

Quranic verses & Prophet's (ﷺ) Important Ahadith Impacting Our Daily Lives:

7 Categories of people who will be under the shade of Allah's throne on the Day of Judgment:

The Hadith about the seven categories of people who will be under the shade of Allah's throne on the Day of Judgment is a well-known narration found in Sahih al-Bukhari and Sahih Muslim, both considered authentic sources in Islamic tradition.

Here is the Hadith:

The Prophet Muhammad (peace be upon him) said:

“There are seven whom Allah will shade with His shade on the Day when there will be no shade except His shade:

1. A just ruler,
2. A young person who grew up in the worship of Allah,
3. A person whose heart is attached to the mosques,
4. Two people who love each other for the sake of Allah, meeting for His sake and parting for His sake,
5. A man who is called by a woman of beauty and position (for an illicit relationship), but he says: ‘I fear Allah,’
6. A person who gives in charity and conceals it so that their left hand does not know what their right hand gives,
7. And a person who remembers Allah in private and their eyes fill with tears.”**

References:

- Sahih al-Bukhari, Hadith 660 (Book 24, Hadith 504 in some editions)
- Sahih Muslim, Hadith 1031

This Hadith emphasizes virtues such as justice, piety, charity, modesty, and sincerity. It is often quoted to inspire Muslims to cultivate these qualities in their lives.

4 Questions everyone has to answer on the Day of Judgment:

The Hadith that mentions the four questions everyone will be asked on the Day of Judgment is recorded in Sunan at-Tirmidhi and other collections. The Prophet Muhammad (peace be upon him) said:

“The son of Adam will not move from before his Lord on the Day of Resurrection until he is asked about four things:

1. His life and how he spent it,
2. His youth and how he used it,
3. His wealth, how he earned it, and how he spent it,
4. And about his knowledge, and how he acted upon it.”**

Reference:

- Jami` at-Tirmidhi, Hadith 2417
(It is found in the chapters on the description of the Day of Judgment.)

This Hadith highlights the importance of living a purposeful and accountable life, especially in managing time, resources, and knowledge responsibly.

Anger Management:

Controlling anger is a highly virtuous act in Islam, as emphasized in both the Qur’an and the Hadith. It is considered a sign of strength and piety, and those who suppress their anger for the sake of Allah are promised immense rewards.

Reward for Controlling Anger in the Qur’an

1. Allah Loves Those Who Control Their Anger

Allah describes the righteous as those who restrain their anger:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ
الْمُحْسِنِينَ

Who spend in the way of Allah both whether in prosperity or in hardship, who restrain their anger, and forgive others. Allah loves such righteous.

“Who spend [in the cause of Allah] during ease and hardship and who restrain anger and pardon the people—and Allah loves the doers of good.”
(Surah Aal-E-Imran, 3:134)

This verse shows that controlling anger is a key quality of the pious, leading to Allah’s love.

2. Reward of Paradise for the Pious

Allah promises Paradise to those who suppress their anger and forgive others:

“And hasten to forgiveness from your Lord and a Paradise as wide as the heavens and the earth, prepared for the righteous.”
(Surah Aal-E-Imran, 3:133-134)

Suppressing anger is a trait of those destined for Jannah (Paradise).

Reward for Controlling Anger in the Hadith

1. Strength Lies in Controlling Anger

The Prophet Muhammad (peace and blessings be upon him) said:

“The strong person is not the one who can overpower others (in physical strength). Rather, the strong person is the one who controls themselves when angry.”
(Sahih al-Bukhari, Hadith 6114; Sahih Muslim, Hadith 2609)

This highlights that true strength is demonstrated in mastering one’s emotions.

2. A Promise of Jannah for Suppressing Anger

The Prophet (peace be upon him) said:

“Whoever suppresses their anger while being able to act on it, Allah will call them before all of creation on the Day of Judgment and allow them to choose whichever of the wide-eyed maidens (of Paradise) they wish.”
(Sunan Ibn Majah, Hadith 4186; Graded Hasan)

This shows the immense reward for those who control their anger despite having the power to

retaliate.

3. A Gate to Paradise

The Prophet (peace be upon him) said:

“Do not get angry, and Paradise will be yours.”
(Al-Mu’jam Al-Kabir, Hadith 7033; Graded Sahih by Albani)

This advice emphasizes how restraining anger leads to eternal reward.

Practical Teachings on Managing Anger

The Prophet (peace be upon him) offered several practical tips for controlling anger:

1. Seek Refuge in Allah:

The Prophet said:

“If one of you becomes angry, let him say: ‘I seek refuge in Allah from Satan, the accursed.’”
(Sunan Abu Dawood, Hadith 4780; Graded Sahih)

2. Change Your Physical Position:

The Prophet said:

“If one of you becomes angry while standing, let him sit down. If the anger goes away, fine; otherwise, let him lie down.”

(Sunan Abu Dawood, Hadith 4782; Graded Sahih)

3. Perform Wudu (Ablution):

The Prophet said:

“Anger comes from Satan, and Satan was created from fire. Fire is extinguished with water, so if one of you becomes angry, let him perform ablution.”

(Sunan Abu Dawood, Hadith 4784; Graded Hasan)

4. Remain Silent:

The Prophet advised:

“If you become angry, remain silent.”

(Musnad Ahmad, Hadith 21384; Graded Sahih)

5. Remember the virtues of controlling the anger as described in Quran like Surah 3/Aya 134.

Summary of Rewards

1. Love of Allah: Controlling anger earns Allah’s love (Surah Aal-E-Imran, 3:134).

2. Paradise: Suppressing anger and forgiving others is a path to Jannah (Sunan Ibn Majah, Hadith 4186).

3. Honor on the Day of Judgment: Allah will reward those who control their anger with special honor (Sunan Ibn Majah, Hadith 4186).

4. Inner Peace and Strength: Controlling anger demonstrates true strength and leads to personal and spiritual growth.

Controlling anger not only brings spiritual rewards but also fosters harmony, strengthens relationships, and aligns one's character with the teachings of Islam.

Best Time For Acceptance Of Dua (Supplication)

Our Lord descends to the lowest heaven when a third of the night remains, saying. Who is supplicating to Me that I may answer him? Who is asking of Me that I may give him? Who is seeking forgiveness of Me that I may forgive him?

