the sin if He is so pleased, however, one ought to keep in mind that Allah (s.w.t.) is All just. The other duty is towards fellow creatures and Allah (s.w.t.) would forgive, of His own accord, any failure in the discharge this duty. Allah (s.w.t.) is generous and Merciful. Moreover, He is all just and the most important function of a just sovereign is to administer Justice and to demand from his subjects the proper discharge of duty towards their fellow subjects and in case of failure of a subject in the discharges of his duties, to punish the defaulter. So Allah (s.w.t.) will not forgive any offence unless the person offended or whose due has been denied to him, himself forgives the offender, Allocating to ‘A’ what is due to ‘A’and not that which is due to ‘B’ is justice and withholding from ‘A’ what is due to ‘A’ is injustice.

Allah (s.w.t.), the Magnanimous, holds the duty of man towards his fellow creatures to be more important than the duty towards Himself and that is why it is incumbent upon one engaged in a Wajib Namaz (obligatory prayer) to break the prayer and to save a person from drowning in any fatal situation if there is none else there to help the person. If a suckling, mother has a baby entirely dependent upon her milk and she is afraid that her fasting will result in a complete or substantial loss of the supply of milk for the baby it is incumbent upon her to postpone fasting for a future date. Similarly, if we have water just enough to perform any necessary ablution, bath or wuzoo, and there is a thirsty human being or even an animal, we have to offer the water to the thirsty being and forego ablution and perform Tayamum (smearing with dust) instead. Many instances may be quoted to emphasize the importance of duty to our fellow creatures.

Khums (offering one tenth of the annual surplus to the rightful successor of the Holy Prophet, i.e., the Imam or naib-e-Imam and another one tenth to the descendants of the Prophet Saiyids) and Zakat (the poor-rate) (giving away of one fortieth of certain incomes as aid to the poor and needy) are obligatory duties towards fellow creatures in this case brethren in faith.

With Khums and Zakat it is incumbent upon us to advise and instruct our fellow beings to do what is good and desirable and to refrain from doing what is undesirable and forbidden and to inform them of the good reward or evil consequence of these actions. In theology, they call it ‘Amr Bil Maroof and ‘Nahi’ Anil Monkar’ and great emphasis has been laid on these duties. While Khums and Zakat are the forms, of monetary help to the needy ‘Amr Bil Maroof and ‘Nahi’ Anil Monkar’ are forms of moral and intellectual help to the ignorant and uniformed ones.

## Khums

Offering the 1/5th of the annual gains, profit, or surplus as the share of the Holy Prophet (s.a.w.a.) to be handed over to his heir the Imam of the age from the Holy Ahle Bait, and the Sayyids i.e., the descendants of the Holy Prophet (s.a.w.a.), half of the 1/5th being the share of the Imams (a.s.) to be offered to the Alim who is the Naib or the Deputy of the Holy Imam or an authorized Naib or the Deputy of the A’lim. The other ½ of the 1/5 being the Sahme Sadat i.e., the Share of the Sayyids may be offered to genuine Sayyids but with the previous permission of the A’lim or the Naib-e-Imam otherwise this half of the l/5th also to be handed over to the A’lim, who, with the best of his discretion will offer it only to the genuine Sayyids, the responsibility resting with the A’lim. But under any circumstances the Sahme Imam shall be offered only to the A’lim or to his authorized deputy and shall never be appropriated by any other personal direction.

The Lord of the Universe made arrangements for ‘Amr Bil Maroof’ i.e., enjoining on the good to do good and ‘Nahi Anil Monkar’ persuading persons to restrain from bad thoughts and actions even before the advent of man in this world through the native endowment of the faculty of conscience granted only to the human beings of God’s creation. For this purpose He sent His Prophets, Messengers and Imam (Peace be on them all) we guided mankind through their preaching’s and their own practical lives. Adam, the father of mankind, being the first Prophet.

Conscience and Nature both prompt to begin discharging our duty towards fellow creatures or fellow beings from the persons nearest to us. Our nearest relations have, if they deserve, a prior claim to Khums or Zakat that may fall due from us, If it is a matter of saving a life we ought to save the life first, then of those who are nearest to us and then of others. Similarly, it is our duty first to equip ourselves with the necessary knowledge of good and bad and to put it into practice. When we are so equipped and disciplined, we should similarly educate and train our nearest relations, and friends, then our neighbours and then others. The nearest to us are our children and wards and they are entitled to priority in their claim on us for their education and training. As a Muslim it is our duty to arrange for such good education and training of our children and wards, as it may be possible for us.

On the Day of Judgment when we will be called to account for our actions during our life, we will have to account not only for any failures in the discharge of our duty to Allah (s.w.t.) but also for our failures in discharge of our duty towards our kith and kin and our fellow beings. Among other things, we will have to specially account for our efforts for the education and training of our children and wards.

If we have failed to make possible efforts for the education and training of our children, Allah (s.w.t.) will never forgive us and will punish us for any lacking on our part in this regard. Our neglecting the education and training of our children, shall not only provoke God’s wrath on the Day of Judgment, but shall also bring dishonour on us in this world. Our children and wards are an index of our own character and discipline. If the children are ill bred and unmannerly, people will form a bad opinion of our own culture and will regard us as unwise and unjust to our children in keeping them illiterate and indiscipline, deprived of good education and proper training. If is, therefore, incumbent upon us to arrange for as good education and proper training for our children as our means permit.

Parents and guardians are generally desirous of seeing their children and wards equipped with better knowledge and leading a more regulated life, than their own, so that it may increase their own prestige and also increase the honour of their elders and ancestors. If the future of children is marred due to the negligence of their parents about their education and training they will, on the Day of Judgement complain and accuse their parents of the negligence and hold them reasonable for their illiteracy and the hurdles in their way to progress in life, and they will have scanty or no respect for their parents because the parents have neglected in giving proper education and training to their children.

Mother’s lap is the first nursery school for the education and training of a child. This is corroborated by the Holy tradition “Keep seeking knowledge from the cradle to the grave” and the first step of a Muslim in compliance with the tradition is to recite Azan and Iqamat in the right and left ears respectively of a newly born baby. This is not a formality to be observed at the time of birth only and to be neglected thereafter. The Prophet’s precept should be followed throughout.

A child has natural aptitude for imitating others. While in the lap of the mother, the child imitates her actions and later rehearses the words of the parents and other elders and imitates their actions. If a child finds the parents counting the beads of a rosary in glorification of Allah (s.w.t.) or saying prayers and prostrating in adoration of Allah (s.w.t.), the child imitates them. If he hears them uttering profane words and using abusive language he repeats the same. The parents, therefore ought to refrain from using indecent and offensive speech and foul or immoral actions altogether or at least to avoid such things in the presence of children last the children may follow their example and fall in the habit of using the same language and indulging in such immoral action. In such a case, it is not possible for a child to use vulgar language even against the parents themselves or indulging in any immoral action in their very presence, which may deprive parents of the respect and regard due to them. If the parents want their children to be respectful to them and to their other elders, they must behave themselves properly before them and be polite and respectful in their speech and manners and be straightforward and pious in their actions, and teach their children politeness and piety. When parents engage themselves in saying prayers or other forms of worship or in doing an act of sympathy or charity to others, they should try, to keep with them their children of suitable ago so that the children may develop a sense of devotion to Allah (s.w.t.) and sympathy for fellow creatures, and love for charity. If the parents purchase articles of dress or consumption they should see that those are justly distributed among the children. An ailing child, should be given his or her share first, provided it is not harmful to the child, then to be distributed to the girls and then to the boys. This will result in the children recognising the right of each other, avoiding quarrels, creating harmonious relationship. Learning, from such examples set by the parents, to be just; the children try to avoid the blame of injustice on the parents.

It is often noticed that there are limitless rejoicings on the occasion of the birth of a male child and money is lavishly spent on numerous but unnecessary ceremonial items. Sometimes as much as ninety nine per cent of money spent in this connection is a sheer waste. But there is no such rejoicing on the birth of a female child, which is either not at all celebrated or celebrated with reluctance, and on a much smaller scale. Even congratulations on the birth of a daughter are disagreeably accepted as if the birth is inauspicious and unlucky. In some cases, parents do not bestow the same caresses on their daughters and do not pay the same attention to them as to their sons. This is very much like the Arab customs of the pre-Islamic days of the age of ignorance and barbarism. Again, if there are several daughters and only one son in a family, all the attention is paid to the son, at the expense of the daughters. A son is considered a Nemat (i.e. a Bounty) from Allah (s.w.t.) for which He (God) will ask the parents to account whereas a daughter is Rehmat (a Mercy of Allah (s.w.t.)) and He will not call the parents to account for what He grants you out of mercy, clemency or grace. It is ordained that if anyone who has three daughters or three sisters and takes upon himself the responsibility and the trouble of their upbringing, Allah (s.w.t.) through His Grace and Mercy, shall make him enter Paradise. A man asked: “O’ Prophet of Allah (s.a.w.a.) if he has two daughters or sisters.” The Prophet replied, ‘Even then he shall enter Paradise.” Another man asked: “OProphet of Allah (s.a.w.a.), if he has one?” The Prophet replied: “Even then shall he enter Paradise. Allah (s.w.t.) is Omniscient and the Wisest and knows well who should be gifted with a son or a daughter or both, or with none. One who fails to appreciate a gift of Allah (s.w.t.), and is not thankful to Him for the gift, or under-rates it, or thinks not to be wise and Omniscient such a parent is guilty of infidelity and irreligion.

Allah (s.w.t.) knows that man is unaware of the propriety, equity or suitability in His Judgment. So most of His slaves either will despise a daughter or will not have the same regard and affection for her as for a son. He has, therefore, gifted a woman with a more robust sense of duty or service to fellow creatures and sympathy and sacrifice for them. As a mother or a sister, as a wife or as a daughter. A woman is capable of better attention and more sympathy and sacrifice than man is. Also she is more obedient. Her responsibilities are of greater importance and out of number than those of a man. She has to be an obedient and filial daughter, an affectionate sister, a faithful wife and a loving and caressing mother. Those who have insight and experience agree that a mother usually loves her children more ardently than the father, a sister is more affectionately attached to her brother or sister than the brother is, and a daughter holds her parents dearer than a son does. From the earliest times, there have been instances of quarrels and bloodshed between brothers, full, uterine or consanguine and Adam’s son Cain was the First to quarrel with and slay his full brother, Abel. Sometimes a son abandons his parents. But instances of a mother abandoning her children or a sister abandoning her brother or daughter abandons her parents are very rare indeed. A mother is usually prepared till her death to fulfill her parental obligation and to do everything possible for her in order to provide comfort for her son even when he does not care for her at all. A daughter similarly is more affectionately attached to her parents, brothers and sisters than a son and even after her marriage, she continues to have the same regard and attachment for them and is willing to make every possible sacrifice for them. There is a lot of truth in the saying: “My son is my son till he gets married but my daughter is my daughter for all her life”.

Allah (s.w.t.) is generously gifted a women a burning passion of love, service and sacrifice so that her parents, brother and husband may treat her with affection and tenderness. For those who fail to appreciate these qualities of women, Allah (s.w.t.) has further emphasized the desirability of favourable and affectionate regard for and behaviour towards daughters and sister by promising reward. The Holy Prophet (s.a.w.a.) says: “Anyone who has three daughters or three sisters and takes upon himself the responsibility and trouble of their upbringing; Allah (s.w.t.) through His Grace and Mercy shall make him enter Paradise.” Then a man asked Oh’ Prophet of Allah (s.a.w.a.), if he has one? The Prophet replied even then shall be enter Paradise.

Still further, Allah (s.w.t.) gifted His last but most beloved Prophet with a daughter and recalled his sons, and the Prophet demonstrated to the world what a dear and valuable asset a daughter is and what affection and caress she deserves and what attention should be paid to her upbringing. The daughter also evinced keen interest in the teachings of her dear father and assiduously learnt everything necessary for her, a equipped herself with knowledge and polite manners to such an extent that she actively associated with her Holy Father in his difficult task of reformation.

Napoleon says: “If you want to see your country on the path of prosperity you must impart education to the mother.”

Islam has already laid stress an acquisition of knowledge by every male and female member of the Muslim Community.

It is the aspiration of all parents to leave behind them their own child as an heir, so that the generation may continue and they may be remembered even after death. Even the Prophets were not free from this aspiration. Zakariah (a.s.) who had grown old but had no child of his own earnestly and fervently solicited the favour of Allah (s.w.t.) for granting him a child. The Holy Quran says; And (remember) Zakaria when he cried to his Lord: “O my Lord, leave me not alone (without an issue) though You are the Best of Heirs”[[1]](#footnote-1) Zakariah (a.s.) who was a Prophet was desirous of leaving behind him an heir who may be a Prophet like himself Allah (s.w.t.) kindly gifted him with Yahya (John of the Bible) who was also a Prophet.

Everybody naturally aspires to leave a heir behind him or her. But mere aspiration alone cannot make a child a heir in the true sense of the word. It is good education and proper training that make a child worthy heir. This is what Ameerul Momeneen Hazrat Ali (a.s.) meant when he said: “Polite manners are the best testimony that fathers can bequeath to their children.”

Naughtiness in a child is a gift of nature which cannot be separated and should not be suppressed so long as it is within limits i.e., not harmful to the child or others and not bordering on the side of mischief, impudence or immorality. If the naughtiness exceeds these limits it should be prudently discouraged so that the child does not feel insulted or defeated; else the child will become obstinate and the obstinacy in turn will become unbearable for the child and sometimes also for others with unpleasant consequences.

In no case should a child be encouraged in doing any act, which he would not be allowed to do when grown up. It is often noticed that when a child dues any mischief and it comes to the notice of the mother or the father the latter says: “O’ look how clever our child is”, level it is not realised that this expression of pleasure over a mischievous action by the child instead of admonishing him or her sows the seed for developing a regular mischievous character in due course of time.

Play-fullness and sport are also the natural right of children and they should be allowed free exercise of this right but not for the whole day. “Work while you work, play while you play that is the way to be happy and gay”, all work and no play makes Jack a dull boy.” A suitable limit of time should be fixed for their sports and they should be tactfully advised to stick to the limit in the usual course and to play in a suitable company only. Mild corporal punishment may also be inflicted in case of deviation for it is desirable that children also fear their parents, teacher and other elders to some extent. Children allowed unrestrained freedom without any fear of punishment generally become reckless and often go astray. Frequent scolding and threatening with punishment makes them timid and shameless; and if they want to learn something useful from their parents or teacher, they do not ask them for fear of being rebuked or punished.

The parents, teacher and other elders who do not admonish and prevent their children, pupils and youngsters from indulging in undesirable activities are not respected by them.

If children indulge in some undesirable activity, they should be tactfully prevented and suitable warned. If it is feared that prevention will produce a bad effect on them their attention should be diverted and actively directed into a useful channel. Never make false promises to your children. If parents make false promises to their children they will fail to command their respect, like any other liar who is not respected by anybody. Moreover, the children will also develop the habit and make false promises to their parents and others, which will be not only annoying to the parents but will also be disrespectful for them. Make promise to the children only when it is possible to fulfill it in order to satisfy their desire and to carry out their wish; otherwise refuse to make a promise and also explain your difficulties. If they are satisfied, well and good. If the refusal is likely to lead to an undesirable reaction, then tactfully arrange for their accepting a substitute. A false promise should, however, be avoided, Parents should also be careful that they do not speak a lie in the presence of their children and also do not encourage or ask them to speak a lie. When somebody knocks at the door and the father is not in mood to welcome the intruder or to face a creditor, for instance, he usually asks a child to tell the visitor that the father is absent. In this case, the father commits a mistake in asking the child to give a false reply and the child commits the sin making the false report. This false report by a child prepares the ground for future lies on his part and this is another serious lapse. Further the visitor when comes to know that the report was false and the father was present it will be disgraceful both for the father and the child and their words will not be relied upon in future. Why should one speak a lie, which is necessarily followed by a multiplicity of lies, and also disgrace.

In addition to giving education to their children and arranging for their moral and social training it is also incumbent upon parents to inculcate in their children a keen desire for earning their livelihood when they grow up. For this purpose they should teach them or arrange for their instruction and gaining skill in some suitable art or industry so that they may be able to earn their livelihood when circumstances so requires and may not live the life of parasite or stand in need of monetary help from others. Through their own behaviour, parents should teach their children the rights and claims of others on them and the rights and claims they have on others, and so inculcate in them a passion for sympathy and self-sacrifice, which will enable the children to live a respectable life and also to bring honour to their parents and other ancestors.

A robber cannot be the successor of a true guide or an oppressor of a just person, similarly children of bad character cannot be the true successors of good parents. Like everybody else in this world, the parents will leave this world and all their worldly belonging one day. Actually, they would like their hard-earned money and other property to be inherited by such person or persons as can appreciate their spirit of sacrifice, which prompted them to effect saving for their children and who would not waste the inherited property but prudently manage it and reap the full benefit from it. It is therefore, incumbent upon the parents to provide their children with as good education and training as possible, so that they may grow into good heirs. And a good heir is one who at least inherits all the good qualities of head and heart of his parents if he does not attain more.

It is the knowledge of the rights and duties and the effort to satisfy and discharge them that distinguishes man from other animals, which walk on the face of the earth or fly in the air and not only support themselves but also nourish their young ones. Not wishing young ones beyond a particulars period is an instant with which Allah (s.w.t.) has gift animals.

An animal does not know any right, claim or duty and is unaware of the outcome of its efforts and quite ignorant of the future. Whatever it does is the urge of its natural instincts. Man is no better than animal if he acts according to his instinct only unmindful of the future and careless about the right of and duties to others.

The child of a man is innocent by birth and sinless in all his actions till he attains the age of discernment He has no intention to harm others and if parents are careful about his education and upbringing he will abstains from doing harm or causing inconv­enience to others Training and social environment are more powerful agent in moulding a child than a grown up person. If the training and upbringing of the child is good, he will grow into a good adult if it is bad he will grow into a bad adult. “Every child is born a Muslim” said the Holy Prophet (s.a.w.a.). In other words, the child is by nature harmless, sinless and peaceful. It is his parents and environment that help him either to preserve and develop his inborn qualities, so that he remain harmless in his word and action throughout his life, or to turn into an infidel or wicked man.

The children for whom Allah (s.w.t.) has created love in the hearts of parents are a trust from Allah (s.w.t.), and as trustees it behoves the parents to see that their children remain Muslims, i.e., harmless, sinless and peaceful, throughout their life as they were at the time of their birth. And it is only through good education and training that children can retain their inborn qualities. If the education and training is nil or defective the children are bound to suffer a change for the worse and their innocence and harmlessness will be destroyed. When Allah (s.w.t.) will recall his trust and will find the innocence changed into sinfulness and the Islamic nature into infidelity or wickedness the parents will be held guilty of betrayal of the Divine trust and failure in the discharge of their sacred duty. May God help us in proper discharge of this sacred duty and mercifully save us from the terrible punishment.

On the Day of Judgment when Allah (s.w.t.) will call children to account for their misdeeds due to their improper education and training or complete lack of it they will place the blame on the shoulders of their parents, guardians or teachers as the case may be, for their ignorance and want of education and for keeping them in unwholesome environment. And even such parents and guardians who were regularly saying their prayers or keeping fasts shall be asked “You tried to avoid comunitting sins and kept yourself good, but why did you fail in your duty to give good education and training to your children and wards and why did you betray Our sacred trust?” What answer shall those parents give?

It is also incumbent upon the parents to arrange for proper diet of their children according to their means and the age and health of the children. They should also know when and what particular article of food or dress a child will require so that it may be supplied to him or her in time. Parents can know this only when they daily spend some time in the company of their children, have free chitchat with them so that the children may speak out of their minds, and express their desires without fear or reserve. This practice of the parents will only not help them to know the requirements of the children but will also go a long way in benefiting them and their children. The company of parents and free chitchat will give great pleasure to the children whose pleasure will in turn please the parents. Close association with children will enable the parents to have a look at the various limbs of the children and their garments and to hear them talk. If the parents will find their children dirty they will bathe one make, they clean. If they will find their clothes torn or dirty, they will change or mend or wash and clean the clothes. If they will find any child suffering from a deficient or defective organ or developing some disease of skin, mouth, ears, eyes, nose, hand or foot etc., they will get the child medically examined at the earliest and the defect removed or the deficiency made up in time. They will be able to point out any wrong or indecent words and erroneous or uncouth expressions in their talk and rectify the same. But none of these things will be possible if parents keep aloof from their children. The Holy Prophet, (s.a.w.a.) emphasized the need of free mixing and chit chatting of the parents with their chi­ldren when he said; “Sitting with family members in better than sitting is seclusion in a mosque for meditation and worship”, May be the Holy Prophet (s.a.w.a.) through this precept desired the parents and their children to be more affectionately attached and better acquainted with the aptitude and requirements of one another.

In another Holy tradition, the parents are advised to take innocent children with them when taking their meals. Innocent here means below the age of discernment. This simple tradition is very beneficial. Small children cannot distinguish clean from unclean, fresh from stale and wholesome from harmful food or drink. If the parents take their meals with their children, they will stop them from eating or drinking unclean, stale or otherwise harmful food. Children will be saved from eating too much also, which may lead to indigestion, and also the parents will be able to make a correct estimate of the quantity of food required by different children. Some children suffer from a loss of appetite or insufficient appetite. The parents will induce them to eat more and gradually increase their appetite. If they are unsuccessful, they will refer the matter to a physician and get their appetite improved. The presence of the parents will prevent the children from quarrelling over the food. The parents will equitably distribute sweets, fruits and any other delicacy among the children. This will cultivate in the children a regard for others and they will learn to be equitable and to avoid selfishness. If the parents are punctual in taking their meals their children will also became punctual. Again dining together will increase the affection between parents and children.

Children should also be persuaded and encouraged to do some useful physical exercise suitable for their age and constitution. Physical exercise is not only conducive to good health but also is a necessary preserver of health. Certain games like football, running and gymnastics provide good physical exercise without making the children conscious of it. If possible, they should be trained in swimming, which is one of the best forms of physical exercises, as it necessitates exertion of almost all the limbs of human body and also serves as a refreshing bath. Another advantage of swimming is that a simmer when surrounded by floodwater or traveling by a boat that capsizes can save his life by swimming or help others to save their lives and goods.

There are in this world bad people as well as good people. Certain bad people become enemies of their own kind and turn murderers and homicides. There are also certain wild and ferocious animals, which hate and kill man. It is, therefore, necessary that the children be trained in elementary principles of military science and soldierly activities including the use of fire­arms so that they may be able at least to save their own life if not deafest and crush the wild animal or murderer.

If children are properly educated and trained, their parents can expect a peaceful and comfortable life in their advanced age. If the education and training of the children is ignored, they will take little care of their old and imbecile parents and may regard them as a burden and leave them unattended. It is only children with good education and training that serve as a reliable prop for their parents by carefully attending and serving them and providing comfort for them in the days of disease and old age. Those who do not receive proper attention from their parents in their childhood and whose education and training is left to the care of others are usually careless about their parents as is generally the case in the so-called civilized countries of Europe. In our country too, instances of persons quite careless about their old and imbecile parents are not rare. When careless sons come to age, they get themselves married and then leave their parents and live separately with their wives and children. Even if the old parents feel lonely or restless due to pain or other disease, they find nobody to look after them. If any child takes the trouble of calling on them and enquiring about their health, he or she addresses them like this “Hallo Daddy/Mummy. How are you?” and this too he or she does only as a matter of formality. If an old and ailing parent wants the child to arrange for the visit of a physician or to supply him or her with medicine the child promptly offers an excuse saying sometimes like this ‘Dear Daddy/Mummy: I am sorry, I have no time. I have to attend such and such a function. I am already rather late. I am afraid my absence may not incure the displeasure of my friend or his wife’. Most of the children found to be careless about their old and imbecile parents are generally such who were neglected or left uncared for in their childhood or were left to the care of others. This is usually the case in wealthy families where children are left entirely to the care of a man or a maidservant and receive no attention from their parents. As a result of this the children are not really attached to their parents and also learn and acquire the rude language and lowly manners of the servants who looked after them and become a cause of the loss of prestige of their parents and other elders.

If parents are careful about the education and training of their children the latter usually grow into self respecting and obedient men or women who add to the prestige of an bring honour to their parents and other elders. It has been aptly said: “Had lying prostrate in adoration been allowed before anyone other than Allah (s.w.t.), certainly it would have been allowed before parents”.

Some parent’s treat their children with too much fondling love and bestow on them too much caresses. This makes children obstinate, their obstinacy when developed becomes a source of inconvenience and trouble for the parents themselves, and when it becomes intolerable, they begin complaining of the obstinacy of their children. The parents should therefore, see that they are not unduly fondling and caressing their children, which may make their children obstinate and headstrong.

No indecent, mischievous or wicked speech or action of a child should be overlooked. On the very first occasion, the child should be admonished or threatened with punishment according to the age and understanding of the child. Even punishment may be inflicted on a repetition. Frequent scolding or punishment or punishing for minor faults is anything but desirable. This makes a child fearless and also shameless. Punishment should be avoided so long as threatening serves the purpose. Some parents admonish, threaten or punish their children only when they are disrespectful or cause any loss or injury to them. But if their children are disrespectful or cause a similar loss or injury to another person in their presence the parents are not moved and do not check them. This is bad enough. Indecent or unreasonable speech or action of a child must be checked irrespective of the person or persons to when it is addressed or directed. Many a parent rejoice when they see their young child dose some cunning things says “Look how he or her in such undesirable actions which is surely an act of an enemy and not a well-wisher.”

As explained above the culture of a man or a woman is the direct outcome of the education and training given to him or her in childhood. If the children are impudent and disrespectful to their parents or cause a loss or injury to them or avoid discharging their duty towards them the responsibility oftener than not falls on the shoulders of their parents and the fault is traced to the defective or no education and training given by them to their children. In ninety percent of the cases the misbehavior and misconduct of persons is due to the faulty or no training given by their parents. Once a child becomes cunning or wicked, it is very difficult if not impossible to reform him or her and often the cunning and wickedness do not come to an end with his or her life but permeates to several generation to follow.

It will not be out of place here to relate the story of a mother who had an only child, as son, and used to bestow her utmost love on him. The boy used to quarrel with his playmates and others and became a vagabond. But the fond mother never admonished him. One day the boy brought an egg to her. She did not enquire of her son where from and how he had got it. Instead, she encouraged him, cooked the egg, and gave it to him to eat. Later he brought stolen goods and was every time similarly encouraged by the mother. The boy who had pilfered the egg gradually became a thief and then a robber and ultimately a murderer. One day he was arrested in connection with a robbery accompanied by murder and was sentenced to death by hanging. When he was being conducted to, the gallows he was asked to express his last desire. “I want to suck the tongue of my mother before my death”, he replied. They brought his mother who placed her tongue into the mouth of his son as desired by him. The son immediately bit off her tongue. When they inquired from him the reason for his cruelty to his mother. He said: “This mother of mine is responsible for the capital punishment I have now to undergo. Had she admonished me for pilfering an egg instead of encouraging me and cooking the egg for me to eat, I would not have dared to commit thefts and robberies and murder and would not have deserved this capital sentence.”

As has been already stated and explained, the parents also have certain duties towards their children, which it is incumbent upon them to discharge before they can expect their children to discharge their duties towards them. The duties of parents are as a matter of fact much more important and should be very carefully discharged.

The parents, who are negligent about the rights and claims of their children on them and do not carefully and consciously meet their claims and discharge their own duty, cannot expect their children to be dutiful to them. They should be prepared to undergo the punishment for their fault, which is shame and disgrace in this world and God’s wrath in the world hereafter.

It should be noted that had the parents discharged their duty of properly educating and training their children, more than ninety percent of their complaints against children for not discharging their duties towards their parents would have been improper, which only shows that mostly parents are primarily responsible for the misdeeds of their children.

Says Holy Quran:

“O you who believe save yourselves and your kith and kin from the (Hell) Fire “.

As is evident from the above verse we must carefully guard not only our own conduct but also the conduct of the members of our families and of all those who are near and dear to us. For the warning is very serious and severs and the consequences of a default are most terrible.

This is an explicit command of Allah (s.w.t.) through the Holy Quran. So we have to find out what will prevent us and our dear ones from the hellish fire. Acquisition of the correct knowledge of religion and its faithful practice is the first duty of a believer. A believer is, in duty bound, to impart the knowledge to his wife and children. A man has to teach the fundamentals of faith to his children. Otherwise, the children will plead ignorance in the presence of Lord Almighty on the Day of Judgment. The parents will be held responsible for the failure on the part of their issues. The children will complain to Allah (s.w.t.) saying:

“O’ Allah our parents did not provide us with proper education and training.”

Here by education and training is meant not only the worldly education and training but it includes the imparting of knowledge of the fundamentals of the faith with all the necessary details and also the articles of the faithful practice of the faith.

Hence, brief and essential notes are given about the duties of parents; they have to discharge towards their children.

## The Selection of Partner

Since the most important aspect of the training of the child largely depends on the physical and mental characteristics of father and mother, one who wants to have a child in the future should first select a good partner-a partner, who becomes a worthy father or a worthy mother of the future children.

It is necessary because firstly, as science has shown us, that some of the moral qualities and aptitudes of human beings like other bodily and physical characteristics, are handed down to children, e.g., the ethical and mental tendencies of father and mother are automatically transferred to children. Secondly the children are first given to the care of their father and mother who have to look after them during the period, which is the most fertile and impressionable period of life in which they can learn and experience thing, that is, the period of childhood.

The Islamic literature in these basic matters guides us in this way :

1. Ameeral Momineen Ali (a.s.) said, “Do not marry idiotic women, since living with them brings worries and their sons are worthless”.

2. Somebody asked Imam Mohammed Baqir (a.s.): “A man is enamored of the beauty of an insane woman. Can he marry her ?” The Imam (a.s.) said, “No: but if he has an insane Kaneez (slave woman) he can have sexual intercourse with her, but he should not let her beget children”.

3. The Holy Prophet (s.a.w.a.) said, “If somebody gives her daughter in marriage to a drunkard he is guilty of Qat’-e-Rehm’ (disregard of rights of kinship) with her”.

4. At another place he is related to have said: “you should keep yourself away from the plants grown in filthy places”. People asked him what he meant by it. He (s.a.w.a.) said: “It means the good-looking woman, who has been reared up in inhale your surroundings”.

5. It is narrated that when Ameerul Momineen (a.s.) wanted to select a partner for himself, he asked his brother Aqeel, who was well informed of the families of Arabia, to pick and choose for him a woman born of brave father, so that he might marry her and have a brave son by her. Aqeel introduced Ummul Baneen to him, and told him that her ancestors were matchless in bravery and courage in the whole of Arabia. As is well known, this marriage resulted in the birth of the celebrated Abbas bin Ali (a.s.) whose acts of chivalry and valour during the tragedy of Karbala are too  
well known to need any mention here.

### Before Conception

When a man meets, his wife there is a chance of pregnancy, so the man and his wife should recites (Bismilla hir Rahman-ir Raheem). This shall keep Satan away from the pair and the issue will be free from the evils of the satanic influences.

### During The Days of Pregnancy

Generally speaking, man and woman, after having formal conjugal alliance, prepare themselves to face a new vista of life of becoming a father and mother. From the day the woman feels that she is pregnant, she should be particularly mindful of adapting herself to the new conditions in her life, because her nourishment, her activities, and the accidental happening that befall her, as also her pleasures, and cares, all affect the health and welfare of the expected child. The father and mother should both be careful about the health of the child in the womb.

Once the pregnancy is confirmed, the man should invoke Allah (s.w.t.)’s blessings for the issue to be pious, obedient and promising.

### Note of Caution against Abortion

It is sad to note that in some of the Western Countries; it has been proclaimed that people are free to cause abortion. In same of Islamic countries also, for the sake of its utility or benefit, or simply following the West blindly, they have talked such things, which we are not inclined to answer at present, but here we should like to dwell on two points only:

1. Granting that, according to their statement, the birth of the unwanted children brings forth with it a host of troubles the problem can better be solved by means of adopting precautionary measures to prevent impregnation, and they are easier and have prevent suggested under certain conditions from the Islamic point of view.

2. Since the time a woman became pregnant due regard and care for the child, from the Islamic point of view, as already pointed out, is obligatory, and the cause its miscarriage is a sort of homicides, which, apart from being unlawful, entails a financial loss also (like imposition of religions fine called (‘Diyah’). In the days of ignorance, when there were no simple means for causing miscarriage of the child, there were people who during the early days of the birth of their new-born child used to get rid of him by killing and burying alive. The Holy Quran in several places clearly forbade them to commit this homicide vide verse 161 in chapter ‘An’aam; 31, Chapter Israa (Bani Israel): verse 12, chapter Mumtahenna; verse 9, Chapter Takweer.

### Afterbirth

When the child is born, the necessity of paying him his due rights become more apparent, and luckily, the Divine Hand implants the tendency of love, and affection in the hearts of the father, mother more firmly, and gives them all help in discharging their obligations. From this time, the father owes the responsibility of providing him food, clothing and shelter, and other necessaries of life.

### Naming the Child

The name of the child displays the disposition and taste of the father and mother, and to some extent, it affects the personality of the child in the future. It is also possible that it may produce some special marks in his mental and moral behaviour so that it may lead him to success and pride, or it may create in him a defeatist or inferiority complex. It has been seen that some people have regarded their name with so much disguise and hatred that they were inclined to change it later. So the father and mother should be very careful about selecting a name for their son, and they should choose some lovely name for him name which suggests some moral superiority or shows a relationship with some prominent men of history like Prophets, religious head, social reformers etc.

As we know, Islam lays great emphasis on purity of thought and sincerity of action. Thoughts of the father and mother at the time of cohabitation reflect on the issue in its formation. Islam does appreciate beauty and calls upon progressive and systematic development of an individual. The lesson of this love and beauty begins from the bestowing on the child a beautiful name.

In short, the child should be given a good name. The naming may be done while yet the child is in the womb of the mother. The rights of children over their father are three:

1. To give them a good name.

2. To teach them to read and write.

3. To get them married when they come to age.

Imam Jafar-e-Sadiq (a.s.) Said:

(a) “Daughters born to you are blessings while sons are bounties from Allah (s.w.t.). While there is no accounting for His blessings but piety - you are accountable to Him for His bounties.”

(b) “Whoever adopts and/or rears two daughters, or two sisters, or two aunts is saved from Hell Fire.”

Prior to the advent of Islam, a number of tribes named their children after animals like the fox, the dog and the lion. This is why we read in Arabian history of the tribes named as Bani tha’lab (The children of Fox), Bani Kalib (The children of dogs) and Bani Assad (The children of lion). Some people named their children after the stars and planets. Abdul Shams (Servant of the sun) is only an example of such names.

Islam teaches oneness of Allah (s.w.t.). In the Religion of Islam, He is one and only one; none is equal for Him. So a Muslim is enjoined to serve Him only. So to abolish this evil custom the prophet of Allah (s.w.t.) has enjoined to name of our children after;

1. One of His names e.g., Abdullah, Abdul Kareem (or)

2. The name of any the Holy fourteen the Ma’sumeen the Ahle Bait (a.s.).

### The Wash

So naming a child after a beautiful name is the first duty of parents that they owe to their child. And this begins from the birth of the child. Just while in this state, it is obligatory to give to the baby a wash the ritual, wash to purify him physically.

### Azan and Iqamat

Next is the command that may mark the beginning of a great spiritual attainment. Beside it is a guarantee for the safety of the child. This practice is the calling of Azan in the right ear of the child and the Iqamat in the left.

The calling of Azan and Iqamat is not only a prelude for making him habitual in calling his five regular daily prayers but form the medical point of view the child will be free from the disease called Ummus Sibyan. This disease concerns mainly with the mind of the child and the recitation of Azan and Iqamat will protect him from fear and terror of many dreadful things.

### Aqeeqa

On the seventh Day of the birth of their baby, the parents should perform ‘Aqeeqa’, name the child if not already named and give him a Kunyat (Patronymie Appellation) also.

The performance of Aqeeqa is Sunnat-e-Moakkeda i.e., (strongly recommended). In case it is not possible to perform it within seven days then it is recommended that before the child attains puberty the father should to perform it. Failing this, having attained puberty the child himself/herself should perform it.

A Du’a (Invocation) is recited at the time when the goat or some other animal is being sacrificed for ‘Aqeeqa’. This du’a makes it explicit that the flesh of the child, his skin, his hair and his bones are all to be safe because of the meat, the skins, the hair, and the bones of the animal being thus sacrificed. The Aqeeqa is a sort of charity, which guarantees good health, and safety of the newborn baby. So it is not justifiable that people freely entertain only their relations and friends on the occasion and serves them the food prepared with this meat. The poor are also entitled for a portion of the meat. Certain people delay the performance of the ‘Aqeeqa’ for many years. In the case of a girl it is nor performed in the early age then after attainment of puberty if she herself gets inclination to perform the ‘Aqeeqa’ the cutting of hair cannot be done. Thus, a difficulty arises when this religious ritual, which is for the parents to perform, is neglected. By removing hair from the head of newly, born baby provides him an opportunity to develop his mind and other organs too. Most of the children that catch one disease or the other do so because of lack of these religious rituals.

## The Dua’s

Says Imam Ja’far-e-Sadiq: Recite the following invocation at the time of sacrificing the animal.

### Transliteration

BISMILLAAHe WA BILLAAHe ALLAAHUMMA HAAzeHi A’QEEQATUN A’N (here the name of the child has to be pronounced) LAHMoHAA BeLAHMeHi (BeLAHMeHAA) WA DAMoHAA BeDAMeHi (BeDAMeHAA) WA AZMoHAA Be-AZMeHi (BeAZMeHAA) ALLAAHUMMAJ-A’LHAA WeQAAa-AN LAHu (LAHAA) Be-AALe MUHAMMADIN sALLALLAAHo A’LAYHe WA AaLeHi WA SALLAM.