Source: Sahih.al-Bukhari [no. 9474] and Muslim [no. 7581]

Core Aspect of Islamic Faith: (Known as Hadith of Jabreel)

The **Hadith of Jibreel (Gabriel)** is one of the most important and widely referenced narrations in Islam, as it outlines the core aspects of the faith. It is narrated in **Sahih Muslim** and other collections of Hadith. Below is a summary of the event and the key lessons from the hadith:

The Context

The hadith describes an occasion when the Angel Jibreel (Gabriel) appeared in human form to the Prophet Muhammad (peace be upon him) and his companions. The companions were initially unaware that it was Jibreel, as he looked like a man, dressed in extremely clean white clothes, with no signs of travel on him.

Jibreel asked the Prophet a series of questions in the presence of his companions. After the questioning, the Prophet explained that the visitor was Jibreel, who had come to teach them about their religion.

The Content of the Hadith

The Hadith is typically divided into five parts, corresponding to the questions and answers:

1. Islam (The Five Pillars)

Jibreel asked: *"What is Islam?"*

The Prophet replied:

- To testify that there is no god but Allah and that Muhammad is His Messenger.
- To establish prayer (Salah).
- To pay the obligatory charity (Zakat).
- To fast during the month of Ramadan.
- To perform Hajj (pilgrimage) if able.

2. Iman (Faith)

Jibreel asked: *"What is Iman?"*

The Prophet answered:

- To believe in Allah.
- To believe in His angels.
- To believe in His books.
- To believe in His messengers.
- To believe in the Day of Judgment.
- To believe in divine decree (Al-Qadar), both the good and the bad.

3. Ihsan (Excellence in Worship)

Jibreel asked: *"What is Ihsan?"*

The Prophet said:

- To worship Allah as if you see Him, and if you cannot see Him, to know that He sees you.

4. The Hour (Day of Judgment)

Jibreel asked: *"When is the Hour?"*

The Prophet replied:

- "The one questioned knows no more than the questioner."
He added:
- However, there are signs, such as:
 - When a slave gives birth to her mistress.
 - When you see barefoot, naked shepherds competing in the construction of tall buildings.

5. Jibreel's Departure

After asking the questions, Jibreel left, and the Prophet told his companions:

- *"That was Jibreel who came to teach you your religion."*

Key Lessons from the Hadith

1. **Core Aspects of Islam:** The Hadith summarizes Islam's three essential dimensions:
 - *Islam* (practices),
 - *Iman* (belief), and
 - *Ihsan* (spiritual excellence).
2. **Holistic Approach to Faith:** Islam is not just about outward actions but also about internal faith and striving for spiritual excellence.
3. **Signs of the Hour:** The Hadith briefly mentions signs of the Day of Judgment, emphasizing the importance of being prepared.
4. **Teaching Method:** The interactive format of the hadith demonstrates the importance of asking questions for learning and understanding.

This hadith is regarded as a foundational teaching for understanding the essence of Islam.

Woe (Grief, great sorrow, anguish, affliction, calamity etc) to 3 kinds of People:

One of the most famous hadiths associated with the Prophet Muhammad (peace be upon him) stepping on the pulpit (minbar) is the hadith of the Three Amins. It is narrated that the Prophet ascended the pulpit and said "Amin" three times. This hadith is significant because it conveys powerful messages about key aspects of faith and conduct.

The narration is as follows:

Jabir ibn Abdillah reported: The Prophet (peace and blessings be upon him) ascended the pulpit, and when he stepped on the first step, he said, "Amin." When he stepped on the second step, he said, "Amin." When he stepped on the third step, he said, "Amin."

The companions asked, "O Messenger of Allah, why did you say 'Amin' three times?"

He replied:

- "Jibreel (Gabriel) came to me and said, 'Woe to the one who witnesses Ramadan but is not forgiven.' I said, 'Amin.'
- Then he said, 'Woe to the one who, when your name is mentioned, does not send blessings upon you.' I said, 'Amin.'
- Then he said, 'Woe to the one who has both parents or one of them alive, and they do not cause him to enter Paradise (by serving them).' I said, 'Amin.'"

This hadith is narrated in several collections, including Musnad Ahmad, Sahih Ibn Hibban, and

others, and emphasizes the importance of seizing opportunities for forgiveness, honoring the Prophet, and caring for one's parents.

Visiting Sick

Visiting the sick ('iyadat al-marid) is highly encouraged in Islam, and numerous hadiths emphasize its importance and great rewards. Here are some key narrations highlighting the virtues of visiting a sick person:

1. Allah's Pleasure and Forgiveness

The Prophet Muhammad (peace be upon him) said:

“When a Muslim visits his (sick) brother, he is harvesting the fruits of Paradise until he returns.”

(Sahih Muslim, Hadith 2568)

2. Angels' Prayer and Divine Mercy

The Prophet (peace be upon him) said:

“If a person goes to visit a sick person, he remains in the mercy of Allah until he returns. If he sits with him, he is immersed in mercy.”

(Musnad Ahmad, Hadith 11949; Tirmidhi, Hadith 969)

3. Paradise is Promised

The Prophet (peace be upon him) said:

“Whoever visits a sick person or visits his brother in Islam, a caller calls out: ‘May you be happy, may your walking be blessed, and may you occupy a dignified position in Paradise!’”

(Sunan Ibn Majah, Hadith 1443)

4. Proximity to Allah

In a beautiful Hadith Qudsi, Allah says:

“O son of Adam, I fell ill and you did not visit Me.”

The person will respond, “O Lord, how could I visit You when You are the Lord of the worlds?”

Allah will say: “Did you not know that My servant so-and-so was ill, and you did not visit

him? Did you not know that if you had visited him, you would have found Me with him?”
(Sahih Muslim, Hadith 2569)

5. Erasing Sins

The Prophet (peace be upon him) said:

“Whoever visits a sick person, an angel calls out from the heavens: ‘You have done well, your walk was good, and you have earned a place in Paradise.’”
(Sunan al-Tirmidhi, Hadith 2008)

Summary of Rewards:

1. Harvesting the fruits of Paradise.
2. Being surrounded by Allah’s mercy and angels’ prayers.
3. Earning a place in Paradise and Allah’s pleasure.
4. Finding closeness to Allah, as visiting the sick is akin to visiting Allah Himself in a metaphorical sense.
5. Erasing sins and gaining blessings for both the visitor and the sick person.