Then reciting “Bismillah wa Allaho Akbar”, slaughter the animals.

### Translation

In the name of Allah (s.w.t.) and with the help of Allah (s.w.t.), O’ Allah (s.w.t.), (I slaughter this animal for Thine sake) This (animal) is the ‘ Aqeeqa’ (here mention the name of the child). It’s meat for his meat, its blood for his blood, and its bones for his bones. O’ Allah (s.w.t.), make the child a shield for the Progeny of Mohammed (Allah (s.w.t.)’s Blessings on Mohammed and his Aal.)

According to another narration, says the Imam; Recite the following supplication at the time of slaughtering the animal for ‘Aqeeqa’:

### Transliteration

Yaa qaume innee bariyyun mimmaa tushrekoona innee wajjahto wajheya lillazee fataras samaawaate wal arza hanifan musleman wamaa anaa menal mushrekeena inna salatee wa nosokee wa mahyaaya wa mamaatee lillaahe Rabbil a’alameema laa shareeka lahu wa bezaaleka omirto wa anaa menal muslemeena allaahumma minka wa laka Bismillaahe wa billaahe wallaaho Akbar. Allaahumma Salle a’laa Mohammadin wa taqabbal min folaan a’laa Mohammadin wa Aale Mohammadin wa taqabbal min folaan bin folaan (here the name of baby has to be recited.)

### Translation

O’ my nation! I have no association whatsoever with Polytheism, (assigning any equals to Him) I look towards One who is the Creator of the Earth & heavens (Whereas) I am a simple Muslim and not from amongst the Idolaters, Verily, my prayer, all my devotions and my life and my death, all are for God, Who is the Lord of the worlds. None is His partner; and I am commanded to believe in it, the (oneness of Allah (s.w.t.)) I am from amongst the Muslims. O’ Allah (s.w.t.). This performance is on Your behalf and for Your Sake, (started) in the name of Allah (s.w.t.) and with the help of Allah (s.w.t.). And Allah (s.w.t.) is Great, O’ Allah (s.w.t.) send You blessings on Mohammed and progeny of Mohammed. (Also), and accept this ‘Aqeeqa’ on behalf of (here name of baby and his father).

### The Circumcision

On the 7th day, the circumcision of a male child is strongly recommended. The performance of circumcision is also a source of many benefits from the health point of view. The performance at an early age enables the child to recover quickly. The parents should not wait for the child to grow and perform the ceremony with pomp an show as it will not be for the betterment of the child. The reason is that if they do it at an early age they can save money and trouble to their child. If we ponder over the Du’a (Invocation) recited at the time of circumcision we can conclude that this performance makes persons safe from injury, so in the early age the circumcision may be of help in the prevention of diseases.

## The Supplication

### At the time of Circumcision

According to Imam Ja’far-e-Sadiq (a.s.), the following supplication, at the time of circumcision, ought to be recited:

### Transliteration

BISMIL LAAHIR RAHMAANIR RAHEEM. Allaahumma haazehi sunnatoka wa sunnato nabiyyeka salawaatoka a’layhe wa aalehi wat-tebaa-u’n minnaa laka wa lenabiyyeka be-mashiyyateka wa be-eraadateka wa qazaaa-eka le-amrin anta aradtahu wa qazaaa-in hatamtahu wa amrin anfaztahu fa-azaqtahu harral hadeede fee kheyaanehi wa hejaamatehi le-amrin anta a-a’rafo behi minnee allaahumma fa-tahhirho menaz zonoobe wa zid fee o’morehi wad-fa-I’l aafaate a’n badanehi wa awja-a’ a’n jismehi wa zidho menal ghenaa wad-fa’ a’nhul faqra fa-innaka ta’lamo wa laa na’lamo.

### Translations

O’ Allah (s.w.t.), performance of circumcision is commanded by you, and it is sunnat (recommended) by your Prophet (Your Blessings on him and his Progeny). As such, its performance is tantamount to Your obedience by the follower of the Prophet. And this is so because You, under Your will, Intention and Decree, have declared it to be Wajib (obligatory. We submit to Your Amr (order) and abide by Your judgment, which is binding, and we carry out what is promulgated by You. And because of Your Command the child has felt the sharpness of the iron while being circumcised. O’ Allah (s.w.t.), Your Commanded leads in the bleeding of the child the benefits of which You know more than we know. Increase his wealth and remove his poverty (away from him). You know whereas we know not.

### Feeding

Among the rights, a child is entitled to be fed by her mother if she has enough milk in her breast. Breast-feeding is not only economical and easy but also very useful from the health point of view That is why it is considered expedient that woman may not fast during the month of Ramazan if it affects adversely her breast-feeding.

Considering the fact that the most suitable and wholesome natural nourishment for the new born is the mother’s milk, Islam has given an ordinance for the father that, as far as possible, he should make the mother agree to feed his child through her breast (conceding to her whatever compensation she demands for it). It also exhorts the mother that she should not deny the child this natural food.

Persuading the mothers to give their milk to the child Holy Quran says: “And the mothers shall suckle their children two entire years, if the father desires to complete the terms of sucking”[[2]](#footnote-2)

Imam Raza (a.s.) said: “There is no food more nourishing for a baby than mother’s milk”.

If, for some reason, it is not possible for the mother to suckle her child, or if there is no mutual agreement between father and mother in this behalf, and it is bestirred to select a woman to suckle the child it is necessary that desired having regard for the cleanliness and health of the child, the behaviour, thoughts, morality, faith, and even handsomeness of the wet-nurse should also be taken into consideration, because the child is apt to imbibe all her tendencies. The late Mohammad Makki, popularly known as Shaheed-e-Awwal (First Martyr), who was one of the outstanding Ulema of the Shias, summarizes in his book of jurisprudence “Lum’ah” what he got from the Islamic records, in this way: “It is desirable that for the purpose of giving milk to the sucking, we should select a wet-nurse, who is wise, Mohammadan, chaste and handsome; and, in case of necessity, we can select a woman from amongst the Alee Kitab (believers in the heavenly books) who are under the patronage of an Islamic State. But during this period such wet-nurse should be prevented from committing acts which are forbidden in Islam and she should not be allowed to take the child to her home, but she should come to the house of the child and suckle him there”.

### Good Up-Bringing

The worth of man’s existence and his rank in society largely depends upon his moral enlightenment, and luckily, these tendencies are present in the nature of the child. The guardian should take advantage of this natural inclination of the child, just as a gardener tends the growing plants till they bear fruits, and inculcate in him the morals of high merit and esteem, so that in future years the child may himself benefit from its blessings, and the society also may be benefited by his existence.

## Comforts for the Mother

The very first class for educating a child is the affectionate lap of the mother. The mother should have sufficient case and comfort, so that she may look after the child with her pure, motherly fondness, particularly during the time the father is not in the house.

If the mother has no means of comfort for her in the house, she would hardly be able to bring up her child properly. So we can rightly say: “One of the rights of the son on his father is to provide all the facilities and comforts for his mother”.

## Father’s Role In The Upbringing of the Child

Zahida S. Lari wrote in the Dawn of Karachi dated 23-8-1973 as follow:

A father is valuable in the child’s upbringing in many ways.

The great number of disturbed children coming from broken homes is evidence in support of this fact. Firstly, the father is needed at home to make mother feel well and happy. A child is very sensitive to the relationship between parents and the chances are that if all is well between them the child will be happy, contented, and easy to manage.

Secondly, father is needed to give mother moral support, to provide backing for her authority and to be the person who stands for the law and order which mother introduces into the child’s life. He does not have to be there all the time to do this, but he must be present often enough for the child to feel that he is real and alive.

For a woman to provide the whole of the strong and strict element in her child’s life, as well as the love, is difficult indeed. This is why the role of the father is important in disciplining and managing the child.

There is a third significant factor. The child sees his father as possessing certain positive characteristics, that is to say he comes to idealize his father. To him he is the most wonderful man alive, full of warmth, liveliness and understanding. Therefore, it is important for him to have the experience of living with his father and getting to know him as a human being, even though he may sometimes disillusion him. This is important for the little boy because eventually he comes to identify with his father’s masculinity and for the little girl because of the so-called Oedipus complex.

Let us take the example of a little boy and girl whose father were in the army and had to leave home for considerably long time when they were very small. Ahmad know no real man who could widen his view of the world by telling him about his work and sharing with him some manly activities, such as building a book shelf or playing a ball game. He did not see his father go to work every day accept responsibility for the running of his home. In brief, he had no model against which he could pattern his life and character. Occasionally an uncle dropped in to play with him. He was full of spirits and never lost his temper. Of course, this was because he spent such a short time with the child, but Ahmad did not know this. So on the one hand he started feeling guilty and frightened by his own outbursts of anger and on the other side; he did not know what it was to accept responsibility. This hundred the normal and healthy development of his personality.

It is a commonly observed fact that father favour daughters while mother favour sons. This is because we are naturally made to be charming to the opposite sex. A specially vital bond exists between a father and his daughter. Every little girl sometimes has romantic dreams of taking over her mother’s place. But sooner or later the little girl realize the frustration that belongs to this kind of romantic attachment and she grows up enough to look in other directions for the satisfaction of this need.

Ahmed’s little sister, Rehana, had only an idealized father on whom she based her view of man. She lacked the experience of being occasionally let down by her father. She thought all men to be ideal but sooner or later, each man she got to know showed some imperfection. Each time this happened she was thrown into utter despair. Soon she became disillusioned with all men and this ruined her life.

So we see how important the father is to be child. The truth is that when both mother and father easily accept responsibility for the child and provide him with a good home he feel secure in their love for him and will develop into an emotionally normal and healthy personality.

From the above article, it would be observed that the father’s responsibility towards the upbringing of a child cannot be overemphasized. Unfortunately, in our homes father show little or no interest in the discharge of this responsibility. It is necessary that they realize the importance of their role in this matter and take appropriate interest in the upbringing of their children not only from the point of view of providing the daily necessaries and comforts of life but also by sharing with the mothers in the task of supervising all the activities of the children.

### Evil Consequences of not Recognising Father’s Importance

It has been noticed that sometimes mothers do not realize the father’s importance in the family particularly in the proper formation of the child’s mental make-up. As a matter of fact some mothers belittle the father’s importance in the eye of the children by their inspect remarks, deeds and behaviour. For example if the father comes late from his work when the child is already asleep and leaves his work early in the morning when the child has not yet come out of bed the indiscreet mother tells the child that the father does not cares for him and is always busy in his own affairs. Such indiscreet remarks are awfully damaging to the father’s importance in the family. And if they are often repeated by the mother the child would take it as a firm conviction. Consequently, by and by he fails in inculcate any love or consideration for the father. On the other hand, he develops a sort of negative attitude towards his father in the shape of indifference, which gradually develops into positive hatred for him. Such unfortunate phenomenon is not only an obstacle in the proper development of the child’s mentality as a growing member of the family but is also destructive for the peaceful atmosphere of the entire house. To avoid such-contingencies mothers have to be very careful and discreet in their treatment towards the fathers with particular reference to the children’s growing attitude to­wards their father and should try to inculcate in the children proper respect and importance of the father. In any case, they should never belittle the father’s importance in the eyes of the children.

Such attitude will help the mother in moulding the child to proper discipline, as already shown that the father’s importance in the training of the child has its own place.

### Care of the Environment

The development of the personality of the child is, to a great extent connected with environment, because man particularly a child, is deeply influenced by the demeanor, and moral behaviour of the people of the house, friends, teachers, and others with whom he is associated. And most of the accidental happenings, good or bad, that he has to face, leave a mark on his character. From this point of view, the parents are responsible for the general well-being of their child and provide healthy environment for his physical and moral uplift. The house environment, the educational environment and the games and sports of the child should not be such as may cause him any disease like “consumption” or “rheumatism”, or inculcate in him the habit of telling lies, or make him addicted to gambling, taking narcotize, intoxicants etc. The child should be kept as far as possible, safe from harmful or dangerous accidents like burning from fire fall from the ladder and from breach of morality, destructive passions, and activities, which bring devastation to the whole family.

The most important factor, which affects the moral well-being of the family, is the conduct of the father and mother. The vile actions, immoral conduct, and indecent talk of husband and wife will trouble them only, before the child is born; but when they have children, it will affect the children very adversely.

Also the behaviour of the father and mother towards each other has a great bearing on the rearing of the child. If these two are hostile to each other, and are always at daggers drawn, or are always using indecent language towards each other, the child also would be inclined to be misled in his thinking and adopt immoral ways. Besides this the respect and worth of the father and mother in the eyes of the child would also diminish, and he would lend ear to what they admonish so also some of their undignified acts, and mean jokes, by way of love, (which should done only in privacy) lower their position in the eyes of the child and inculcate immoral impressions on his mind. The behaviour of the father and mother within the precincts of the house should therefore display purity of mind, promptness, affection, and sympathy, and it should be with all dignity and sobriety. Outside the house also, they should be cautious that the child associates with sensible friends and avoids undesirable company.

### Education

Man’s strength in all matters largely depends on his knowledge and ability. The father and mother should as far as possible give the child proper coaching in reading and learning useful lessons. When the child starts to learn, it is the duty of the parents to teach him Kalma-e-Tayyab, the names of the fourteen Ma’sumeen, Usule Deen (Roots of the religion), Furu’e Deen (Branches of the Religion) and such other religious matters, which suit the child’s age.

### Worldly Subjects

In order to prepare the child for facing the life properly it is necessary to provide him necessary worldly education including such vocational training as may be considered most benefiting to be child with regard to his inclinations and the needs of the society and the times. The educational institutions should also be carefully chosen to ensure that the faith and morals of the patrons, teachers, professors, instructors etc. are perfectly satisfactory; otherwise, the line along which the father and mother have brought up the child at home would be dislocated. So it is one of the essential responsibilities of the Muslims of today that they should open healthy educational institutions, because if they prevent their children from pursuing studies it would be quite improper, since Islam has laid so much stress on attaining knowledge and also, it would make the Muslims fall backward and cause their degradation in comparison to the other communities of the world.

And if they send the children to unhealthy institutions to pursue their studies, they cannot hope for religious-mindedness, and good morals in the next generation. The only course left is to found and strengthen plenty of schools, colleges, universities, and even clubs for education and training on healthy lines, which may be run under able patronage of righteous, religious and zealous people.

### Religious Learning

Most of the parents think that when they have fulfilled their material responsibilities towards their child and have helped him to get on in his studies (for instance he has passed his highest class from such and such institution) they have paid all his rights although it is only one of the many rights that he has on them. The most important of these rights is to give him religious education, because religious, from one side, is a moral support for him and from the other side, it is a complete blessing, material and moral, for this world, as well as for the hereafter. To familiarize the son with the, Holy Quran and religious matters make him offer prayer before Allah (s.w.t.) and impress upon him the necessity of love for Allah (s.w.t.), the Holy Prophet (s.a.w.a.) and the Holy Imams (a.s.) as the most important step in the way of religion.

## Important Sayings about Acquiring Religious Knowledge

With a view to dealing with this topic from the Islamic point of view we quote below some of the sayings of the Holy Prophet (s.a.w.a.) and other religious leaders:

1. The Prophet (s.a.w.a.) said: “Among the rights of the son on the father and mother, one is that they should select a good name for him and teach him how to write, and when he has reached the age of puberty, arrangement should be made to get him married.”

2. Also he (s.a.w.a.) said: “The right of the son on his father is that the latter should furnish all means of facilities and comforts for his (the son’s) mother and should select a good name for him he should teach him the Holy Quran and try to give him ethical and moral training, and should teach him how to swim”.

And the right of daughter on her father is that he should provide means of comforts for her mother, select a good name for her make her learn the chapter An-Noor (the Light) of the Holy Quran and should send her to her husband’s house at the first opportunity.

Among some of the important points that we get from Islamic ordinances is that: the young daughters should first be taught chapter and verses of the Holy Quran like chapter An-Noor (the Light) to induce them to be pure and chaste, and hide themselves from men (strangers). It is also exhorted that the daughters be taught matters relating to functions of domestic and family life, so that they may be fully prepared for setting up a happy and a decent family.

These are the examples of some of the Islamic teachings, but what happens in today’s institutions? Television, indecent pictures, magazines and literature full of romance, love and sex matters! What pollution of spirit it brings to the mind and morals of the young! Without the least doubt what we see prevalent today is the result of this sort of training based on unbridled sex.

It is advisable for father and mothers, guardians, responsible persons, institutions, running newspapers, programmer setters for social welfare etc. that they should realize their obligations more seriously and should be compassionate to their children. They should see to it that at least until arrangement has been made for their marriage their sex impulses should not be aroused. Someone asked the Holy Prophet (s.a.w.a.): “What rights has this son on me?”

The Prophet (s.a.w.a.) is reported to have said: “Give him a good name, bring him up properly; let him have a decent and healthy environment, and respect his position and personality.”

Ameerul Momineen Ali (a.s.) says about this “The right of a son on his father is that the latter gives a good name to him and brings him up properly instructs him suitably, and teaches him the Holy Quran.”

Also he said in respect of “Namaz” and Religious Education; “When your sons have reached the age of seven years make them offer namaz (prayers).”

One of the other Imams (a.s.) in the course of a tradition gives an injunction that the Muslim should begin giving Islamic education to their child from the age of three. It should be done in this order; First he should be made to learn by heart the sentence La Ilaha Illallah (There is no god except Allah), then gradually all the fundamentals of religion, the manner of Ruku (bowing), ‘sujood (prostration), washing the face and hands etc., should be taught to him. When he has reached the age of seven he should be taught ablution and ‘namaz’ and ‘namaz’ should be performance properly by him.

It is pertinent to point out here that Islamic teaching is based on love and respect for the child, but it has not permitted giving him complete freedom without stipulations and conditions. In some circumstance even strictness has been enjoined as a necessary measure because many of the qualities, habits and even thinking and beliefs of man find a firm footing on account of continued practical performance without which they are apt to degenerate.

### Love and Justice

The child looks to his parents as his only support. The father and mother also should bring up their son with all love and affection, because for want of it, he is likely to be morally degrated, or outside the house, if he is charmed by songs of false love or flattery of the deceitful liars, he will be a victim of their deception. The Holy Prophet (s.a.w.a.) said: “Treat the children with love and affection, and whenever you make them a promise, keep it because they consider you the provider of their sustenance.”

Fathers and mothers should not think that only their son should refrain from giving them trouble; they should also abstain from injuring them.

Imam Raza (a.s.) said: “The consequences of tormenting the child are like the consequence of tormenting the father and mother. One who is disowned by the son is like the one who is disowned by the parents.”

One of the noble acts, which signifies father’s and mother’s love, and Islam too has pronounced recompense and reward for it, is the kissing of the children. The Prophet of Islam (s.a.w.a.) said: “If somebody kisses his child, Allah (s.w.t.) writes for him one goodness: If somebody delights his child Allah (s.w.t.) will delight him on the Day of Judgment.”

One of the best acts after doing well and being kind to father and mother is doing good to the children. A man asked the sixth Imam (a.s.): “To whom should I do good?” The Imam (a.s.) replied: To your father and mother. The man said: “They have left this world.” The Imam (a.s.) then said: “To your children.”

If the parents respect their children they will also be benefited by the corresponding respect and will be cultivating his personality. For this reason, the Holy Prophet (s.a.w.a.) made the respect for child as a part of father’s and mother’s obligations. He (s.a.w.a.) said: “Respect your children; refine your manners so that you may be forgiven”. Beating the child (save in some exceptional circumstances) is not permissible and so long as it is in the power of the man to control the child from going the wrong way and make him submissive and obedient to him, corporal punishment is not suggested.

A man relates: “I complained about my son to the seventh Imam (a.s.) and he said: Do not beat him. Be angry with him because kindness as a matter of course is more effective, but the duration of your anger should not be permanent. The Prophet of Islam (s.a.w.a.) patted his sons with his kind hands every morning.”

### Stages of Education

It is necessary that proper training and bringing up of the children should take place immediately after birth; but its ways in different years should be suitably modified according the moral and mental growth of the child, In the early years most of his time should be given to playful activities, because sportive plays of the children, if they are properly conducted, open new vistas of life to him and, apart from physical growth, his mental faculties are also developed thereby.

In later years, he should be given training in certain branches of learning, and problems relating to social, domestic, financial and other matters, which a man should know, should be taught to him, He should also be consulted in certain matters and his opinion should be invited.

Imam Ja’far Sadiq (a.s.) in one of his talks divided the period of training of the son in three stages. He said: “Leave your sons for the first seven Years to play. In the second seven years teach him the manners of life, and in the third seven years keep him constantly with you.”

It goes without saying that the most sensitive and excitable desire in man is the sex desire, so it is necessary that the boy be given careful attention and proper guidance in this behalf because its correct satisfaction is high pleasant and delightful, and excessive sexual indulgence causes morbid moral conditions so that during his youthful days, he is afflicted with troubles and so also in his old age he suffers deprivation and despondency. From the other side the excessive wrong use of that desire would bring about irreparable loss.

From this point of view, father’s and mother’s would like to know what responsibilities they owe to their children.

Contrary to what some of the prominent broad-minded man of our age have chosen, the path Islam has shown us, for the correct satisfaction of the sex appetite, is that we should arrange early marriage for the boys and girls and make the conditions for them easier.

But until the time the means for marriage are not provided, sex indulgence should as far as possible be held in check. Islamic records about inducement to marrying are replete with Quranic verses and sayings of the great Religious leaders of Islam. Also there are a large number of traditions recorded in books of traditions, which restrain the sons from sexual indulgence. In these traditions, there are certain injunctions, which we have been exhorted to follow. For instance, there should be non-alliance of man and woman when the child is awake. Similarly, it is necessary that the rooms or the beds of the sons and daughters be kept separate, when they have attained the age of discrimination or have reached the age of ten. These injunctions show that Islam wants us to give the most careful attention to the teachings and training of our children in various and diversified stages of life.

### Avoidance of Bad Company

They should be kept in good company; the effect of company can never be avoided. The company does not have its effects. If the blacks of Africa are kept in the company of the whites of Europe, the blacks shall not become white but their habits would be influenced by the habits of the whites. The man is known by the company he keeps can be proved by the example of the son of Hazrat Nuh. Sa’di, the famous Irani poet and writer says:

Pisare Nuh ba badan bi Nishast Khandani Nabuwwatash gum shud.

The son of Nuh sat with bad men i.e; kept the company of bad men and hence he was severed from the prophetic family.

Hence, it becomes quite essential that the parents should keep keen eye on the company of their children. The parents should at once stop them if they are keeping company of bad men. They should be even prohibited from talking with them. The son of Hazrat Nuh (a.s.) became bad because of his bad company. He did not pay any heed to the orders of his father and even opposed him and was consequently drowned. Hazrat Nuh taking into consideration the promises of Allah (s.w.t.) of saving his prophetic family from drowning prayed to Almighty to save the son. The reply from Allah (s.w.t.) came:

Innahu Laysa min Ahlek Innahu A’malun Ghairo Saalehin

O’ Nuh! Verily he is not of your family. Verily he is of conduct other than righteous.[[3]](#footnote-3)

Moreover, the training in school should not be handed over to the teacher alone, but the parents should supervise their children and if they find that some bad habit is taking root they should at once stop it. The children should be taught good manners or otherwise the parents shall have to repent in future.

### Avoidance of Unnecessary Fondling

The children should not be fondled much. They become useless due to unnecessary fondling. Moreover, the condition of men does not remain one and the same in all the times. Wealth is not a thing permanent. If the children are trained to follow the middle path, they would not feel the pinch of misery if they face it but if the children leading a life of ease and pleasure, face difficulties they consider it as death-like blow, such instances have been noted. They should be trained to remain simply clad excepting costly clothes on auspicious days. In everyday life no costly clothes be used and the life should always be led simply.

The parents should stop the children from eating much and sleeping much. Their eating whenever they liked affects their health. They should be made to sleep earlier as to rise early in the morning to recite their morning prayers. Proper attention should be paid to it. Many and various are the advantages of morning prayers. The man becomes healthy. The daily livelihood is distributed during that period and moreover Almighty Allah is pleased to find his dear creatures reciting the morning prayers. The children should be so trained that they pray at proper times. Their returning home should be regularized. They should not be allowed to play whole of the time. They should play too but along with playing they should pay due attention to the religious as well as worldly education. To do justice to their duties towards children is necessary for parents.

The child who is habituated to continuously eat must be stopped. There is an incident in the life of a doctor who went to the sick child of a rich man. He saw there a bag frill of money, beside that boy. The doctor offered him some coins to add to the already owned collection. The boy refused to take it stating that the bag was full to the brim and could not contain even one more coin. The doctor told the boy that same is the case with your stomach. You have eaten in excess and hence have become ill. He advised him to eat less and assured him of his recovery. The boy felt ashamed of himself and agreed to leave the habit of excess eating.

### Do Not Give Hard Work

The children should be allotted so much work as can be easily done by them. They should be encouraged. They should be complemented of and on. No such hard work should be thrust upon them, which may unnecessarily tire them. They should be industrially trained. One or the ether technical training should be given, which when they become old enough prove helpful in independent earning and avoid their becoming dependent on others. The parents prestige is raised or lowered in the eyes of public by the success or otherwise of their children in this world.

### Vocational Training

There is no disgrace in learning any field for earning livelihood with honesty. It is disgraceful to remain lazy and be unemployed. The lazy man is the prey of “Satan”, rather obedient students of “Satan”. The Satan finds it very easy to throw him on the path of vice. The child is man tomorrow, if from the very childhood he is not engaged in one work or other, he feels bored when he becomes a man. He derives pleasure in remaining lazy and in whiling away his time. The unemployed thus became a load on others, which is really shameful.

These are the days when the children should be trained to such work as can be done with their own hands. They, therefore, should be sent to some schools of handicrafts etc., or technical colleges. Any kinds of art or craft is really a good thing and at times, it saves one’s life. Such an incident included illustrating the point.

## The Story of a Prince

The son of a king of Iran, in company of the son of the Prime Minister went on a journey in simple clothes to add to his worldly experience. Much experience is earned by travels. Hazrat Ali (a.s.), the master of the pious one has said:

Fa Saafir, fa fil Asfaari Khamso Fawaedin,

Tafarruju Hammin va iktesabo Maoonatin,

Va ilmin, va Adabin va Sohaati Maajeedi,

Meaning: There are five advantages in travels; deliverance from anxiety, availing tool of earning, enriching by religious and worldly knowledge, becoming gentle and polite and getting a well wishing friend.

They (the prince and the son of the Prime Minister) reached Baghdad and went to a hotel for helping themselves with food. Incidentally the hotel was owned by a Jew and he was staunch enemy of Muslims. He used to talk with the travelers coming to the hotel in very sweet and gentle way and thus ensuring them used to lead them to a cave in the hotel and murder them in cold blood: And mixing their flesh with that of goat and sheep used to prepare kababs and sell them. Both of them falling prey to the plan of the Jew became his prisoners and had to remain in prison with other Muslim prisoners. When the time of killing them approached, they entreated the watch and wards man saying: “You shall get a small amount of money and that too only once by killing us but if we knit the mats for you with artistic designs in it you shall get larger amount of money. The matter was settled and the watch and wards man furnished them with material required for knitting mats.”

The Prince and the son of the Prime Minister learned the art of making mats. They knit the mats in such a beautiful way that they could please the eyes of the observer; but they had contrived to write down the story of their misfortune giving therein the full address of the cave in the hotel. The murderers took the mats to the grand Vazier. The Vazier was much pleased to see the mats and gave them money in excess of their demand. Suddenly he observed the details written there. He immediately ordered a batch of police officers to catch the rogues. He, then taking a band of police officers with him reached the hotel and attacked it. He took the few prisoners and released the prince and his own son from the cave, and released the other Muslims too. The Jew was hanged in open market, this story teaches us that because the prince and the son of the grand Vazier being experts in mat making art could save their lives or otherwise they would have been murdered. In short we should teach our son one or other art so that they may not become dependent on other nor become beggars in adverse times.

## How the Children are spoiled?

The children do not go bad by themselves rather they are spoiled. No one likes spoiled children. The children who are disliked are those who hang on the parents, keep asking for useless things, shout and scream to acquire something, quarrel among themselves and do things, which puts us in embracing position when we go to visit some friends or relatives. It someone tells us, “How wise, quite, obedient and intelligent is your child!” We really feel pleased and proud to hear such remarks. All parents want and have desire for good children but how many children have good parents. One gentleman came to me and asked me directly, “Can you make my son, Ram?” I said, “Certainly, I will. No other task is easier than this. Are you ready to become Dasharth? Will you be always ready to sacrifice your life for your Ram?” What answer do you have for the following questions?

1. Do you create and form impressions of daily conflicts on your children?

2. Do you wish that the child should be like you?

3. Do you force the children to live according to your mood and nature?

4. Do you force the child to keep quite in your presence?

5. Do you get angry for small and minor things? Do you degrade him? Do you suppress the child by goading and prohibitions?

6. Are you considered to be among the refined, social and broad-minded people? Do you treat the child similarly?

7. Do you become a child with the child when playing with him? When laughing with him? Can you mix with the children by becoming one like them?

8. Do you treat the weaknesses, defects and bad habits of the children sympathetically or behave like a tyrant?

9. When the child shows you your weakness, tells you the true but bitter facts, defies your impractical and unworkable orders then do you check your own account or instead scold and beat the child?

### Be Consistent In Your Behaviour

By practicing contradictions, you can easily spoil your child. If you scold the child for one thing at one time and for the same thing, another time, you kiss and caress him then he is confused and fails to understand as to what he should do? For instance, the child wants to eat sugar, you scold him, “You want sugar? You will fall ill, will have worms, your teeth will decay. Go away and mind if you eat sugar.” The next day one of your friend has come to your place the child is not allowing you to talk and work with her. You tell the child, “I will give you a spoon of sugar if you go out and allow us to talk.” At one time, you beat the child out of anger. Moments later, you caress him affectionately. Your hearts pains. You give him something to eat and tell him that you will not beat him again, but a little later, you again beat him. You scold the child and tell him, “today you will not get anything to eat you will have to suffer punishment today.” You have not gone far after giving the judgment when your wife says, “Come on eat quietly and go away, come on hurry up I will tell your father that you are hungry.” You tell the child, “It is a sin to lie.” When someone comes to see you, you tell the child, “such and such person has come to meet go tell him that I am not at home. Be careful don’t tell him I am here.”

You can make the child do anything by tempting him. “If you don’t play mischief and be good. I will take you to the picture.”

“If you do your lesson I will give you one anna.” He will at once listen to you. But sometimes later he will completely become greedy and take proper advantage of you.

Never fulfill the demands of the children at once. The children are not aware to what they should ask for and what they should not. Anything that is obtained on demanding loses its value. The children should be made feel the absence and scarcity of things. The parents complain, “the children ask for pencils daily, they misplace their belongings. They don’t even care for their clothes and shoes.” Such children consider their parents as the magic lamp of Aladdin. The conservative parents spoil the children by always refusing for everything while the modern parents spoil the children by fulfilling all their demands and never allowing then to be sad or disappointed.

### Avoid Wrong Promises to Children

When you can’t do a certain thing for the children don’t give them wrong promises as well. It is better not to make promises then to break them. You tell the child, “I will take you to cinema today.” In the evening you say, “This picture is not good I will take you when the next picture comes.” The child is disappointed. His confidence and faith in you is reduced. When I was young, one of my relatives used to go to Surat to purchase goods. One day he was very happy and in that happiness he told me, “I will get a binocular for you this evening.” The whole day I waited for the binocular, thought about it. Within myself, I considered its used and advantages. The whole day I waited and desired for the binocular. That relative used to come back quite late in the night. I did not sleep till then. No sooner did I hear of his return than I at once ran to him. He said, “Sorry the shop of binoculars was closed because of his mother’s death.” I was disappointed. The beautiful building of my imagination and hopes fell down and broke into pieces. After that, he went twice to Surat, both the time he promised me to get the binocular and both the time he disappointed me. Today I can purchase thousands of binoculars. I can bury that relative under the heap of binoculars but what of my imagination faith and hopes. What punishment should I give to the person who shattered my hopes, who disturbed my imagination and destroyed my feelings?

### Avoid Negative Attitude

No! No! No! Never! Never! Never! Leave it, drop it. Shut up, keep Quite. Don’t touch this. Don’t go there Don’t do this and don’t do that. Are children like dogs, affected by hydrophobia, that you are doing such a treatment with them? Even the children fail to understand why they are being treated as such. The children try to understand and know things by some internal inspiration. Curiosity does not allow them sit still and idle. The children have a powerful happy feeling of touching things. They trig to experience their feeling of coming in contact and touching things while the parents create hurdles in the fulfillment of this feeling. The child is trapped between the internal inspiration and external prohibition and many a time loses his mental capacity. The inclination to break the negative commands is in human nature.

“Keep this place clean.” This road is not for pedestrians. “Do not sit idle.” If we study the place where the above slogans and instructions have been written we will at once understand why such negative commands fail. To goad for every little thing, to stop from doing anything and to give advices every now and then are habit which are not simply dangerous but rather fatal. The children of such parents from crippled mentality, weakness and unsoundness. Such children lack the ability to construct, the inclination to progress inspiration to find out new venues and the ability to do something extraordinary.

### Allow Spontaneous Expression of Feelings

The children also have moods. Aren’t we adults sometimes greatly amassed? Don’t we ever feel that death is better than a life as this? (Islam prohibits asking or praying for death under all circumstances. On the contrary, it commands to supplicate for long life). Then if your child cries some times, or insists for something why should you lose your temper? The same child if in happiness someday starts shouting, dancing and jumping why are you then enraged. Children sometimes make a lot of mischief just to express and demonstrate their internal feelings. They lack sense and limits to express their happiness in an organized and disciplined way, as is the case of grownups. Why do you expect too much of a child? Is it ever possible to have fruits immediately after sowing the seeds? Your high aims and great hopes make the child sad and suffering from inferiority complex. Do you expect your child to pass his examination by securing first position? That he should become brave, devotee and great. Your feelings and hopes are praise worthy. Your thoughts are grand but you should also take into consideration the limitations that your child is subjected to. A teacher of a primary school was delivering a lecture on the death anniversary of Qaid-e-Azam. He said, “The students of today aims at nothing. They only want to enjoy life. They are indiscipline and ill mannered. They should try to become as brave as Khalid and Tariq, loyal and patriotic as Qaid-e-Millat, and great as Qaid-e-Azam” One of the children asks this gentleman, “Sir, why did not you acquire that magnanimity?”

### What do the children expect from their parents?

The children are very hungry for love. Those children will never go bad who get the three type of love, who is praised at the proper time, who has really been understood, who is treated properly and sympathetically.

The children except the parents to understand their feelings. Mostly the parents commit the great sin of freezing the feelings of the children. The children have a great desire to express their greatness, importance and individuality. They try to make the parents accept the fact of his existence at any costs. The children run to their parents and present to them any of their actions, deeds or any important things. The people in the house are so busy that they have no time to listen to or understand the children’s feelings. The child goes to the parents with the hunger of sympathetic consideration love and exhibition of importance. Such children adopt strange and varied methods to attract the attention of others. These children suffer greatly the scarcity of love when they grow up. This suffering then give rise to innumerable problems.

The parents, brothers, sisters, and toys are not enough for the children. They want a living thing, which they can claim to be their own, so that they can demonstrate their feelings and their heart’s desires to it. Such living things are the pet animals and birds. Just leave a child near a pet dog and watch his action. You will be surprised to see that the child, who appears to be selfish, to you, will give away his share of milk to the dog and his guava to the parrot.

Many action of the children appear funny and strange to the grownups. The children are passing through various stages from immaturity to maturity and from ignorance to knowledge. We don’t know many a secret of their hearts, for example, the bushshirt of nylon (Nylon catches fire instantly and then sticks to the body, resulting in death in many cases) that you have put on him on the occasion of Eid, he has gone to sleep without taking it off. You go to take off the bushshirt and seeing a stone in his pocket, tell him angrily, “Oh! What is this, Stone! dirty, bad smelling rough stone. Why have you brought it? Is it to break your head?”

### Don’t Punish Unreasonably

An Indian journalist G. S. Krishnayya wrote in the Magazine Section of the Times Of India dated Sunday, May 18th 1958 that:

We should not punish a child because of wrong he has done, but because we want future.

In the Times of India, dated May 25th, 1958 he wrote as follows:

### Do Not Pamper

As the pendulum swings from one end to the other, so parents, who punish their children unreasonably, are also often found to pamper them. In the bargain, the children are left with not stable, constant standard to depend on, and become victims of the emotional instability and unintegrated personality of their parents.

There are doubtless others who spoil their children merely because of an overflow of the milk of human kindness, who haven’t the courage to say “no”, and face the temporary discomfort consequent on it, Yielding to the hoisterous demand for more sweets, longer play and newer toys, is way of escape which often takes its toll in the long run. The fond parent does not realize the serious damage he is doing his impulses to healthier channels, or strive to convince them of the error of their ways.

A little punishment wisely and timely administered can do nothing but good. Even physical pain, nowadays often treated as taboo, may have to be resorted to when gentler or loftier appeals have failed. Abdication of this responsibility is fraught with serious consequences.

A child is given to parents as a playing.

In the same newspaper of June 1st 1958 Mr. Krishnayya wrote:

### Don’t Expect the Impossible

It is often helpful to remember, that children will be children, with animal spirits demanding outlets needing to be smoothened, and that not all our wishing and whipping can overnight, make of children miniature men and women.

### Evil of Excess Fondling

It needs no proving that immoderation in any mode of behaviour leads to unpleasant consequences. This equally applies to fondness towards children. Here is an illustration how fondling spoils a child. A child commits a wrong act but the mother instead of admonishing him looks at him with approbation calling to her husband: “O’ look how Bany is doing so and so.” Such approbation of a wrong act even though committed at very tender age would confirm the child in the idea that what he did was right and praise worthy. The formation of such an idea at an age when the child learns more quickly and firmly than we can image, would sure spoil him. If parents evince excess fondness towards children the latter would resort to making all sorts of frivolous demands; but parents should realize that quite a few of these demands would be of disadvantage to the children in the long run if not immediately. Children brought up fondly and delicately have often been found to become bewildered if faced with adverse circumstances. Hence, the parents have to be very carefully moderate in their love and fondness towards children.