Visiting the sick is not only a source of personal reward but also strengthens bonds of brotherhood and provides comfort to those in need, making it a highly virtuous act in Islam.

Accompanying a Muslim Funeral

Accompanying a Muslim funeral, including attending the prayer (Salat al-Janazah) and following the procession to the burial, is a highly rewarded act in Islam. Several hadiths highlight the immense rewards for this noble deed:

1. Two Great Rewards

The Prophet Muhammad (peace and blessings be upon him) said:

“Whoever attends a funeral until the prayer is offered will have a reward equal to one qirat. And whoever accompanies it until burial will have a reward equal to two qirats.”

He was asked, “What are two qirats?”

He replied: “Like two great mountains.”

(Sahih al-Bukhari, Hadith 1325; Sahih Muslim, Hadith 945)

2. Forgiveness for the Deceased

The Prophet (peace be upon him) said:

“There is no Muslim who dies, and forty men who do not associate anything with Allah pray over him, except that Allah will accept their intercession for him.”

(Sahih Muslim, Hadith 948)

3. Sharing in the Reward

The Prophet (peace be upon him) said:

“Whoever follows the funeral of a Muslim with faith and seeking reward, and remains with it until the prayer is offered and the burial is completed, returns with a reward of two qirats. Whoever offers the prayer and leaves before the burial, returns with one qirat.”

(Sunan an-Nasa’i, Hadith 1924)

Key Rewards for Accompanying a Funeral:

1. Reward of Two Qirats: Equal to the weight of two great mountains, if one attends both the prayer and the burial.
2. Forgiveness and Intercession: For the deceased if the funeral is attended by sincere believers.
3. Act of Faith and Brotherhood: Demonstrates care for the community and fulfills the right of a Muslim over another.

This act is not just a means of spiritual reward but also a way to show solidarity and compassion toward the grieving family while fulfilling an important Islamic duty.

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Staying in Masjid until Sunrise after Fajr Prayer:

Staying in the mosque after performing Fajr Salah until sunrise, engaging in the remembrance of Allah (dhikr), and then offering two units of prayer (rakat) is a highly virtuous act, and it carries immense rewards. This practice is based on the following hadith:

1. Reward Equal to an Accepted Hajj and Umrah

The Prophet Muhammad (peace and blessings be upon him) said:

“Whoever prays Fajr in congregation, then sits remembering Allah until the sun rises, and then prays two units of prayer, will have a reward like that of Hajj and Umrah, complete, complete, complete.”

(Sunan al-Tirmidhi, Hadith 586; Graded Hasan by scholars)

Conditions for the Reward:

1. Pray Fajr in Congregation: The hadith emphasizes performing Fajr in jama’ah (congregation) for this reward.
2. Stay in the Mosque: Remain seated, engaging in acts of worship such as dhikr, dua, recitation of the Qur’an, or reflection.
3. Pray Two Rakat After Sunrise: This refers to the Ishraq Salah, which is offered approximately 15-20 minutes after sunrise.

Additional Virtues:

1. Blessings in the Morning: This act is a way to begin the day with Allah’s remembrance and blessings.
2. Increased Productivity: The early morning is a time of focus and clarity, and engaging in

worship at this time often sets a positive tone for the rest of the day.

3. Demonstration of Devotion: This reflects love for Allah and commitment to His worship.

Practical Tip:

- After Fajr, stay seated in the mosque, avoid worldly distractions, and focus on remembering Allah through tasbih, tahmid, and istighfar.
- After the time for Ishraq begins (15-20 minutes after sunrise), pray two rakat with the intention of seeking this reward.

This practice is a beautiful way to draw closer to Allah and gain rewards equivalent to some of the most significant acts of worship in Islam.

Fulfilling the Needs of Wife and Children:

Fulfilling the needs of one's wife and children in Islam is not only a responsibility but also an act of worship that carries immense rewards. Several hadiths of the Prophet Muhammad (peace and blessings be upon him) emphasize the virtue of providing for one's family with love and sincerity.

Key Hadiths on the Reward of Providing for Family:

1. Spending on Family is a Form of Charity

The Prophet (peace be upon him) said:

“When a man spends on his family, seeking reward from Allah, it is counted as charity (sadaqah) for him.”

(Sahih al-Bukhari, Hadith 5351; Sahih Muslim, Hadith 1002)

2. Providing for One's Family is the Best Charity

The Prophet (peace be upon him) said:

“The best dinar a man spends is the one he spends on his family.”

(Sahih Muslim, Hadith 994)

This highlights that taking care of one's wife and children financially and emotionally is among the most rewarding forms of charity.

3. Reward for Every Morsel of Food

The Prophet (peace be upon him) said:

“You will never spend anything, seeking the pleasure of Allah, except that you will be rewarded

for it—even the morsel of food you put into your wife’s mouth.”
(Sahih al-Bukhari, Hadith 56; Sahih Muslim, Hadith 1628)

This hadith illustrates that even small, loving gestures, such as feeding one’s spouse, are acts of worship when done with sincerity.

4. Spending on Family is Superior to Other Causes

The Prophet (peace be upon him) said:

“Start with yourself, and then with those who are dependent upon you.”
(Sunan al-Nasa’i, Hadith 2537)

This shows that taking care of one’s family takes precedence over spending on others or non-obligatory charitable causes.

5. Fulfilling Family Needs Leads to Allah’s Love

The Prophet (peace be upon him) said:

“The most beloved of deeds to Allah is making a Muslim happy, relieving him of distress, paying off his debt, or saving him from hunger.”
(Sunan al-Bayhaqi, Hadith 7122)

By extension, fulfilling the needs of one’s wife and children is among the greatest means of earning Allah’s love.

Summary of Rewards:

1. Counted as Charity: Every penny or effort spent for the family, with sincerity, is recorded as charity.
2. Best Form of Spending: Taking care of one’s family is superior to other voluntary charitable acts.
3. Love and Compassion Amplify Reward: Acts of love, like feeding your wife or caring for children, bring immense spiritual benefits.
4. Earning Allah’s Love: Fulfilling family responsibilities with care and sincerity is a way to earn Allah’s pleasure.

In Islam, providing for one’s family is not just a duty but an opportunity for constant reward when done with a sincere heart, seeking Allah’s pleasure.

Forgiving others in Islam:

Forgiving others for their wrongdoings and atrocities is a highly virtuous act in Islam, praised repeatedly in both the Qur’an and the Hadith. Allah promises immense rewards for those who

choose forgiveness over vengeance, emphasizing that it is a trait of the pious and a means to attain His mercy and forgiveness.

Rewards for Forgiving Others in the Qur'an

1. Attaining Allah's Forgiveness and Mercy

Allah says:

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ

“Let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.”

(Surah An-Nur, 24:22)

This verse encourages believers to forgive others with the hope of attaining Allah's forgiveness.

2. Believers Who Forgive Are Praised

Allah describes the qualities of the righteous:

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

“Who spend (For the sake of Allah) at the time of prosperity or hardship, restrain anger and pardon people—and Allah loves the doers of good.”

(Surah Aal-E-Imran, 3:134)

This shows that forgiving others is a means to earn Allah's love and approval.

3. Forgiveness leads to a Great Reward

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَرْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَاحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

“But if you pardon, overlook, and forgive, then indeed, Allah is Forgiving and Merciful.”

(Surah At-Taghabun, 64:14)

Forgiving others brings divine mercy and aligns the believer with Allah's own forgiving nature.

Rewards for Forgiving Others in the Hadith

1. Elevated Status by Forgiving

The Prophet Muhammad (peace be upon him) said:

“Charity does not decrease wealth, and no one forgives another except that Allah increases his honor; and no one humbles himself for the sake of Allah except that Allah raises him in status.”
(Sahih Muslim, Hadith 2588)

This emphasizes that forgiveness leads to greater respect and honor, both in this world and the Hereafter.

2. Guaranteed Forgiveness from Allah

The Prophet (peace be upon him) said:

“Show mercy, and you will be shown mercy. Forgive, and Allah will forgive you.”
(Musnad Ahmad, Hadith 7001; Sunan Abu Dawood, Hadith 4941)

This shows that forgiving others is directly linked to receiving Allah’s forgiveness.

3. The Reward of Paradise

The Prophet (peace be upon him) said:

“There was a merchant who used to lend to the people, and whenever his debtor was in difficulty, he would say to his employees: ‘Forgive him so that Allah may forgive us.’ So Allah forgave him.”

(Sahih al-Bukhari, Hadith 2078; Sahih Muslim, Hadith 1562)

Forgiving others out of compassion can lead to earning Paradise.

Summary of Rewards

1. Attaining Allah’s Forgiveness and Mercy: Forgiving others makes one deserving of Allah’s own forgiveness.
2. Earning Allah’s Love: Allah loves those who forgive and show mercy.
3. Honor and Elevated Status: Forgiving others increases one’s dignity and status.
4. Peace of Heart: Forgiveness brings inner peace and removes hatred or grudges.
5. Paradise: Those who forgive others sincerely can expect Paradise as a reward.

Practical Lessons:

- Forgiving others, especially when one has the power to retaliate, reflects strength and piety.
- The act of forgiveness is not just for the benefit of the wrongdoer but also brings immense spiritual and emotional relief to the forgiver.
- By forgiving others, a believer aligns their character with the traits of Allah (Al-Ghafoor, Ar-Raheem), seeking His ultimate reward.

Taking Care of Parents:

Taking care of one's parents is among the most virtuous and emphasized deeds in Islam. The Qur'an and Hadith repeatedly highlight the immense rewards for treating parents with kindness, respect, and care, particularly in their old age.

Rewards for Taking Care of Parents in the Qur'an

1. Obedience to Parents is Linked to Worship of Allah

Allah commands kindness to parents immediately after emphasizing worship of Him:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ

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

(Surah Luqman, 31:14)

This shows that caring for parents is an act of gratitude and obedience to Allah.

2. Earning Allah's Pleasure

The Qur'an says:

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

“And We have enjoined upon man to be good to his parents.”

(Surah Al-Ankabut, 29:8)

Kindness to parents earns Allah's approval and pleasure.

3. Dua of Parents Leads to Success

Allah says:

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

“And lower to them the wing of humility out of mercy and say, ‘My Lord, have mercy upon them as they brought me up [when I was] small.’”

(Surah Al-Isra, 17:24)

Caring for parents, coupled with making dua for them, brings Allah’s mercy upon both the child and the parents.

Rewards for Taking Care of Parents in the Hadith

1. A Gateway to Paradise

The Prophet Muhammad (peace and blessings be upon him) said:

“The father is the middle gate of Paradise. If you wish, you can lose it or protect it.”

(Sunan Ibn Majah, Hadith 3663; Graded Sahih by Al-Albani)

This signifies that obedience and service to parents can lead directly to Paradise.

2. Serving Parents is Better than Voluntary Worship

A man came to the Prophet (peace be upon him) and said:

“I want to go out and fight (in jihad) but I have parents who need me.” The Prophet replied: ‘Stay with them, for Paradise is under their feet.’”

(Sunan an-Nasa’i, Hadith 3104; Graded Sahih)

This shows that taking care of parents can outweigh even major acts of worship.

3. Forgiveness of Sins

The Prophet (peace be upon him) said:

“May he be humiliated! May he be humiliated! May he be humiliated!”

The companions asked, “Who, O Messenger of Allah?”

He replied: “The one who finds his parents, one or both of them, in old age, and does not enter Paradise by serving them.”

(Sahih Muslim, Hadith 2551)

This highlights the immense opportunity for forgiveness and Paradise by taking care of elderly parents.

4. Accepted Dua of Parents

The Prophet (peace be upon him) said:

“The supplication of a parent for their child is accepted.”
(Sunan Ibn Majah, Hadith 3862; Graded Sahih)

Serving parents and earning their duas ensures success in both this world and the Hereafter.

Summary of Rewards

1. Paradise: Serving parents, especially in their old age, is a guaranteed path to Jannah (Paradise).
2. Forgiveness of Sins: Fulfilling the rights of parents earns Allah’s forgiveness.
3. Increased Barakah (Blessings): Caring for parents brings blessings into one’s life.
4. Earn Allah’s Pleasure: The pleasure of Allah is linked to the pleasure of parents.
5. Acceptance of Duas: Parents’ prayers for their children are powerful and often granted by Allah.

Practical Lessons:

- Treat parents with humility and avoid harsh words, even in moments of frustration.
- Seek their dua and approval in everything you do.
- Care for them emotionally, physically, and financially, especially in their old age, as a form of gratitude and obedience to Allah.