The first stage is that of the education of children. If the parents let the children indulge in playing day and night at the cost of learning they almost commit a crime. They have to be very prudent in this regard. The child who does not willingly go to school should be advised that all his learning and education is going to be useful for him and if he does not go to school he will have to do all the work at home like the home servant, such as sweeping the house, polishing the shows of all the inmates and so on. If some near relative of the child is in good position in life, his example may quoted emphasizing that such position can be attained only through education and hard work based on learning, and that if he does not study regularly he can never achieve such position. He should be told that the children who roam on the streets in shabby clothes are those who remained uneducated. It is noteworthy that 75% of the illiterate jobless persons in the world could not get education in their childhood because of their parents undue love and affection: and now neither they find an opportunity for learning nor can they earn their livelihood by honourable and lawful means as conveniently as they could if they had not been spilt in their school days.

When a spoilt child loses his father and his mother is not able to give him good training then the poor soul is the most unlucky creature. If the parents train their children well and cultivate good habits in them from the very childhood, then in case of the father’s death the children will be able to cope with the tribulous circumstances. The father’s death is not as big a tragedy for a child if the mother is able than the mother’s death. This is so because after the mother’s death the father may marry other women thus the spoilt child will become from bad to worse. If the stepmother is good hearted, she will still be in confusion. If she does not check the child from getting into bad habits, it is bad for him, while if she shows sternness in keeping the child on the line of proper training she is likely to be accused of the traditional step-motherly oppression. This would precisely be a problem for her. Certainly, it is easier to be a mother than to be a stepmother. It is greater misfortune for the orphan if he gets a second stepmother because she will not control the orphan thinking that she would be accused of being oppressive, and in consequence, the child will be spoiled and ruined. In such a case, the father has to be extra careful to ensure proper upbringing of the child.

### Making children amiable and virtuous

Children’s ill manners and bad habits should never be overlooked. If proper restraint is not imposed upon them they are prone to be gradually disgusted with studies and will take to wasting their time in frivolous frolicks. They will start hoodwinking the parents and other member of the family and will ultimately bring about disaster and rail for themselves as well as for their family. The indiscreet love of mothers and sometimes of grandparents makes the children perverse and depraved.

### Settlement of Quarrel is among children

If two children quarrel and one of them comes with the complaint against the other, the matter has to be tackled with great sagacity. The complaint may be either about use of abusive language or beating. If the child accuses his comrade of filthy words he should be facified by pointing out those bad words pollute the tongue of the speaker himself and Allah (s.w.t.) gets angry with him whereas retaliation would turn the ball round to him. In case of a complaint about beating the second child that is the one against whom the complaint has been made should be questioned as to why he beat him comrade. The second child may, on his turn, blame the first child of having initiated beating. They should be strictly informed that it is their elders who have the authority of punishing and the children are not supposed to take the law their own hand. If they do so they mean to insult their elders. A tradition says: He who initiates quarrel is the aggressor.

## Manners: Some Useful Hints for Our Boys and Girls

1. If you are sitting down, and an elder comes along, do stand up at once, and saluting him respectfully, do enquire about his health. Likewise, when he leaves, you should again stand up, and accompanying him up to a respectable distance, leave him after bidding him goodbye.

2. So long as on elder is sitting, you may also do so, but if and when he stands up for any reason(such as to change his seat) you should not remain sitting, but, as a courtesy, you should also stand up, even if you have to repeat doing so several time.

3. When returning after a call upon any religious leader or an officer, you should retrace your steps for some distance in such a way that your back is not turned towards him.

4. You must pay due respect to all elders, scholars and all gentlemen irrespective of the religion they happen to believe in. You should be courteous to every one of them. Please remember that Our Holy Prophet (s.a.w.a.) used to be courteous even to atheists, He sometimes used to spread his own “Chadar” (a cover let) for them. It is mainly due to these endearing courtesies that Muslims have distinguished themselves in all the corners of the globe as a highly sociable nation. Good manners captivate the hearts of all. So adapt them.

5. Never abuse the leaders of any religion or community, last  
those people abuse your own religions leaders; and in such a case, you will be the Sinner being the initial provocating instrument.

6. Extend every courtesy to the Sunnis who are your brother-in-Islam; and to Hindus and other communities as who are also your compatriots on account of nationality.

7. Do not shave your beard to show yourself off. This would be against common sense.

8. Do not become unwise by ignoring Religious restrictions.

9. If anybody offers you (pan, huqqa), accept it with grace, thanking him before and after accepting the offer.

### How to eat?

### Table manners

1. You should show due respect to your food which sustains your life. Do not forget to wash your hands and mouth before eating.

2. Commence your eating with saying “Bismillah.”

3. Eat in such a way that your fingers are not smeared with the soup. Make sure that nothing drop of from your plate on the tables and that your clothes are not soiled. Use a nap kin, if it is handy.

4. If perchance your finger is soiled, never lick them: or, the other dinners will hate to dine with you.

5. Pick up an adequate morsel and place it neatly in your mouth without thrusting your fingers in the process.

6. Chew the food steadily, with your lips close. This will prevent the chewing sound. You should develop the habit of suppressing noisy swallowing when the chewed morsel goes down your throat: likewise, no guttural noise (of “Ghat Ghat”) should come out of your throat when you are drinking water etc.

7. You must never eat the things that have been prohibited by religion, and must never accept any food from such persons as have been expressly mentioned in right this respect.

8. If you have soiled your fingers at the table, you should hold the glass of water in your left hand; otherwise, normally you should drink water etc. with your right hand always.

9. If anybody offers you any dish at the table you should accept the same with a “thank you.”

10. Never put back your half-eaten morsel in the plate.

11. Do not pick out particles of meat etc. from your teeth with your fingers as long as you are sitting at the table.

12. Do not put back hence in the same dish after sucking them, If there is not plain dish for this purpose, you may keep it on the tablecloth.

13. If you have to sneeze or cough, you should always do it by turning your face aside, covering your mouth with a handkerchief or napkin with your left hand.

14. If there are pickles at the table, you must never dip your fingers and lick them. You can eat these things properly with spoons etc., or the other diners will not touch it.

### Some Precepts

A courteous person is usually lucky; the discourteous one is unlucky (always).

1. Do not do anything that you know may displease God.

2. Remember that God is always present and is seeing everything.

3. Make it your habit to get up early in the mornings.

4. Keep the inevitable death always in view.

5. Be always punctual specially in offering the morning prayers.

6. Make it your habit to use “miswak” (a twig used as toothbrush) every morning.

7. Your dress, though ordinary, must always be neat and clean.

8. Do have a bath daily: if that is not possible, at least on Fridays without fail.

9. After offering your prayers, do recite the Holy Quran and other Prayers.

10. When you get up in the morning, make it a habit to salute  
your parents and elders.

11. Be very respectful to your teachers, elders and officers. Stand up when they come along, and keep standing till they are seated.

12. Sit before them with proper respect (even with folded knees). Do not stretch or cross your legs in their presence. Do not turn your back towards them. Do not sit at the pillow side of the bed or too close to them. Do not stand erect or expand your chest in their presence.

13. If anybody flicks the dirt etc. from your body or encourages you, or praises you for away thing, you must thank him with a gesture of salute.

14. Do not smoke before your elders unless you are an adult or they allow you to do so. The best thing, however, is not to form the habit of smoking at all.

15. When you are walking, you have to be moderate. You must stretch yourself too high; nor should you swing your hand freely. You should not rotate your walking stick, if you are using one. Look always in your front, and do not walk while you are looking at the sky. Be mindful of what is behind you, Do not keep moving your neck right and left unnecessarily.

16. Do not abuse anybody because he will abuse you too, Even if he happens to be a subordinate, he will be abusing you silently.

17. If you happen to meet anybody on the way whom you know, you should be the first to salute him and ask about his welfare. If an elder is going in the same direction as you, you must follow behind him. But if you are in a hurry, then salute him and proceed on with his permission.

18. Do not sit before elder with a bare head; with your shirt of; or with exposed legs.

19. If your elders are standing up, do not sit down; if they be sitting, do not lie down; and if you are lying down, then your feet must not be pointing towards them.

20. Address your elders with love. If they are angry with you, you must keep your head down and solicit their pardon.

21. When your lesson is finished, you should salute your teacher with respect and escort him out.

22. Do not out jokes. There is, however, no objection to humour between Muslims, provided it does not lead to misunderstandings or heart burning.

23. Never oppress anybody, Beware that when an oppressed prays, God’s acceptance comes down to receive his lamentation.

24. Do not cultivate the dirty habit of swearing.

25. Any religious scholar who does not follow the footsteps of our Imams, or who hesitates in offering prayers behind others, or one who may be under the impression that he alone is fit to be a Pesh-Imam; take it for granted in regard to such a man that he is a materialist of the first magnitude and is devoted to things temporal.

26. Do something that is beneficial to nation, though personally it may have a tinge of disrespect for you.

27. Never keep an open knife etc., in your hands.

28. Be always punctual. Never waste your valuable time. Fix a time for every work, or much of this precious thing will be wasted. For instance, fix separates timings for social visit, studies, production and editing of books, recreations etc.

29. In “Majlis Aza” (the Mourning Assemblies) never recite, “Soaz and Marsia” (Eulogy) as songs Do not ask anyone, who does not appear to be a fit person for the purpose, to occupy the (mimber-e-Rasool) the pulpit of the Holy Prophet and sermonize from there.

30. Do not take minor children along with you to the Majlis merely for the sake of (Hissa) the share of sweets distributed there. However, if it is unavoidable, keep sitting along with them at a respectable distance from others after sunset.

## Rights of Parents

### Piety through Obedience to Parents

For character, building is needed education not literacy. Literacy is not simply ability of reading and writing but education is literacy applied to practical life. It is proper education that makes a man pious. And regarding the piety says Holy Quran:

“Verily, the noblest amongst you in the eyes of Allah is the most pious.”[[4]](#footnote-4)

### Says Holy Quran

Serve Allah and associate no creature with Him; And show kindness unto parents, and relations, and orphans and the poor, and your own nation, or religion, and also your neighbour who is a stranger, and to your familiar companion, and the traveller and the slaves whom your right hands shall possess; for Allah loves not the proud or Vainglorious.[[5]](#footnote-5)

Your Lord has commanded that you worship none besides Him, and that you show kindness unto your parents, whether the one of them attain to old age with you, where, say not unto them. Fie on you: neither reproach them, but speak respectfully unto them; and submit to behave humbly towards them out of tender affection, and say, “O’ Lord, have mercy on them both as they nursed me when I was little.[[6]](#footnote-6)

And we have commanded man to show kindness towards parents but if they Endeavour to prevail with you to associate with Me that concerning which you have no knowledge. Unto Me shall you return and I will declare unto you what You have done.[[7]](#footnote-7)

### Say Ahaadees (Traditions)

We have seen what is said by the Holy Quran and the subject of parents. Now let us refer to the Ahaadees (Traditions) of the Holy Prophet (s.a.w.a.) and the pious Imams (a.s.).

### The Holy Prophet (s.a.w.a.) said:

1. Heaven lies at the feet of Mothers.

2. God’s pleasure is in a father’s pleasure: and God’s displeasure is in father’s displeasure.

3. He who wishes to enter Paradise by the best door must please his father and mother.

4. It is pity young persons may not attain Paradise by not serving their old parents.

5. If a person looks with love at his parents, Allah (s.w.t.) writes in his favour the reward of the performance of one accepted Hajj. Someone asked, “Is this good even if he looks one hundred times a day?” The Prophet of Allah (s.a.w.a.) replied, “Even if he does so hundred thousand times a day Allah (s.w.t.) gives the reward.”

6. He who is affectionate shall be endowed with a long life: there­fore, you should be kind to your parents and helpful to your relations and good to your neighbour.

7. Turn not away from your father: who so turns away from his father, he is indeed an infidel.

8. A man is bound to do good to his parents, although they may have injured him.

9. There is no child, a door of good to his parents, who look on them with kindness and affection, but God will grant for every look the reward for a sunnat (recommended) pilgrimage.

In another tradition, the Holy Prophet (s.a.w.a.) has stated that looking towards the faces of four persons is equal to supplications,

1. The rightful Imam,

2. The Scholar,

3. The father and

4. The mother.

And that one gets the punishment for three sins very soon in the world:

1. Sin of disobeying parents.

2. of being cruel to the creatures (human beings) of God and

3. of being unthankful to God and his creatures.

### Hazrat Ali (a.s.) said:

1. Care for your parents, and your children will care for you.

2. The disobedient son is like the extra finger, if left out it is a  
symbol of defect, and it cut off it hurts.

3. Says Ubaid bin Zarara:

“I asked Aba ‘Abdullah Imam Ja’far-e-Sadiq (a.s.) regarding the number of the major sins, said the Imam (a.s.):

There are seven as enumerated in the Kitab (Book) of Ali bin Abi Talib (a.s.),

a. To deny the existence of Allah (s.w.t.).

b. To kill a person.

c. To accept usury even after explicit knowledge.

d. To disobey the parents.

e. To make use of the wealth of an orphan unjustly.

f. To flee from the battlefield.

g. To return after hijrat (migration).

4. One who manhandles his parents is of incestuous birth.

5. Obey your parents (in secular matters) even if they are  
nonbelievers.

6. The ‘aaq’ is addressed thus: Do whatever you like I shall chastise you”. And to the obedient is said: “Do whatever you choose I will forgive you.”

7. If a son is righteous his parents get ‘aaq’ similarly as the son gets it.

## The Example of a New Muslim

Zakaria bin Ibrahim says that formerly he was a Nasrani (Christian) then he became a Muslim. He took audience with Imam Jafar-e-Sadiq (a.s.) and apprised him of the change. The Imam blessed him. Then he (Zakaria) said to the Imam.

“My parents and people of the house are yet Nasara (Christians)

I live with them and dine with them.”

He said: “No, they do not (even) touch it.”

The Imam said: “There is no harm. You may continue to live with them. Be kind to your mother. And when she dies do not entrust her dead body to someone else. You yourself do perform the last rites. Do not inform anyone of your affairs.” Says he:

“The I came to Kufa, became more kind to my mother, used to render greater service to her; used to feed her myself, washed her clothes, removed dirt out of her head and used to do her tresses myself. In short I used to serve her fully well.” She asked:

“What a change I find in treatment meted out to me since you gave up Nasraniyat (Christianity) and entered into the fold of Deen-e-Hanif (the Faith of Ishmael and his descendants i.e., the Faith of Mohammed (s.a.w.a.).”

I replied:

“Such is the command given to me by a descendent of the Holy Prophet (s.a.w.a.) She asked:

“Is he also a Prophet?”

I said:

“This pious person is not a prophet but the son of our Holy Prophet (s.a.w.a.).” She repeated:

“He is a prophet. And the treatment you are getting out to me is legacy of the Prophets.” I said:

“The prophethood ended upon our Holy Prophet (s.a.w.a.) There will be no prophet. After him he is a descendant of the Holy Prophet (s.a.w.a.).” She said:

“Acquaint me with your faith.”

I explained to her, she embraced Islam, offered the prayer of Zohr, ‘ Asr, Maghrib and Isha. During the night, she went sick. Again, she expressed her keenness to acquaint herself with Islam and acknowledged that she had embraced the faith of Islam. Then she died.

The Muslim women gave her last wash. I offered the funeral prayers and laid her to rest.

### Such is the Teaching of Islam

Next let us discuss in the light of reason the causes of so much emphasis laid on the obedience to parents both by the Word of Allah (s.w.t.) and the words of the Ma’soomen (a.s.) (The fourteen Holy infallible once i.e., the Holy Prophet his daughter the Holy Lady Fatimah and the Twelve Holy Imams (a.s.)).

### Human Standard of Submission

Both human beings and animals have an identical love and affection toward their offsprings and are prepared to face willingly every hardship for their comfort. But the difference between the human beings and animals is that the animals cannot identify their parents and hence they have no sense of responsibility for them. The human beings on the other hand not only identify their parents but also have great love, respect and a sense of responsibility of the service for them. Therefore, if we realize the responsibility of the human beings towards their parents and desire to distinguish ourselves from the animals, we should always respect our parents and submit to their will; otherwise, there shall be no distinction between the animals and ourselves.

A man may have thousands of qualities in him, but if his parentage is unknown, he will be looked down by everyone and will not have any position in the society. On the contrary, a legitimate child of known parentage will get a suitable place in the society. This clearly indicates that the identity of the parents has a great importance in human life of which an illegitimate child is deprived of. A noble child is, therefore, in duty bound to pay respect to his parents. How significant it is in eyes of religion can be best imagined from the following directive.

Allah (s.w.t.) has directed us through the Holy Quran to submit to the parents after obedience to Him, which means that the obedience to the parents is next to His obedience. This is why the disobedience to the parents is a sin next to disobedience to Allah (s.w.t.) and idolatry.

A disobedient child may worship Allah (s.w.t.) to any extent still none of his worship would be acceptable to Allah (s.w.t.) unless he has won the pleasure of his parents. There are certain virtuous (imperatives) but if the parents order the same, these become Wajib, for instance, the Namaz-e-Jama’at (congregational prayer) is only sunat (recommended), but if ordered by the parents it becomes wajib. The parents are, therefore, very important for a child.

So far as a child has not attained puberty, all his prayers, fasting and other religious performance are not legalised unless he is permitted by the parents to do so.

### Love between Father and Son

The love between the father and the son, too, does not fall within the purview of friendship, in-as-much as there is a sense of superiority with the father and a corresponding feeling of inferiority with the son. The love, however of the father with the son is of a more sincere kind, the son being the spiritual prototype of the father, just as are two copies of the same book. That is why the father regards his son as his own soul. That is why the father wants his son to excel him in all the excellence that he himself possesses. He would not relish the mention of superiority in any point of merits of any other man, though his own son’s superior position in any point of merit would be very welcome to him in as much as he looks upon his son as part of his own being. He appears to him as his own creation. With the advance in years, his love for him enhances, His is the cynosure of his hopes, the apple of his eye, and the prop of his old age. He it is who after the father’s death can by his good actions contribute to the good of his father at a juncture when the father is altogether helpless to help himself (in Barzakh i.e. in life Hereafter) If the son makes amends for the sins of his father, the latter may win salvation. It is on such considerations, though the same may not be verbalized by a man, that the son is so much dear to the father, so much, so that the father would gladly give up his own life to save the life of his son.

“The love of the son for the father, however, is not of the same intensity as that of the father for the son, in as much as the son acquires a knowledge of the labour of love which the father has been bestowing on him long after he has enjoyed his care and affection, when he reaches a stage of reason and understanding, It is then that he recognises his own being as derived from the being of his father. He may then attend to the service of his father. He may be prepared to provide the means of comfort and solace for his father at that advanced age. The Almighty Allah has emphasized the obligation of the offspring’s towards their parents. The parents are not commanded to discharge their responsibility to the offspring, the parent’s instinct of love being deeply ingrained in the human nature.