Caring for parents is one of the greatest ways to please Allah, attain His mercy, and secure one’s place in Paradise.

Bankrupt person on the Day of Judgment:

The Prophet Muhammad (peace and blessings be upon him) defined the real bankrupt person on the Day of Judgment in a profound hadith that highlights the importance of good character and avoiding harm to others. The hadith is as follows:

The Hadith on the Real Bankrupt

The Prophet (peace and blessings be upon him) asked:

“Do you know who is the bankrupt one?”

The Companions replied: “The bankrupt among us is the one who has neither money nor property.”

The Prophet then said:

“The real bankrupt person from my Ummah is the one who will come on the Day of Judgment with prayers, fasting, and zakah, but he had insulted this person, slandered that person, unlawfully consumed the wealth of another, shed the blood of someone, and beaten another. So

his good deeds will be taken and given to those he wronged. If his good deeds run out before justice is fulfilled, their sins will be taken from them and cast onto him, and he will be thrown into the Fire.”

(Sahih Muslim, Hadith 2581)

Key Lessons from the Hadith:

1. Righteous Acts Are Not Enough: Acts of worship like prayer, fasting, and charity are critical, but they lose their value if a person harms others.
2. Accountability for Harm to Others: On the Day of Judgment, justice will be served, and wrongdoers will be held accountable for their actions against others.
3. Importance of Good Character: A true believer must strive to maintain good relations with others, avoid causing harm, and seek forgiveness from those they wrong.
4. The Danger of Sinful Behavior: Sins related to the rights of others (huquq al-ibad)—such as slander, theft, and physical harm—can outweigh a lifetime of worship if left unaddressed.

Practical Steps to Avoid Being “Bankrupt”:

- Seek Forgiveness: If you have wronged someone, apologize and seek their forgiveness in this life.
- Restore Rights: Return anything that was taken unjustly, whether it is money, property, or reputation.
- Avoid Harmful Speech and Actions: Be mindful of how you treat others, ensuring that your words and actions do not cause harm.
- Strengthen Good Deeds: Continue to perform acts of worship, but balance them with excellent character and ethical conduct.

This hadith serves as a reminder that true success lies not only in worship but also in treating others with justice and kindness.

Earning Legitimate (Halal) Money (Livelihood)

Earning legitimate (halal) money is highly emphasized in Islam, as it reflects obedience to Allah’s commands and ensures blessings (barakah) in one’s livelihood. Both the Qur’an and Hadith encourage earning through lawful means and warn against engaging in prohibited (haram) forms of earning, such as deception, fraud, or exploitation.

What the Qur’an Says About Earning Legitimate Money

1. Earn Through Lawful Means

Allah commands believers to consume only lawful and good provisions:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ
مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا

“O you who have believed, do not consume one another’s wealth unjustly, but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful.”

(Surah An-Nisa, 4:29)

This verse highlights the importance of mutual agreement and fairness in trade.

2. Avoid Haram Wealth

Allah forbids consumption of wealth through prohibited means:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ
بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ

“And do not consume unlawfully gained wealth among yourselves, nor bribe the authorities in order to devour a portion of others’ property sinfully while you know.”

(Surah Al-Baqarah, 2:188)

Unlawfully earned wealth is devoid of blessings and leads to sin.

3. Accountability for Wealth

Allah reminds believers that they will be questioned about their earnings:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

“Then on that Day, you will surely be asked about your worldly pleasures.”

(Surah At-Takathur, 102:8)

This includes accountability for how one earned and spent their wealth.

What the Hadith Says About Earning Legitimate Money

1. Seeking Halal Income is an Obligation

The Prophet Muhammad (peace and blessings be upon him) said:

“Seeking lawful (halal) earnings is an obligation after the obligation (i.e., after fulfilling basic religious duties).”

(Sunan al-Bayhaqi, Hadith 11634; Graded Hasan)

Earning halal income is as important as performing acts of worship.

2. Blessings in Honest Trade

The Prophet (peace be upon him) said:

“The truthful and honest merchant will be with the Prophets, the truthful, and the martyrs on the Day of Judgment.”

(Sunan At-Tirmidhi, Hadith 1209; Graded Hasan Sahih)

This highlights the high status of those who engage in honest business practices.

3. Avoiding Haram Sustenance

The Prophet (peace be upon him) warned:

“Any flesh that grows from unlawful earnings, the Fire is more deserving of it.”

(Sunan At-Tirmidhi, Hadith 614; Graded Hasan Sahih)

4. Supplications Are Rejected Due to Haram Earnings

The Prophet (peace be upon him) mentioned a man who travels, raises his hands in prayer, but his earnings are unlawful:

“How can his prayer be accepted?”

(Sahih Muslim, Hadith 1015)

This emphasizes that haram income deprives a person of Allah’s blessings, even in their worship.

5. Reward for Hard Work

The Prophet (peace be upon him) said:

“No one eats better food than that which he eats from the work of his own hands. And the Prophet of Allah, Dawood (David), used to eat from the earnings of his labor.”

(Sahih al-Bukhari, Hadith 2072)

This underscores the virtue of earning through honest, personal effort.

Key Rewards and Warnings

1. Blessings in Halal Earnings: Lawful income ensures a life filled with barakah (blessings).

2. Elevated Status: Honest workers and traders are promised the company of Prophets and martyrs.
3. Accountability for Earnings: Every person will be questioned about their income and spending.
4. Haram Earnings Lead to Punishment: Wealth gained unlawfully brings divine displeasure and punishment in the Hereafter.

Practical Tips for Earning Halal Income

1. Engage in Ethical Work: Avoid businesses or jobs that involve haram activities (e.g., interest-based banking, gambling, alcohol).
2. Be Honest: Practice transparency and fairness in all transactions.
3. Avoid Exploitation: Ensure fair wages and avoid oppression or deceit.
4. Seek Barakah Through Dua: Ask Allah for halal sustenance and contentment with it.

Legitimate earnings bring spiritual, emotional, and material blessings, while unlawful wealth deprives a person of peace and Allah's favor.

Violating Rights of others

In Islam, violating the rights of others (huquq al-ibad) is considered a grave sin, and the consequences can be severe both in this world and the Hereafter. Allah places great emphasis on justice and the protection of human rights, and the Qur'an and Hadith provide stern warnings against harming others through injustice, theft, slander, oppression, or other wrongdoings.

Consequences of Violating Others' Rights in the Qur'an

1. Divine Punishment for Injustice

Allah warns against any form of injustice:

وَلَا تَحْسَبَنَّ اللَّهَ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخَّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ

“And do not think that Allah is unaware of what the wrongdoers do. He only delays them until a Day when eyes will stare [in horror].”

(Surah Ibrahim, 14:42)

Those who violate others' rights will not escape accountability, even if they are not punished in this world.

2. Severe Accountability on the Day of Judgment

Allah says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ
إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

“Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice...”(Surah An-Nisa, 4:58)
Failing to honor trusts or acting unjustly will lead to strict accountability in the Hereafter.

3. Eternal Loss for Oppressors

Allah makes it clear that oppression and injustice will lead to eternal loss:

فَقَدْ كَذَّبْتُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِم مِّنْكُمْ نُدْفَعُهُ عَذَابًا
كَبِيرًا

“And whoever commits injustice — We will make him taste a great punishment.”
(Surah Al-Furqan, 25:19)

4. Unforgivable Without Repentance and Restitution

Allah forgives sins related to His rights if one repents, but the rights of others must be rectified:

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدِ افْتَرَىٰ
إِنَّمَا عَظِيمًا

“Indeed, Allah does not forgive association with Him, but He forgives what is less than that for whom He wills.”
(Surah An-Nisa, 4:48)

Violating others' rights requires the perpetrator to seek forgiveness from the victim directly.

Consequences of Violating Others' Rights in the Hadith

1. The Real Bankrupt

The Prophet Muhammad (peace and blessings be upon him) said:

“Do you know who is the bankrupt?”

The Companions replied: “The bankrupt among us is the one who has neither money nor property.”

The Prophet said:

“The bankrupt of my Ummah will come on the Day of Judgment with prayers, fasting, and zakah, but he insulted this person, slandered that person, unlawfully consumed the wealth of another, shed the blood of someone, and beat another. His good deeds will be distributed to those he wronged. If his good deeds are exhausted before justice is fulfilled, the sins of those he wronged will be transferred to him, and he will be thrown into the Fire.”

(Sahih Muslim, Hadith 2581)

This Hadith highlights that acts of worship alone cannot save a person if they have violated others' rights.

2. Dua of the Oppressed is Always Answered

The Prophet (peace and blessings be upon him) warned:

“Beware of the supplication of the oppressed, for there is no barrier between it and Allah.”

(Sahih al-Bukhari, Hadith 2448; Sahih Muslim, Hadith 19)

Even if the oppressor is powerful or influential, the oppressed person's dua is directly heard by Allah.

3. Justice is Inescapable on the Day of Judgment

The Prophet (peace and blessings be upon him) said:

“On the Day of Judgment, the rights will be given to those to whom they are due, to the extent that a hornless sheep will be given retribution against a horned sheep.”

(Sahih Muslim, Hadith 2582)

No injustice, however small, will be overlooked on the Day of Judgment.

4. Deprivation of Allah's Mercy

The Prophet (peace be upon him) said:

“Allah will not have mercy on the one who is not merciful to people.”

(Sahih al-Bukhari, Hadith 7376; Sahih Muslim, Hadith 2319)

Those who harm others and fail to show mercy will themselves be deprived of Allah's mercy.

Steps to Rectify Violating Others' Rights

1. Seek Forgiveness from the Victim:

If you have wronged someone, apologize and ask for their pardon.

2. Restore the Rights:

Return what was taken unjustly, such as money, property, or reputation.

3. Make Dua for the Victim:

Pray for the well-being of the person you wronged as an act of compensation.

4. Repent to Allah:

Sincerely ask Allah for forgiveness and resolve never to commit the wrongdoing again.

Key Lessons

1. Violating Others' Rights is a Major Sin:

Such acts can lead to eternal punishment unless the wrong is rectified.

2. Good Deeds Alone Are Insufficient:

Even if one has abundant good deeds, violating others' rights can nullify them.

3. Justice Will Prevail:

Every act of injustice will be addressed by Allah, and no one will escape His reckoning.

4. The Rights of People are Sacred:

Islam prioritizes the protection of life, property, and dignity, making their violation a severe transgression.

By upholding justice, fulfilling the rights of others, and avoiding oppression, a believer secures Allah's mercy and avoids His punishment in the Hereafter.

Acquiring Knowledge in Islam:

Islam places immense importance on acquiring knowledge, both religious and worldly, as a means to worship Allah, better oneself, and benefit society. The Qur'an and Hadith emphasize the virtues, rewards, and responsibilities of seeking and spreading knowledge.

Importance of Knowledge in the Qur'an

1. Knowledge Leads to Awareness of Allah

Allah elevates the status of those with knowledge:

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

“Say, ‘Are those who know equal to those who do not know?’”

(Surah Az-Zumar, 39:9)

This verse highlights the superiority of the knowledgeable over the ignorant.

2. Elevated Rank for the Knowledgeable

Allah rewards those who seek knowledge:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ
انشُرُوا فَانشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ

“Allah will raise those who have believed among you and those who were given knowledge, by degrees.”

(Surah Al-Mujadila, 58:11)

Knowledge enhances a believer’s rank in this world and the Hereafter.

3. The First Revelation Emphasizes Knowledge

The first command from Allah to the Prophet Muhammad (peace and blessings be upon him) was about reading and learning:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“Read in the name of your Lord who created—created man from a clinging substance. Read, and your Lord is the most Generous—Who taught by the pen—taught man that which he knew not.”

(Surah Al-‘Alaq, 96:1-5)

This reflects the foundational role of learning in Islam.

4. Reflecting on Creation

Allah encourages believers to seek knowledge and reflect on the universe:

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لآيَاتٍ لِأُولِي الْأَبْصَارِ

“Indeed, in the creation of the heavens and the earth and the alternation of the night and the day are signs for those of understanding.”

(Surah Aal-E-Imran, 3:190)

The pursuit of knowledge leads to a deeper appreciation of Allah's creation and wisdom.

Importance of Knowledge in the Hadith

1. Seeking Knowledge is an Obligation

The Prophet Muhammad (peace and blessings be upon him) said:

“Seeking knowledge is an obligation upon every Muslim.”