## The Most Urgent Rights

There are a number of rights and are degrees in accordance with the nearness of the relationship. The most urgent right are those of the parents, following the right of Allah (s.w.t.) and his Holy Prophet (s.a.w.a.) in as much as they have been the means of our coming into the world and the affection and care bestowed by them on us. As recompense for their favours, children have to obey them and seek their pleasure.

It is related that Abu Zar (a.r.) was mourning the death of his son: Someone asked the reason for such immense mourning seeing that he himself was so devoted a Muslim. He replied that the son was gifted with magnificent qualities, virtues and intelligence. On being further asked to speak on some of the son’s virtues he said, “Among the good points he possessed was that he would walk behind me at day time to avoid the dust of his feet falling on me. He used to walk in front of me at night to save me from knocking against on obstacle, and thereby hurting myself.”

The Almighty Allah has in many places revealed the rights of parents in the Holy Quran. Next to the endless boons of the Almighty Allah, the parents stand as the highest benefactors of an individual. Father is the one person who is nearest in kinship, and to whom the physical constitution and material resources for the maintenance and advancement of the individual life are owed. His is the influence, which guides one to the acquirement of learning, both worldly and spiritual. He it is who work, endlessly to win health and property for his children.

The role of the mother is even more self-sacrificing. She feeds the foetus for nine months on her own blood supply. She it is who sacrifices her own comfort to afford comfort to the suckling infant even to the extent of laying down her own life for its sake if an occasion arises for such a sacrifice.

### The Duties of a Wife

Here we may write something about the duties of a wife towards her husband vis a vis his parents.

There is a common tendency in the so-called civilized or advanced girls of today that no sooner, they are married then they start finding faults with their in-laws, especially the mothers-in-law, and urge on their husbands to live separately. The motive behind this tendency is to enjoy independent and separate life, unrestrained and un-controlled. If we ponder, we may recollect that the mother carries a child for nine months and delivers with due affection and pangs, which is best described as follows:

## The Delivery of a Child by Women is Equivalent to a Jihad

Later on she brings him up. During the rearing of the child a mother cleans his night soils, attends to him during odd hours of the night while on many occasions, keeps vigil for the whole night, attending to her ailing baby. Next to bringing him up, she trains him and equips him with necessary education. She affords all facilities to feed and clothe him, generally at the cost of her husband, finds a suitable match for him and solemnizes his marriage incurring the expenses required in this ceremony. How pitiable is it that the girl’s wife obliges him to live separately from his parents at a time when he starts earning when he will be helpful to parents. She might be said to have robbed a “Ripe Fruit” for which she never worked at all. This is highly unjust. In many cases, the girls do so without having the least idea that one day they themselves will be stepping in the shoes of their mothers-in-law. Being sensible person, they must think twice how they would feel when they are paid in the same coin.

Some girls argue that mothers-in-law treat their daughters-in-law harshly and make them unhappy. So for this reason they want to live separately. This may be true in some cases, but mostly exaggerated in other cases and quite untrue in the rest.

Even if it is taken as true, is it not possible to ignore the imagined harassment as it is in the better interest of the daughter-in-law herself as she is being trained to become a mother-in-law one day. Even believing that harassment is genuine it should be endured for a number of weighty reasons, especially that of saving the husband from disobedience of his mother, whose love and service are wajib (obligatory) for him.

As Muslims we cannot deny to have faith in Allah (s.w.t.)’s justice. Surely, He will give the daughter-in-law the reward for her patience in tolerating mother-in-law’s nuisance. In this very world, she may make mother-in-law realize her mistake, otherwise the daughter-in-law is sure to get her reward in the Hereafter. It is quite clear that a mother-in-law is not going to live forever. So the harassment is a temporary affair. After the death of her mother-in-law the girl will become the mistress of the house and when she endured the harassment of her mother-in-law she may get a daughter-in-law who in turn will endure her bad treatment, which might be justified or not.

Disobedience of her husband towards his parents will land him in hell specially the displeasure of his mother under whose feet is placed the heaven for him and as such a real loving wife will never allow such a thing to happen to her dear husband.

### The Glaring Reality Child’s Existence Owed To Parents

How efficacious is the galaring reality to warn a man that he is born from the unclean seed of his father and the nourishment of the substance of her body while yet a foetus taking place in the Womb of his mother from a unclean constituent of her mestrual blood. After paying due attention to this truth, a point arises, whether any sensible and intelligent person will still fail to understand, firstly, whether his position as a child, small and insignificant, can be in any manner equal to the exalted status and position of his parents, and secondly whether he, created as he is from the unclean parts of their bodies, can claim to occupy and high status in the eyes of his parents.

Can such facts namely that right from the time he is born till he arrives at the age of discretion. So much toil and hardship his parents undergo, the sacrifices they make of their pleasures and comforts; and the wakeful nights, spent by them he brushed aside. Does not every man, after attaining parental status, yearn that whatever pains and toils he bore silently in the producing, nursing, fostering and training of his offspring, are not to be ignored by the latter. It looks unnatural on the part of the children to behave against the expectations of their parents and in complete disregard of their parents, troubles, services and love they leave the parents uncared for from the point of view of the parents it must be said that it is too much for them to expect any services and love from their children when they themselves in their turn did not pay the respect devotion services and love to their parents. Whatever may be the matter if a person draws his attention towards the moral values of life, it will be revealed to him, that, in this world, his parents alone deserve the highest priority in regard to good and kind treatment. When he looks after them, shows kindness to them and venerates them, he can be virtually taken to be offering his services to Allah (s.w.t.), submitting to His will and expressing his adoration to Him. Why should such things not occur? Plainly speaking, Allah (s.w.t.) is Creator and He brings every person into existence from nothingness. Similarly, though in somewhat loose sense, the father and the mother are responsible for the creation of their own progeny.

A little elaboration would make this point crystal clear. The pot is necessitous of its manufacturer and also is needy of the purpose for which it is manufactured. Its substance is needful of the helping hand, which moulds it. It then needs its form and shape, which ultimately perfects its creation. Likewise, a human being is also necessitous of Allah (s.w.t.) in his creation and is needy of the purpose for which he is created. But these two things are other than his person. Just as the substance of the pot represents that its moulder or maker and its purpose i.e., to drink water from it, are other than the pot and none of them is embedded in its substance in the same way the human person is other than his Creator and the purpose of his creation. As regards the matter. It is acquired from father and mother. So also, the shape, both of these are included in human person, just as if the material and the shape of the pot form its part. The substance is taken from the parents and so the shape also. And both of these (the substance and shape) are the part of the human person. The material and the shape of the father forms a part of the human body. If there had been no material and the shape, the pot could not have been manufactured. In the same manner, without certain constituents of father and mother the creation of a human body will not be possible. There­fore, from this aspect the father and the mother as commanded by Allah (s.w.t.) do play their parts in the creation of the man.

As has been pointed out earlier the relationship between the children and their parents, from the moral and psychological points of view, is essentially necessary for life in all societies, particularly in the civilized societies of today, because the families are like small particles, joined together into a whole fabric of society, and must therefore work together in a combined way. Since the parents need more and more help and kindness in their old age, they naturally expect better treatment, respect, love and goodness of behavour from these whom they have brought up.

God also has often reminded us of those days of their tender feelings and gives us an ordinance that during those days we should not treat the parents harshly or obdurately, and should not feel annoyed or irritated at them but should take them under their own shelter, and should remember the day when we had not the power to remove even a fly from our body. Now-a-days in many big cities of the West and East there have been established poor houses and work-houses, which have to some extent, relieved them of their difficulties and financial stresses, and have provided for them mean for their comfort and convenience, but these centers are not an answer to our moral responsibilities and kindness to them, and they cannot quench their thirst for love and kindness in their old age. One of the Muslims Ibrahim Bin Sho’aib said to Imam Jaffar-e-Sadiq (a.s.): “My father is so old and feeble that we have to carry on our shoulders to let him ease of the nature call.” The Imam (a.s.) said: “You should yourself perform this obligation, and put food into his mouth, morsel by morsel, because this performance of yours shall be a shield for you against the fire of Hell.

It is for this reason that obedience to them, after acknowledgment of Tauheed’ is more compulsory than any other compulsory act. In the same way, disobedience to the parents is counted as the greatest sin after polytheism.

If this relationship had not been a matter for the parents hope for, they would not have been inclined to establish a house or household, beget children, and nurse and bring them up, the result would have been social chaos, and all the blessedness for this world and the hereafter would have vanished.

## Consideration towards Parents

It is due to this fact that Almighty Allah has, in the Holy Quran, commanded to show kindness and good conduct to father and mother along with His Ibadat.

The following quotations from the Holy Quran may be persuading in this connection.

1. And remember the time when we took the convenient from bani Israeel not to worship anyone but Allah and to be good to parents.[[8]](#footnote-8)

And lower to them the wing of humility out of compassion and say you; “O’ My Lord have mercy on them as they cherished me when I was little.[[9]](#footnote-9)

2. (O Messenger) say: Come (to me so that) I may read out to you that your Lord has prohibited you to associate anything with him and (He has commanded to) be good to your parents.[[10]](#footnote-10)

3. And your Lord has ordained you to worship none else but Him and to be good to your parents.[[11]](#footnote-11)

4. And we have commanded man concerning his parents, his mother carries him in her womb, with weakness upon weakness; and his period is two years (that) be grateful to Me and to your parents, to Me is the return.[[12]](#footnote-12)

5. And we have enjoined on man goodness to his parents; did not his mother bear him with pain and delivered him with pain; And bearing him and weaning him for thirty months; until when he attains his maturity and reached forty years, says he; “My Lord, arouse me that I may give thanks for Your bounties which You has bestowed on me, and my parents and that I may do good to me in respect of my offspring: Verily I turn to You (repentant), and verily I am one of the Muslim.”

6. And we have commanded man to be good to his parents.[[13]](#footnote-13)

In the first three of the cited verses, showing of kindness to the parents has been inter related with His Tauheed (Oneness). In the fourth verse, the description of gratefulness to Him is wedded with the gratefulness to the parents. This command testifies the magnificence of doing favour to the parents. Most probably, as per constitution of the verse, there may be a pointing to this fact that if something disagreeable is done by the parents, which gets the disapproval (of his offspring) even then it must be returned with kindness (by him) otherwise equipping with the arms of retaliation (against the parents) would land him in the proximity of paganism. The underlying secret of this command is that the children while in the prime of their life do not attain the intellectual maturity whereas their father and mother, particularly the fathers, after facing several ups and downs of their life, climb to that peak of experience about which his children remain in dark. That is why he has been instructed to follow the commands of Allah (s.w.t.) by doing beneficence to the parents. What appears disagreeable today will, tomorrow, after attaining the intellectual maturity, become desirable. Then at that juncture, the children shall realize that the admonitions of their father and mother were, in truth a medicine, for them, the utility of which was not realised at that stage of their lives. Human temperament certainly sticks to the view that the bitter medicine will remove the disease. Endure, therefore, this unpleasantness and gulp the medicine. This very law applies in the case of parent’s orders and instructions.

In short, both the intellect and the narration of authorities concur as regards beneficence to the parents now, with regard to disobedience to the parents a Hadith (Tradition) is narrated in connection with the commentary of the Quarnic verse.

Do not say “fie” to either of them.[[14]](#footnote-14)

According to Imam Ja’far-e-Sadiq (a.s.) No one could reply the rights for the parents except in two ways; firstly when the father is a slave the child can buy him and free him and secondly where the father is in debt then the child can repay it.

In a reliable tradition from Imam Mohammed Baqir (a.s.) it is stated that the Imam’s father (a.s.) saw a person walking on the road. His son was walking along with him supporting himself against the hand of his father. The Imam’s father did not talk with him.

Imam Ja’far-e-Sadiq (a.s.) asked one to be kind towards one and that one should not ignore the purdah of other women that people may not ignore the purdah of the women of one’s household. He also stated that whosoever desired God to case the pangs of death then it is compulsory on him to be considerate towards relatives and kind towards parents for on account of these deeds God cases the difficult time of death and keeps one safe from difficulties during lifetimes.

### Imam Jafar-e-Sadiq (a.s.) Said:

“If any person who looks into the face of his parents with wrathful eyes, inspite of the fact that injustice is meted out to him by his parents, his Namaz (prayer) will not at all be approved (by God).”

### According to another tradition:

“Should the parents torture their child without any fault on his part, to the extent that he may feel a physical torment as if his body was chopped off into pieces, the child is required not to utter a word of complaint.”

In other words even if the father or mother he cruel or unjust, their progeny has no right whatsoever to see towards them with angry looks, else he will be disinherited. On the contrary, if the father and mother are treating pleasantly or not meeting out any sort of treatment either good or bad, then the children have no right to be unkind to them. Now in such cases, when a child looks at his parents with fury in his eyes then the sin of the child will be of unprecedented magnitude.

This is the standard of submission to parents and all these things prove the importance of obedience to parents in a clear manner. The disobedient child incurs his parent’s displeasure. It makes no difference whether parents announce that displeasure or not.

A person asked the Holy Prophet (s.a.w.a.) as to what right a father had over his son. The Prophet (s.a.w.a.) answered that a son should not call his father by name, should walk behind his father and should not sit before his father and not to do anything on account of which the people may abuse his father.

Imam Ja’far-e-Sadiq (a.s.) said: There are five element; if any of them are lacking, the person is not of much use (to society). People asked: “O’ son of the Messenger of God what are they?” The reply was: “Faith, wisdom, modesty, good manners and good habits.”

According to a reliable tradition form Imam Ja’far-e-Sadiq (a.s.) Three prayers and three curses are definitely heard: prayers of parents for their pious offspring’s and curses of parents for their disobedient offspring’s and curses for cruel person who harms the innocent and the prayers of the innocent for him who takes revenge on the cruel person in justification of the innocent; and thirdly the prayers of a momin for a momin who shares his wealth with the former for the sake of Ahle Bait (a.s.) and the curses of the momin for a momin who inspite of having authority and power does not oblige the request of the afflicted momin.

## The Example of a Muslim

Jafar Barmaki, the milk brother of Haroon al-Rashid and a Minister of his cabinet, was killed while his brother Fazal and his father were jailed by Haroon ul-Rashid.

Fazal was very obedient to his father. While in jail, he used to put water near the fire in an effort to provide hot water to his father for wuzu.

Next time Fazal hold the vessel filled with water on flames of the lamp the whole night and gave hot water to his father for wuzu in the morning as usual.

His father got surprised on this and inquired from Fazal how he managed to get the hot water. Fazal gave the explanation.

The Jail authorities came to know of this also and so extinguished the lamp next night.

But Fazal did provide hot water as usual to his father in the morning; When his father enquired of him how he could provide hot water, he said: “I kept the vessel attached to my body the whole night so that my body’s heat could warm it.”

His father was very pleased with Fazal and blessed him.

This is the example of a son who had so much regard for his Parent’s rights in accordance with the tenets of Islam, which entitled him to God’s blessings.

Imam Mohammad Baqir (a.s.) said: There are three duties from which no body has over been exempted by Allah (s.w.t.):

a. To return the deposit (amount), which may belong to a good or bad person and

b. To fulfill the promise, it may be made with a good or a bad person

c. To treat your parents will, they may be good or bad.

## Three Ways of Service to the Parents

There are three ways in which service to the parents can be rendered. Firstly by sincere love and obedience to their bests and respectful attitude towards them in addressing them. The only occasion when one can deny their obedience is in matters, which offend against loyalty to Almighty Allah. Even them one should observe due decorum.

Secondly, doing good to them positively and attending to provision of their needs, without any demand from them. Thirdly by sympathy for their welfare in this world and the hereafter openly as well as in secret, and by attending to the fulfillment of their wills and wishes either in their existing life or after their death. It must be noted that the love of the parents for their children is natural while the love of the children for their parents is an acquired trait. It is for this reason that the Divine code emphasizes the duty of gracefulness to the parents on the parts of the children rather than otherwise. Even the rights of the mother and the father are more of the spiritual and instructional nature, tending towards the perfection of the physical nature based on the comforts provided by her in the form of sucking and later building up the physical body with proper food and clothing. As such the mother is the center of more attraction for the boys than the father, whose role is understandable only when the child grows into maturity of intellect, As much as in the discharge at the obligations to the father, greater attention should be paid to the matters which are spiritual in nature, for example obedience, supplication and good wishes, while in respect of the mother greater consideration would be given providing her with physical comforts, like good feeding etc.

### Ungratefulness towards the Parents is a Vice

This ungratefulness towards parents is a great vice. It is of three kinds-firstly giving them pain by word or deed, by disobeying them or being disrespectful to them to their face or in their absence, or imputing to them evils, or deriding their activities and so on; Secondly being stingy in providing them adequately for their needs, being inquisitive about their circumstances or requiring compensation for the services rendered to them or laying an obligation on them, or being chary about doing them good; and thirdly by being indifferent about their behests whether relating to their existing life of after their death. Just as goodness is related to be a wholesome belief (in the over-all providence of the Almighty Allah) so is ungratefulness towards the parents a part of misbelieving. The people, who are in the position of the parents, for example the grandfather, the grandmother, the Uncles, the aunts, the elder brothers and sisters and friends of the parents, are also included in the sphere of the parents and deserve all the honour, respect and help in case of need as is due to the parents. Anything likely to give them offence in the least is to be carefully avoided.

### The Dictates of Reason and the Parents

If we survey the human nature as a sightseer and try to scrutinize, like an impartial observer, the basic principle laid by Allah (s.w.t.) in the human nature and subsidiary laws given to the wisdom of man, we can say without any fear of contradiction, that it is but natural to recognise the benefactor, to acknowledge his favours and to try to return them. If it is true that falsehood and calumny, the tyranny and highhandedness are really evil, then it will be sheer injustice if we do not class ingratitude in the category of above vices. The animals are far below us. These do not possess wisdom like us, but share as part of their instinct some of our feelings, and sensations. Yet in this regard, they are not behind us. They are bound by their natural instinct and so seem to be a little advanced than ourselves in discharging such duties.

Just give a piece of bread to a dog and see the reactions. He will not leave his place until he offers his thanks by wagging his tail. Likewise you can read, the stories of the monkeys and the hunter and of the wild beasts in scores of books, small and big that have been collected and copies in different times by the learned persons wherein is expressed the gratitude of animals to man for his favours done to them. Not only this, but in every decade people come across such facts which lead to the conclusion that the sentiment of offering thanks in animals is, if not more than ourselves, not lesser either. Just as in the mid-day the presence of Sun and the existence of the Supreme Creator at any time despite the existence of this universe and the cosmos, cannot be denied by any reasonable person, the fact of the return of kindness, cannot also be denied. If at all it can be denied by the ignorant only. Those, who have even an ordinary insight in the human psychology, can clearly see in the nature of man, the principle laid in him by the Creator namely that in the human nature is ingrained the obedience to his benefactor and hatred to disobey him. No arguments need be advanced to prove this fundamental truth.