(Sunan Ibn Majah, Hadith 224; Graded Sahih)

This indicates that learning is not optional but a duty for all Muslims.

2. Path to Paradise

The Prophet (peace and blessings be upon him) said:

“Whoever travels a path in search of knowledge, Allah will make easy for him a path to Paradise.”

(Sahih Muslim, Hadith 2699)

Knowledge serves as a means to attain eternal success.

3. The Angels Honor the Seeker of Knowledge

The Prophet (peace be upon him) said:

“The angels lower their wings for the seeker of knowledge out of pleasure for what he does.”

(Sunan Abu Dawood, Hadith 3641; Graded Sahih)

This reflects the honor and value placed on the pursuit of knowledge in the eyes of Allah.

4. Knowledge Benefits After Death

The Prophet (peace and blessings be upon him) said:

“When a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them.”

(Sahih Muslim, Hadith 1631)

Spreading beneficial knowledge ensures a lasting legacy and ongoing reward.

5. Ignorance is Harmful

The Prophet (peace and blessings be upon him) warned:

“The world is cursed, and everything in it is cursed, except for the remembrance of Allah, what facilitates it, the knowledgeable, and the seeker of knowledge.”
(Sunan Ibn Majah, Hadith 4112; Graded Hasan)

This highlights the dangers of ignorance and the blessings of seeking knowledge.

Types of Knowledge in Islam

1. Religious Knowledge:

Learning about Allah, His commands, and how to worship Him correctly is the highest form of knowledge.

- The Prophet (peace and blessings be upon him) said:

“The best of you are those who learn the Qur’an and teach it.”

(Sahih al-Bukhari, Hadith 5027)

2. Worldly Knowledge:

Knowledge of sciences, medicine, engineering, and other disciplines that benefit humanity is also highly valued.

- Reflecting on Allah’s creation and using knowledge to improve life are acts of worship.

Practical Steps to Pursue Knowledge

1. Seek Knowledge Sincerely:

Intend to learn for the sake of pleasing Allah, not for fame or worldly gain.

The Prophet (peace be upon him) said:

“Whoever seeks knowledge to compete with the scholars, argue with the ignorant, or turn people’s faces toward him, Allah will admit him into Hellfire.” (Sunan Ibn Majah, Hadith 253)

2. Act Upon What You Learn:

Knowledge without action is meaningless. The Prophet (peace and blessings be upon him) said:

“The Qur’an is evidence for you or against you.” (Sahih Muslim, Hadith 223)

3. Teach Others:

Share knowledge to maximize its benefits. The Prophet (peace be upon him) said:

“Convey from me, even if it is one verse.” (Sahih al-Bukhari, Hadith 3461)

4. Balance Religious and Worldly Knowledge:

Strive to excel in both, as they complement each other in fulfilling personal and communal obligations.

The Rewards of Pursuing Knowledge

1. Closeness to Allah: Knowledge brings one closer to understanding Allah’s greatness.

2. Honor in this World and the Hereafter: The knowledgeable are respected in society and raised in rank by Allah.

3. A Path to Jannah: Sincere learning and spreading beneficial knowledge lead to Paradise.

In Islam, seeking knowledge is a lifelong journey and an act of worship that not only benefits the individual but also strengthens the entire community.

Upbringing of Children in Islam:

The upbringing of children in Islam (tarbiyyah) is a fundamental responsibility for parents, emphasized in the Qur'an and Hadith. Islam considers children as a trust (amanah) from Allah, and their proper upbringing is essential for the well-being of society and the individual's eternal success.

Importance of Upbringing in the Qur'an

1. A Trust from Allah

Allah describes children as a blessing and a responsibility:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ
غِلَاطٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

“O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones...”

(Surah At-Tahrim, 66:6)

Parents are commanded to raise their children with care to protect them from Hellfire by teaching them faith, values, and good conduct.

2. A Test and Responsibility

Children are described as a test for their parents:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

“Your wealth and your children are but a trial, and Allah has with Him a great reward.”

(Surah At-Taghabun, 64:15)

This verse reminds parents of the accountability tied to raising their children properly.

3. Importance of Instilling Faith

Allah advises guiding children to worship Him alone:

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

“And [mention] when Luqman said to his son while he was instructing him, ‘O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.’”

(Surah Luqman, 31:13)

This verse shows the importance of instilling tawheed (monotheism) as the foundation of a child’s upbringing.

Importance of Upbringing in the Hadith

1. Parents Shape the Child’s Religion

The Prophet Muhammad (peace and blessings be upon him) said:

“Every child is born upon the fitrah (natural inclination to Islam), and it is his parents who make him a Jew, Christian, or Zoroastrian.”

(Sahih al-Bukhari, Hadith 1385; Sahih Muslim, Hadith 2658)

This highlights the vital role of parents in shaping their child’s beliefs and character.

2. A Great Responsibility

The Prophet (peace and blessings be upon him) said:

“Each of you is a shepherd, and each of you is responsible for his flock... A man is the shepherd of his family, and he is responsible for them.”

(Sahih al-Bukhari, Hadith 893; Sahih Muslim, Hadith 1829)

Parents are accountable for their children’s physical, emotional, and spiritual upbringing.

3. Teaching Values and Conduct

The Prophet (peace be upon him) said:

“No father gives his child anything better than good manners.”

(Sunan at-Tirmidhi, Hadith 1952; Graded Sahih)

Good manners and values are among the best legacies a parent can leave for their child.

4. Encouragement for Teaching Salah

The Prophet (peace be upon him) emphasized teaching prayer at a young age:

“Command your children to pray when they are seven years old, and discipline them for not praying when they are ten...”

(Sunan Abu Dawood, Hadith 495)

This illustrates the importance of nurturing religious habits early in life.

5. Dua for Righteous Offspring

The Prophet (peace be upon him) taught that a righteous child is an ongoing source of reward for parents even after their death:

“When a person dies, their deeds come to an end except for three: ongoing charity, beneficial knowledge, or a righteous child who prays for them.”

(Sahih Muslim, Hadith 1631)

Key Areas of Upbringing

1. Instilling Faith and Worship

- Teach children about Allah, the Prophets, and the importance of worship.
- Develop habits like regular prayer, fasting, and reciting the Qur’an.