The difference between the theory and the practice consists only in this that theories depend on reasoning’s and arguments while practice-required action, done. The best testimony for facts is the acknowledged experience of man. We can endorse that to recognise the benefactor and to obey him and sentiments of like nature, are facts established already. In all the nations and the societies of human beings all the world over wherever you may travel, you will not find a single person condemning gratefulness and praising ungratefulness despite the fact that he may himself be practicing ungratefulness. Now this much is established that to recognise the favours of the benefactor, and to pay respect in accordance with his status, is inherent in human nature. If anybody tramples down these rights, he will degrade himself from the human standards, and will become even lower than those animals that discharge the duties of giving the return for gratefulness. There is always a difference between one good action and another. If we render an ordinary help to anybody such as to feed a hungry person it is a good deed but it is far below the action of a person who saves another person from drowning giving the other a new lease of life.

What we wish to impress is that the greater the good deed of the benefactor, the greater will be the gratitude that will be due to him. Thus understanding clearly the true principles of good deeds and favour evoking spontaneous responses and gratefulness it is easy to ponder that for providing the essential favours of life the persons to be thanked most after the Creator, are one’s parents. Surely, the Creator gave you life, but who put you to sleep? You were nothing, the Creator bestowed everything, but whose blood is running through your veins, whose part and parcel are your skin and flesh? Your spark of life was twinkling like a spent up candle of the morning depending on certain hopes only. Verily, the Eternal Lord has given continuity to your life but who have been keeping awake during whole nights for your care and brought you up till you saw the dawn of youth. If these deeds are not favours and benedictions then what else can they be. After the Almighty God, who else but your parents are worthy of respect and veneration, your obedience and love.

## Disobedience to Parents (Forbidden in Islam)

“And be thankful to Me and to your parents”[[15]](#footnote-15)

Obedience, kindness and thankfulness to the parents are amongst the most important commandments of Islam. Allah (s.w.t.) is the Creator. He is the Helper; He provides us with sustenance, But He has made the parents the means of creation, help and suste­nance No wonder, in three places in the Holy Quran, the commandment of obedience and thankfulness to the parents has been mentioned next to the commandment of worshipping Allah (s.w.t.) alone.

Obedience to the parents is not in conflict with obedience to God, because it is based upon the command of God. The help obtained from the parents is not against asking help from God alone, because God has made them his agents. Thanking the parents is not against thanking God, because God has ordered us to thank them; and, how, if we refuse to thank them, it will be a revolt against God being against his express command. That is why Imam Ali Al-Raza said; “God has joined in one verse of the Holy Quran the orders of thanking Him and thanking one’s parents. If a man thanks God but does not thank his parents, his thanks to God also will not be accepted by God Almighty.”

The Holy Prophet (s.a.w.a.) was preparing to meet an enemy of Islam in a war. A young man came and asked permission to join in the militia. The Prophet (s.a.w.a.) allowed. Then during the conversation, the young man said: ‘I have old-aged parents who think that my presence gives them satisfaction and content and, they do not like this journey of mine. The Holy Prophet (s.a.w.a.) at once told him to stay at home with his parents, saying: “The satisfaction which your parents derive from your presence during one day or night is better for you than your fighting in the way of Allah (s.w.t.) for one whole year.”

### Says Holy Quran:

“Your Lord had commanded that you worship none besides him, and that you show kindness to your parents, whether the one of them, or both of them attain to old age with you; wherefore, say not to them, Fie on you, neither reproach them, but speak respectfully to them: and submit to behave humbly towards them, out of tender affection and say, O’ Lord, have Mercy on them both as they nursed me when I was little.[[16]](#footnote-16)

### Writes Allama Abdullah Yousuf Ali:

To be worthy of the service of the One True God, we must love and serve His Creatures. The parents, who cherished us in childhood, deserve our humble reverence and service:

It is related from Hazrat ‘Abbas that the Holy Prophet (s.a.w.a.) said: “The son who treats his parents kindly adds the appellation of “Haji” to his record every time he look at his parents, with affection and respect. The Companions asked: “Even though he looks at the parents like that a hundred times in a day?” The Holy Prophet (s.a.w.a.) replied: “Yes, Allah (s.w.t.) is Exalted and for above your conjecture.”[[17]](#footnote-17)

## Child is the Property of his Father

It is related from Hazrat “Amar bin Shu’aib should that, a man came to the Holy Prophet (s.a.w.a.) and said, “I possess wealth, and my father stands in need of my wealth.” The Holy Prophet (s.a.w.a.) said: Both you and your wealth are the property of your father.” Then he turned to those who were present there, and said: “Your offspring’s are your clean and lawful property, so eat from your lawful earning without hesitation.”

The spiritual and moral duties are now brought into juxtaposition here. We are to worship none but Allah (s.w.t.), because none but Allah (s.w.t.) is worthy of worship.

The case may be likened to is that of highflying bird which lowers its wings out of tenderness to its offspring. There is a double aptness; (i) when the parent was strong and the child was helpless, parental affection was showered on the child: when the child grows up and is strong, and the parent is helpless, can he do less than bestow similar tender care on the parent? (ii) But he should bestow more; he must approach the matter with gentle humility: for does not parental love remind him of the great love which God cherishes for His creatures? There is something here more than simple human gratitude, which goes up into the highest spiritual region.

The Holy Prophet (s.a.w.a.) said: “The recompense for doing good to the mother is twice that for doing good to the father; the invocation of mother is accepted sooner.” The people asked him why it was so. He (s.a.w.a.) replied: “The reason is that the mother is more benevolent and kind to her child and her prayer for him for God’s mercy is not rejected.”

The Fourth Imam Zainul Abedeen (a.s.) said: “The right of the mother on you is that you should know that nobody could endure the trouble and conditions. Under which she protected you in her womb, and nourished you with the juice of her life and tried heart and soul to satisfy all your wants in regard to food, dress, hunger, and thirst and passed sleepless nights and suffered anxieties, but provided you with shelter against heat, cold and sun. It is not possible for you to compensate her or thank her for her services to you, except that God may give you help and guidance for that. But the right of the father on you is that you should know that it is he who brought about your birth and existence, and you are a branch of the tree of his life.”

Are there any conditions attached to obeying or doing good to father, if they are not Muslim or Shia is it not compulsory to do good to them or respect them?

What we know from the traditions is that doing good to them has no conditions. Even if they are opposed to us or are non-Shias, it is compulsory to respect them.

Jabir says that he was present in the company of Imam Ja’far-e-Sadiq (a.s.) when a man said to him: My father and mother have no knowledge of the true religion (Shiaism). Should I do good to them?”

The Imam (a.s.) replied: “Had they been among our adherents in what way would you have done good to them? Now also you should show them the same kindness.”

Mo’ammar Bin Khallaad says: “I told Imam Raza (a.s.) that my father and mother did not know the true religion. Should I pray for their being forgiven?” The Imam (a.s.) said: “Pray for them; give charity for them, and if they are alive treat them with kindness, because the Holy Prophet (s.a.w.a.) said: “I have been appointed (Apostle of God) with mercy and kindness and not for disobedience and rudeness.”

Note that we are asked to honour our father and mother upon high and universal grounds. In the first place, not merely respect, but kindness, and humility to parents, to command. In the second place, this command is bracketed with the command to worship the One True God: parental love should be to us like divine love; nothing that we can do can ever really compensate for that which we have received from our parents.

The sense of Equity demands that the debt of gratitude to the parents should be discharged most willingly and rejoining as a means to win the goodwill of the Almighty Allah, who does not need any recompense; it is the parents nevertheless, who require the help of their offspring’s in their old age. They are entitled to the comforts they provided to their offspring’s. It is for this reason that service to the parents is part of the service to Allah Almighty.

A reliable tradition states that a man came to the Holy Prophet (s.a.w.a.) and asked him to whom should be render kindness. The Prophet asked him to be kind to his mother. Thrice he put the same question to the Holy Prophet (s.a.w.a.) and thrice he got the same answer Fourth time when he asked the Holy Prophet (s.a.w.a.) he was directed to be kind to his father, mother’s right taking precedence over that of the father.

## Admonition on Misbehaviour towards Parents

Almighty Allah has commanded in the Divine Tradition (Hades-e-Qudsi) that if anybody prays equal to invocations by Prophet, such prayers will do no good to him if his parents have cursed him. The very first words, which have been written, on the preserved Tablet are “I am Allah (s.w.t.), and there is no god except Me. I am pleased with those with whom their parents are pleased and I am displeased with those with whom their parents are displeased.”

Moreover the Holy Prophet of Allah (s.a.w.a.) has said: “On the Day of Judgment my person shall not be seen by those who would have drunk liquor or who on hearing my name did not invoke Allah (s.w.t.) to bestow upon me His pleasure and greetings and those who would have been cursed and disowned by parents through ‘A’aq by their parents.”

It is related on the authority of Abdullah ibn Abi Ahfa that, one day we were sitting with the Holy Prophet (s.a.w.a.). When a man came and said: “One of you, companions is about to die. When he is asked to recite the Kalimah, he has not the strength to recite the same.” The Holy Prophet (s.a.w.a.) asked: “Was he used to say his prayers?” The man replied, “Yes, he used to say his prayers.” On hearing this, the Holy Prophet (s.a.w.a.) got up to go along with the man. We also joined him. When we appeared before the young Companion, the Holy Prophet (s.a.w.a.) asked him to recite the words. “There is no God but Allah, and Mohammad is the Prophet of Allah.” The Companion indicates that he could not recite the Kalimah. The Holy Prophet (s.a.w.a.) asked: “Why?”

Somebody said that he used to disobey his mother. The Holy Prophet (s.a.w.a.) asked him: “Does his mother love him?” The people said, “Yes” The Holy Prophet (s.a.w.a.) then said: “Call her”. When she came the Holy Prophet, (s.a.w.a.) said: “Is this your Son?” She said, “Yes.” The Holy Prophet (s.a.w.a.) said: “If a big fire were lit and you were told that, if you will recommend, your son will be saved from it otherwise he will be thrown into the fire; will you speak in his favour in that case?” She said: “In such a case, I shall speak in his favour.” The Holy Prophet (s.a.w.a.) said: “Making Allah (s.w.t.) and me your witness, say, I am pleased with him.” The old women said: “O, Allah (s.w.t.), I call you and your Messenger (s.a.w.a) as witness and declare that lam pleased with my son.” The Holy Prophet (s.a.w.a.) turned to the young Companion, who was about to die, and said: “Say that there is no God but Allah. He is One and there is none associated with Him and bear witness that Mohammad is His servant and Messenger.” The young companion recited these words. The Holy Prophet (s.a.w.a.) said “Thank God that He saved this young man on my intervention.”

In another version of the same Hades, it is narrated that the Holy Prophet (s.a.w.a.) inquired, “If the young Companions parents were alive?” It turned out that his mother alone was alive, and that she was displeased with the young man, whose name was ‘Alqumah.’

The Holy Prophet (s.a.w.a.) sent word to his mother that he wanted to see her, and inquired if she would come to him, or he should go to her? The companion’s old mother sent back word that she did not like to give trouble to the Holy Prophet (s.a.w.a.) and would therefore, herself come to him. When she came, the Holy Prophet (s.a.w.a.) made inquiries from her about her son. She said, “Of course, he is my son, but he has always been disobedient to me on account of his wife. I am therefore, displeased with him.” Tabarani relates that the Holy Prophet (s.a.w.a.) told the old women, If your forgive him, it will be better for him. But she refused to do so. Then the Holy Prophet (s.a.w.a.) commanded Bilal to get together some fuel, and to turn Alqumah within it. When the woman heard this, she felt alarmed, and in anxiety asked, if her son was going to be burnt. The Holy Prophet (s.a.w.a.) said: “Yes, our chastisement is lighter than Allah (s.w.t.)’s. By God, unless and until you forgive him, none of his prayers and charities will be accepted.” At this, the women said: “I make you and the people witness and declare that I have forgiven ‘Alqumah’.” At this, the Holy Prophet (s.a.w.a.) said to the people; “See, if the young man can now recite the Kalimah.” The people informed him that he died while reciting the Kalimah. The Holy Prophet (s.a.w.a.), then, commanded that, arrangements be made for bathing and shrouding his dead body, and then accompanied it to the burial ground. After ‘Alqumahs’ burial, the Holy Prophet (s.a.w.a.) said: Whoever of the Muhajirs or Ansars disobeyed his mother or caused her any trouble, he was cursed by Allah (s.w.t.), Angles, and by all mankind.

In connection with what has been said above, the Holy Prophet (s.a.w.a.) said: “If anyone is the object of his parent’s wrath two doors of fire would be open for him.”

Also said the Prophet (s.a.w.a.): “Refrain from disobeying or annoying your parents because although the fragrance of Paradise can be smelt from a distance which is crossed in one thousand years, the man who is rude or disobedient to his parents shall not be able to smell it.”

Again said the Holy Prophet (s.a.w.a.): “Do good to your parents and Paradise is yours; be disobedient to them and have for you Hell and Hell-fire.”

Imam Ja’far-e-Sadiq (a.s.) said: “If somebody looks at his father and mother with anger and hatred, God does not accept his “Namaz” even though they had been cruel to Him”.

There are innumerable traditions in this behalf that Allah (s.w.t.) swears by His own Honour and Greatness that if a man, who has been disobedient to his parents, perform good actions to the extent of the performances of all the Prophets, Allah (s.w.t.) will not accept them.

The traditions also say; the first thing written on “Louhe Mahfooz” (the Preserved slate) is this; “There is no God save the Allah the one.” The second thing is, “If the father and mother are pleased with somebody, God also is pleased with him and if they are angry with him God too is angry with him.”

Imam (a.s.) said: “The extent of least disobedience to parents is that they are glanced at with an angry and scornful look.”

Also said the Imam (a.s.) said: “The lowest stage of disobedience is that the word ‘Fire’ is uttered to them, because if there were the possibility of a word lower than that, God would have forbidden it.” Imam Ja’far-e-Sadiq (a.s.) says: The Holy Prophet (s.a.w.a.) in the course of his exhortations said to the Ameerul Momineen Ali (a.s.) “If anybody makes his father and mother sad, he is the cause of their grief and is disobedient to them.”

Allah (s.w.t.) accept neither the obligatory duties performed by a person nor the voluntary good actions done by him, until he repents and obeys his mother and tries to please her in every possible way. Allah (s.w.t.)’s pleasure is dependent upon her pleasure, and Allah (s.w.t.)’s wrath is involved in her anger.[[18]](#footnote-18)

It is related from Hazrat Amr ibn Murrah Jaubani that, one day a man came to the Holy Prophet (s.a.w.a.) and said, “I bear witness that there is no God but Allah, and that you are His Messenger. I say my five daily prayers and pay the poor tax out of my property, and keep fasts during the Holy month of Ramazan. “The Prophet (s.a.w.a.) said: Whoever stick to these things, will be with scores of Siddiq’s and Shuhada the (righteous and martyrs).” Then, the Holy Prophet (s.a.w.a.) raised his two fingers, up and added “Until he does not disobey his parents.”

It is related from Abu Bakr that, he heard the Holy Prophet (s.a.w.a.) saying: Allah (s.w.t.) delays action against every sin even upto the Day of Judgment, but the sin of disobedience to ones parents is so heinous that, Allah (s.w.t.) turns to account as soon as one commits this sin, in this very life before he dies.[[19]](#footnote-19)

Hazrat ‘Abdullah ibn ‘Umar relates that, the Holy Prophet (s.a.w.a.) said: “One of the major sins is that, one should abuse his parents.” The people asked: “How can it be possible that anyone should abuse his own parents.” The Holy Prophet (s.a.w.a.) replied, “Yes, this is possible in this way i.e., a man abuses another man’s father” and in reply to that, the other fellow abuses this man’s father. Similarly, this man abuses; the others mother, and the other one abuses this man’s mother. Thus he is the cause of his own parents being abused.[[20]](#footnote-20)

### Four Consequences of Disobeying the Parents

1. He losses the world and the people hate him as a believer hates the hell.

2. If he wants to sit with the people and speak to them, God makes their hearts averse to what he says.

3. The good people among Allah (s.w.t.)’s creatures do not look at him with pleasure.

4. His faith becomes weaker and weaker gradually, and then he, whom God wants to be doomed, continues in this state until the light of faith is utterly lost to him, and he dies the death of a disbeliever. And he, whom Allah (s.w.t.) does not want to be doomed, dies while he is weak in faith.

Similarly, the following are the four consequences of obedience’s to parents, which are contrary to those of disobeying the parents.

1. The world loves him, just as a believer loves Paradise.

2. People love to hear him talk.

3. The good ones among Allah (s.w.t.)’s creatures look at him with pleasure.

4. His faith goes on increasing in sublimity.

Our Scholars, ancient and modern, of repute and authenticity are unanimous that both according to the narrations handed down to us from the Prophet (s.a.w.a.) and his Ahle Bait (a.s.) and the line of reasoning confirm that disobedience to parents is forbidden, it is imperative to be forbidden because Allah (s.w.t.) has commanded men to be good to his parents, particularly so when they grow old. Obedience to parents is obligatory under all circumstances. According to the verse of the Holy Quran and saying of the Prophet (s.a.w.a.) the obedience to parents is so very compelling that they can forbid their children from what is mubah (not detestable) and mustahab (recommended). They can even restrain their children from doing what is wajib-e-kifaee (obligatory for any one of the entire community provided the other is willing to carry this out). Such an order is also based on the verse that enjoins to do good to parents.

One should remember that respecting one’s parents is one of the essentials of faith and keeping them happy is the excellent form of supplication and to hurt them on any account is a major sin. The Almighty God has reveled in the Holy Quran that if one’s parents are kafirs (infidels) and order him to become a kafir, still he should be kind towards them though he may not obey to become a kafir.

Now this command of Allah (s.w.t.) for doing good to parents is not subject to the condition that the parents must be essentially Muslims. Says the Holy Quran:

“And We have commanded man to show kindness towards his parents, but if they endeavour to prevail with you to associate with Me that concerning which you have no knowledge, obey them not. Unto Me shall you return and I will declare to you what you have done.”

But when parents command a child to commit a sin the child may not obey the parents. Says an Imam (a.s.):-

“Do not obey anybody to do an act resulting in disobedience to the Creator.”

From the above verse of the Holy Quran and the saying of the pious Imam it is evident that those who do not do what is binding upon them and do not grant the rights of others if commanded by their parents to do, they are in a delusion and certainly mistaken. That will be a wrong interpretation of the command. As a matter of principle, whatever is Wajib without any limitations shall remain so. If the orders of parents contravene the command of Allah (s.w.t.) then the former will stand null and void and will have to be rejected. The reason behind this simple rule is that obedience of such command shall be the defiance of Allah (s.w.t.) which is forbidden and is tantamount to shirk (creating co-equal to Allah (s.w.t.)).

The clause of obedience to parents will also apply where it is something not certain but doubtful. As an illustration, if the parents ask their child to eat from their earnings from doubtful means, he should eat it otherwise his parents will have their feelings injured. Now abstaining from eating food purchased out of doubtful earnings is Mustahab while obeying parents is wajib. And we know that Wajib has preference over Mustahab. If the parents call their son for some pieces of work but the time of offering obligatory salaat he just begun, the son should delay the Namaz and go to do father’s work; but if the Namaz time is getting over then he should prefer the Namaz. Likewise, if the son is going to offer Nafela (optional prayers) and the parents call him then he may discontinue the prayer. As an illustration we quote: A woman, while his son was offering optional prayer, called him; the boy said O’ Allah, I am in between my mother and my prayer i.e., O’ Allah, I have to choose between my mother and my salaat.” The mother called him again. He repeated the phrase. The incident was reported to the Holy Prophet (s.a.w.a.) and the Prophet (s.a.w.a.) said: Had the boy has the knowledge of fiquha (jurisprudence) then he would have known that it was preferable to obey the mother than to offer salaat at that time.

According to Islamic Jurisprudence, when a son is offering Namaz-e-Nafela and he is called by his father he should recite the suras or zikr in louder tone, so that his father may hear and come to know that the son was unable to attend to him immediately as he was busy in Namaz-e-Nafela. As soon as the Namaz is over the son must attend to his father. While in the case of a mother, the law of Islam enjoins the son to discontinue his Namaz and rush immediately to his mother. This is because a woman by nature is tender hearted and because of the delay, she may be disheartened and get nervous.

The optional fast, oath, pledge, dedication etc., will not be regarded in order for a son without the prior permission of his parents. The parents will be within their rights if they prevent their son from partaking in Jihad unless the Prophet (s.a.w.a.) or the Imam (a.s) conscripts him.

A man came to the Prophet (s.a.w.a.) and offered Be’yat in regard to Hijrat and Jihad. The Prophet (s.a.w.a.) without administering Be’yat inquired of him; Is anyone of your parents alive? Said he: Yes, both are alive. Said the Prophet (s.a.w.a.): Go back and continue treating your parents nicely.

### Don’t be far from the Parents

According to a tradition, a person came to the Holy Prophet (s.a.w.a.), said that his parents were very old, was quite attached to him, and could not bear his separation. The Holy Prophet (s.a.w.a.) asked him to remain with his parents and taking oath on the Almighty God in whose hand lay his life the Holy Prophet (s.a.w.a.) said the nearness of the parents for a night for the man was better than a year of Jihad for the Almighty God.

The law remained in force in the battle of Karbala; although the army of Imam Husain (a.s.) was very small, none fought without the express permission of his parents. As an instance, on the day of ‘Ashoora a youth came to Imam Husain (a.s.) whose father had earlier been martyred and sought his permission to fight the enemy. The Imam asked him to go back and not to bring the misery twice to his mother. Moreover, his services to fight were not required without the permission of his mother.

The youth said:

“O son of the Prophet. My mother has sent me with her due permission.”

Then the Imam allowed him to fight. He, while fighting, was reciting:

My Commander is Husain.

What a nice Commander is he?

A Joy for the Prophet (s.a.w.a.)

Who brought the Glad tidings.

## Imam Zainul Abedeen (a.s.) Practical Precepts

Hazrat Ali Zainul Abedeen (a.s.) fourth in the series of Twelve Ma’soom (infallible) Imam, was the son of Hazrat Husain (a.s.) the Third Imam. Saheefa-e-Kalimah is the name of the collection of Du’as (prayers) he used to recite. Here in this booklet – Waledain – we reproduce the translation of two of his Du’as namely

1. For his parents, peace be on them and

2. For his offspring’s, peace be on them.

English translation of the complete book was first published by Madrasatul Wa’ezeen, Lucknow, and U.P. India in 1933. The same was out of print since long. Keeping in view its demand among the English knowing people the Peermohammad Ebrahim Trust, Karachi has brought out its English translation only. This can be bad for Pak Rs. 3-50 (Postage extra) from the Booksellers.

### His Prayers for His Parents Peace be on them

O’ Lord bless Mohammad, Your servant and Your apostle, and the Holy people of his house, and peculiarly distinguish them with the best of Your favour, mercy, blessing and peace:

And distinguish, O’ Lord’ my parents with excellence near you, and grace from You: O’ Most merciful:

O’ Lord Bless Mohammad and His Aal (progeny), and acquaint me by inspiration with the knowledge of what is due unto them from me, and collect for me the complete knowledge of all this; and cause me to act according to what You did reveal to me, by inspiration; and give me grace to penetrate into such of this knowledge as You did teach me, till I omit to perform nothing You have taught me; and do not let my limbs grow heavy (go as to prevent them) from the discharge of what You did reveal unto me.

O’ Lord Bless Mohammed and his Aal (progeny) as You have exalted us with him; and favour Mohammed and his Al (family) as You have given us claims upon Your creation, because of him;

And make me fear my parents as I would fear a despotic monarch and love them with the tenderness of an indulgent mother.

And let my obedience to my parents, and my parents, and my beneficence to them, be sweeter to my eyes than sleep is to the droway and cooler to my breast then drinking water is to the thirsty; till I give preference to their wishes over mine.

And let me over-value their benevolence to me, even in small things; and under-value my beneficence to them, even in great things.

O’ Lord, let me lower my voice for them, and let my speech be agreeable to them, and soften my conduct towards them, and let my heart be kind to them, and make me tender and lenient unto them both.

O’ Lord, reward them for bringing me up, and recompense them for loving me, and guard them as they guarded me in my infancy.

O’ Lord, and whatever pain they may have received from me, or whatever displeasure may have been caused to them by me, or whatever duty owed to them was left undone by me, let that be a pardon of their sins and an exaltation for their rank and an addition to their good deeds, O’ You who does change evil deeds into multiplied good deeds.

O’ Lord, and that speech in which they were unjust to me, or that action in which they were extravagant against me or such of my claims as they failed to satisfy, or such debts as they failed to discharge: verily, I forgive it to them, and favour them, therewith; and I turn unto You with a view to removing the penalty thereof from them.

For, verily, I do not accuse them falsely of having done some­thing to my hurt, nor do I deem them negligent in doing good to me, nor do I dispute the care they took of me O’ Lord.

Because, their claim upon me is so great, and their benevolence to me so magnificent, and I am so highly obliged to them, that I cannot fairly meet it, nor repay, as they deserve.

O’ my God, how can I repay their tedious employment in bringing me up; And for their hard labour in guarding me; And for their self denial to lavish comfort upon me. Alas. (I cannot).

Their claim can never be satisfied by me, nor can I perceive what is due from me unto them, nor can frilly discharge the duty of serving them.

Therefore, bless Mohammed and his Aal (progeny) and help me O’ best of all those whose assistance is selected, and give me grace O’ greatest of guides towards whom men turn, and do not let me be of those who wronged their fathers and mothers, on the day wherein “every soul shall be paid what it has merited,” and they shall not be treated with injustice.”

O’ Lord, bless Mohammed and his Aal (progeny) and his descendants, and peculiarly distinguish my parents, with the best distinctions, which you have conferred upon the fathers and mothers of your true-believing servants, O’ most Merciful.

O’ Lord, do not let me forget to remember them after my Namaz (the regular prayers) and at every time of my night, and at every hour of my day.

O’ God, Bless Mohammed and his Aal (progeny) and forgive me for the sake of my prayers for them, and grant a sure pardon to them because of their goodness to me; And be perfectly satisfied with them through my intercession for them; and bring them by your mercy into places of safety.

O’ God, if your pardon for them has preceded (my prayers) then make them intercessors for me, and if your pardon for me has preceded, (you forgiving them) then make me an intercessor for them; so that we may be gathered together by your mercy in the place of your grace and the place of your pardon and mercy.

For, verily, you are the One Whose munificence is great and whose kindness is eternal, and your are the most Merciful.

### His Prayers for His Offspring’s

O’ Lord, Oblige me by sparing from death my issues, and by educating them for me; and by blessing me with them.

My God, prolong their lives for me, and increase for me their terms of existence and bring up for me those of tender years, and strengthen for me the weakness, and heal for me their bodies, faith and morals and let them be safe in soul and body and in everything. I am anxious concerning them, and let their sustenance flow into my hand, and let them be virtuous, pious: able to see and hear, obedient unto you, and lovers and well-wishers of your friends; and to all your enemies hostile and malicious. Amen.

O’ Lord, strengthen my arm with them and straighten with them my crookedness.

And enlarge my number because of them, and adorn my society with them, and keep my memory alive by means of them, and make them take care of my affairs in my absence, and help me with them to satisfy my need, and let them love me, and be kind unto me favourable, faithful obedient, not disobedient not wicked nor adverse nor guilty.

And help me in training them, educating them and in doing good to them, and grant me from you male descendants among them and let this be a benefit to me, and let them be my helpers in whatever I ask of You, and protect me and my offspring’s from the Satan, the stoned one.

For verily, You did create us, and command us and put prohibitions upon and encourage us with the reward for doing what you did command, and did threaten us with punishment for disobedience; and You made him our enemy who deceives us; You have given him dominion on some part of us; while over the similar part of him, you have not given us dominion; you have established him in our breasts, and made him run through blood-passages; he is not careless even if we are careless, and he does not forget if we forget; he makes us feel secure from Your’ torment, and threatens us with (the punishment of someone) other than You; if we intend some glaring sin, he encourages us in it; if we intend to do any good thing he binders us; he exposes to us irresistible appetites and raises for us doubts; if he makes promises to us he lies; and if he holds out hopes to us he disappoints us; and if you do not turn away from us his cunning, he shall mislead us; and if you do not guard us from his corruption he shall cause us to err.

Therefore, O’ Lord, overthrow his authority over us with your power, till you completely restrain him from us owing to our diligent prayer to You, so that, we may pass out of the power of his cunning into the group of those defended by you.

O’ Lord, grant me all my desires, and satisfy my needs, and do not refuse me your answer whilst you hast given surety for it to me; and do not keep off my prayer from you. while You have required it of me; and favour me with all that which will do me good in this world and the next, whatever, I remember of it and whatever I have forgotten or expressed or concealed, or revealed or withheld; and let me be (by my imploring You alone) of the righteous, of those who are benefited by their bargains with You, of those who take refuge in Your majesty, of those who have abidance of lawful sustenance conferred on them by Your boundless bounty of kindness, your bounty and generosity; of those who are exalted to honour from discharge by you, of those who seek shelter from tyranny in your justice; of those who are raised to prosperity from poverty by Your endless wealth; of those are protected from sins and slips of error by fear of You, of those who, have grace for goodness and virtue and righteousness owing to their obedience to you; of those having a barrier between them and sins because of your having a barrier between them and sins because of your power; of those who renounce all disobedience to You, of those who dwell in your neighborhood.

O’ Lord grant us all this by Your grace and mercy, and protect us from the torment of Hell, and favour all the Muslim, men women, and the true believers male and female with the like of what I have begged of You for myself and my offspring’s in the present world and the future, verily, you are nigh, answering, bearing knowledge, overlooking, forgiving, compassionate and merciful: And confer on us good in this world and the next, and guard us from torment of the Fire.

## Words of Wisdom

Says Imam Ja’far-e-Sadiq (a.s.); “Hazrat Isa son of Hazrat Maryam, used to say, ‘One who speaks lie too much loses the charm of his face”

Says Imam Ja’far-e-Sadiq (a.s.). “Allah (s.w.t.) has fixed some locks on evil and the key to those locks is wine; and worse than wine is lying.”

### Do Good to Parents

The Prophet (s.a.w.a.) said:

There are three matters in which there is no exception for any one: Fulfillment of pledge to one be he a Muslim or a non-Muslim doing good to parents be they Muslims or non-Muslims and return of trust property to owner be he a non-Muslim.

Also said He (s.a.w.a.): Do good to your mother, then to your father, then to relation and then to (further) relations.

And also said he (s.a.w.a.):

Paradise is forbidden to one who disobeys his parents.

Imam Ja’far-e-Sadiq (a.s.) has asked one to be kind towards one’s parents so that one’s children may in turn be kind towards him. He also stated that who’s ever desires God to ease the pangs of death then it is compulsory on him to be considerate towards relatives and kind towards parents, for on account of such deeds God eases the difficult time of death and keeps one safe from difficulties during life time.

Imam Ja’far-e-Sadiq (a.s.) was asked about the most virtuous act and he replied: To offer prayer at its earliest hour, to do good to parents and to fight in the way of Allah (s.w.t.).

Stressing the importance of good behaviour towards parents Imam Ja’far-e-Sadiq (a.s.) said to a man: Feed morsels to your parents with your hands because this would serve as a shield tomorrow (against the fire of Hell).

Imam Ja’far-e-Sadiq said that a man came to the Holy Prophet (s.a.w.a.) and inquired whom he should obey and extend his good actions and Prophet (s.a.w.a.) replied; Most of your good behaviour and obedience should be for your mother. The man asked: After that? The Prophet (s.a.w.a.) replied; your mother. The man again asked: After that? The Prophet (s.a.w.a.) said: The most deserving of your obedience is your mother. He again asked: after that? The Prophet (s.a.w.a.) then said: Your father.

### After Death

From Islamic point of view, the obedience and service towards the parents is obligatory for a child even after their death. However obedient a child might have been in the lifetime of his parents he will in our the displeasure of his dead parents if he forget them after their death. Likewise, if a disobedient child, who renders any service to his parents after their death, will be considered as an obedient son and his sins for his disobedience to his parents in their lifetime may be reduced or even forgiven.

In order to please the dead parents one should for the pleasure of Allah (s.w.t.) perform the following acts:

a. Pray daily two Raka’t Namaz between Maghrib and Isha Namaz for their maghferat (forgiveness) and invoke Allah (s.w.t.) for their maghferat after daily Namaz of five times.

b. Recite daily Sura Fatheha also (Sura Hamd the First chapter of the Holy Quran) for their Sawaab.

c. Recite daily three times the Surat al Ikhlas (chapter 112)   
Sawaab of which is equal to reciting the whole Holy Quran-e-Sharif.

d. Invoke (make Du’a) daily to Allah (s.w.t.) for their salvation.

e. Daily do the things with which they were pleased in their lifetime and do not do things with which they were displeased during their lifetime.

f. Feed the poor occasionally for their Sawaab.

g. Celebrate their death anniversaries as prescribed by religion i.e., performing simple unwasteful ceremonies and abandoning wasteful dinners, sending food and sweets to orphanage or fruits to Hospitals, etc.

h. Create Religious and charitable Trust in their names for their Sawaab.

i. Look after their relations kindly and treat their friends  
respectfully, etc., etc.

Imam Ja’far-e-Sadiq (a.s.) asked the people why they were not kind to their parents whether they were dead or alive. After the death of the parent’s one should offer prayers on their behalf keep fast for them, perform Hajj for them, and both the dead parents and the child will be rewarded for these deeds. These kind deeds are of the parents and God will reward one bountifully for these.

## Conclusion: Child is Father of Man

It is the individual who makes the society. Now the secret of the Command of Allah (s.w.t.) to obey the parents and do kindness to them lies in the effect it has upon the building of the character of an individual.

Take the case of a child. Obedience to parents is the beginning of the discipline for him. Once he learns to respect his parents whose biological and ethical significance is explained in earlier pages, he will pay due regards to his other relations, such as uncles, aunts, brothers, and sisters etc. And the circle of this discipline shall get wider and wider and he will respect his superiors in all walks of life.

The sphere of discipline outside the house includes the neighbours; one must know how to deal with his neighbours belonging to various groups. Next comes the school or the institute where one acquires his knowledge and education. A child obedient to his parents at home will surely fare well at school in the matter of showing regard and respect to the teachers.

Finally, he enters the life and begins to earn either by serving or by doing business, in both cases he will come across his seniors and superiors. The child, well behaved with his parents, and elders, is apt to be a loyal employee to his employer and an honest and thriving businessman and is sure to be nice in his behaviour with superiors. That is why the famous English mamim says:

### Child is Father of Man

But Islam has taken full precaution in this regard. A child may grow up into a man-believer or unbeliever, religious or irreligious, so on and so forth. The Religious of Islam has put a check on the obedience to parents as the very foundation of all the discipline in the society. By the check, we mean a child is commanded to obey his parents in all matters provided they do not go against the laws of Shari’at (canonieal law)

In short, because of the obedience to parents, the child receives blessings from Allah (s.w.t.); he becomes a loyal employee, a popular and successful businessman and a person commanding respect from all. Moreover, he is rewarded by Allah (s.w.t.) in the Hereafter by being admitted to Paradise.

If the parents are, due to any reason, unable to give a particular form of education or cannot teach a particular problem concerning the religion, then the son, on reaching the age of puberty and having attained sufficient power of reasoning should in duty bound learn things himself. He cannot put forth the negligence or inability of his parents to teach him as an excuse of his ignorance or lack of learning so essential and binding upon him.

May Allah (s.w.t.) give us the necessary hidayat (wisdom) to be dutiful and obedient children at our parents and to get their pleasure: Ameen.

If the parents fulfill their obligation of training their children properly, the latter will know the commands of Allah (s.w.t.) and will become dutiful and obedient children. So foundation has to be laid by the parents.

## Words of Wisdom

Hashim bin Salim says that he heard Imam Ja’far-e-Sadiq (a.s.) saying, “A momin’s promise to his brother is a pledge that has to be redeemed at any cost; hence he who redeems not his promise defies Allah (s.w.t.) and faces His displeasure for says Allah (s.w.t.):

“O men of faith, Why do you promise that which you cannot fulfill and Allah (s.w.t.) dislikes that you should say something but not act accordingly.”

Says Imam Musa Kazim (a.s.): “of the two persons who have been abusing each other the one who initiated is more cruel and will bear his and the other person’s torment unless he asks the oppressed for pardon.”

1. Holy Qur’an, 21:89 [↑](#footnote-ref-1)
2. Holy Qur’an, 2:223 [↑](#footnote-ref-2)
3. Holy Qur’an, 11:46 [↑](#footnote-ref-3)
4. Holy Qur’an, 49:13 [↑](#footnote-ref-4)
5. Holy Qur’an, 4:36 [↑](#footnote-ref-5)
6. Holy Qur’an, 17:23:42 [↑](#footnote-ref-6)
7. Holy Qur’an, 29:8 [↑](#footnote-ref-7)
8. Holy Qur’an, 2:83 [↑](#footnote-ref-8)
9. Holy Qur’an, 17:24 [↑](#footnote-ref-9)
10. Holy Qur’an, 6:161 [↑](#footnote-ref-10)
11. Holy Qur’an, 17:23 [↑](#footnote-ref-11)
12. Holy Qur’an, 31:14 [↑](#footnote-ref-12)
13. Holy Qur’an, 29:8 [↑](#footnote-ref-13)
14. Holy Qur’an, 17:23 [↑](#footnote-ref-14)
15. Holy Quran, 31:14 [↑](#footnote-ref-15)
16. Holy Qur’an, 17:23,24 [↑](#footnote-ref-16)
17. Muslim [↑](#footnote-ref-17)
18. Ahmed Tabarani [↑](#footnote-ref-18)
19. Mustadrak, Vol. IV [↑](#footnote-ref-19)
20. Bukhari and Muslim [↑](#footnote-ref-20)