2. Teaching Good Manners and Ethics

- Teach honesty, kindness, patience, and respect for others.
- The Prophet (peace be upon him) said:
“The most beloved of you to me are those who have the best character.”
(Sahih al-Bukhari, Hadith 6029)

3. Providing Education

- Both religious and worldly education are vital for the child’s success in both worlds.

4. Modeling Good Behavior

- Parents are role models; children learn by observing their behavior.

The Prophet (peace be upon him) said:

“The best of you are those who are best to their families, and I am the best to my family.”

(Sunan at-Tirmidhi, Hadith 3895; Graded Sahih)

5. Supplicating for Children

- Make constant dua for the guidance and well-being of children.

The Qur’an mentions the prayer of righteous people:

“Our Lord, grant us from among our spouses and offspring comfort to our eyes and make us an example for the righteous.”

(Surah Al-Furqan, 25:74)

Consequences of Neglecting Upbringing

1. Accountability Before Allah:

Neglecting one's parental duties will lead to questioning on the Day of Judgment.

“Stop them; indeed, they are to be questioned.” (Surah As-Saffat, 37:24)

2. Negative Impact on Society:

Poor upbringing can lead to moral and social decay.

3. Loss of Blessings:

Neglecting children's upbringing can result in loss of blessings and barakah in the family.

Conclusion

The upbringing of children in Islam is a sacred duty that shapes their faith, character, and future. By instilling Islamic values, good manners, and strong faith, parents fulfill their responsibility to Allah and secure their children's success in this world and the Hereafter. Such efforts are not only a source of reward for parents but also contribute to building a strong, virtuous, and God-conscious society.

Treatment of Wife in Islam:

Islam places a great emphasis on kindness, justice, and mutual respect in the treatment of a wife. The Qur'an and Hadith provide clear guidance to ensure that the husband-wife relationship is based on love, mercy, and understanding.

Treatment of Wife in the Qur'an

1. Living with Kindness and Compassion

Allah commands husbands to treat their wives with kindness:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا النِّسَاءَ كَرِهًا وَلَا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ
مَا آتَيْنَهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كَرِهْتُمُوهُنَّ
فَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

“...And live with them in kindness. For if you dislike them—perhaps you dislike something, and Allah has placed much good in it.”

(Surah An-Nisa, 4:19)

This verse emphasizes patience, respect, and focusing on positive qualities rather than faults.

2. Marriage as a Source of Peace and Mercy

Allah describes marriage as a blessing and a bond of love:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

“And among His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy. Indeed, in that are signs for a people who give thought.”(Surah Ar-Rum, 30:21)

This verse highlights the emotional and spiritual connection between spouses.

3. Equal Rights and Responsibilities

Allah affirms the equality of rights in marriage:

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

“...And due to them [wives] is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility].”
(Surah Al-Baqarah, 2:228)

While acknowledging the husband’s role as the leader in the family, this verse emphasizes fairness and mutual respect.

Treatment of Wife in the Hadith

1. The Best of You Are the Best to Your Wives

The Prophet Muhammad (peace and blessings be upon him) said:

“The best of you are the best to their wives, and I am the best of you to my wives.”
(Sunan at-Tirmidhi, Hadith 3895; Graded Sahih)

This Hadith highlights that true virtue is demonstrated by how a man treats his wife.

2. Kindness and Gentleness

The Prophet (peace be upon him) instructed husbands to be gentle:

“Fear Allah concerning women! Verily, you have taken them on the security of Allah, and

intercourse with them has been made lawful to you by the words of Allah. Your rights over them are that they should not allow anyone you dislike to tread your bedding, and their rights over you are that you should treat them kindly in clothing and feeding them.”

(Sahih Muslim, Hadith 1218)

3. Playfulness and Romance

The Prophet (peace be upon him) demonstrated love and playfulness with his wives. He said:

“Everything in which there is no remembrance of Allah is play and amusement, except for four things: ...and a man playing with his wife.”

(Sunan at-Tirmidhi, Hadith 1637; Graded Hasan)

This Hadith emphasizes the importance of fostering love and affection in marriage.

4. Assisting with Household Work

The Prophet (peace be upon him) actively helped his family. Aisha (may Allah be pleased with her) reported:

“He used to keep himself busy serving his family, and when it was time for prayer, he would leave for prayer.”

(Sahih al-Bukhari, Hadith 676)

5. Prohibition of Abuse

The Prophet (peace and blessings be upon him) strongly condemned mistreatment:

“Do not strike Allah’s female servants.”

(Sunan Abu Dawood, Hadith 2146; Graded Hasan)

Abuse, whether physical or emotional, is prohibited in Islam.

Responsibilities of a Husband Towards His Wife

1. Providing for Her:

The husband is obligated to provide for his wife’s basic needs, including food, clothing, and shelter, according to his means.

“...Upon the father is their provision and their clothing according to what is acceptable.” (Surah Al-Baqarah, 2:233)

2. Protecting Her Honor:

A husband must safeguard his wife’s dignity and reputation.

3. Emotional Support:

The Prophet (peace be upon him) was a source of comfort and reassurance to his wives. He consoled Aisha when she was distressed and always treated her with patience and

understanding.

4. Respecting Her Individuality:

The Prophet (peace be upon him) encouraged consultation and listening to his wives' opinions. For example, he followed Umm Salamah's advice during the Treaty of Hudaibiyyah.

5. Maintaining Intimacy with Respect:

A husband must fulfill his wife's emotional and physical needs while respecting her feelings and boundaries.

Consequences of Mistreating a Wife

1. Accountability Before Allah

The Prophet (peace and blessings be upon him) said:

"The rights of all people will be restored on the Day of Judgment."
(Sahih Muslim, Hadith 2582)

Mistreating one's wife will be a cause of severe accountability.

2. Erosion of Blessings

The Qur'an warns that unjust behavior leads to the loss of Allah's blessings:

"...Indeed, Allah does not like those who are self-deluding and boastful."
(Surah An-Nisa, 4:36)

3. Damage to Family and Society

Neglecting or abusing a wife causes harm to the family structure, leading to wider societal issues.

Conclusion

The treatment of a wife in Islam is centered around love, mercy, and fairness. The Qur'an and Hadith guide husbands to emulate the example of the Prophet Muhammad (peace be upon him), who treated his wives with the utmost respect, kindness, and affection. A strong and loving marital relationship is not only a source of personal happiness but also a means of earning Allah's pleasure and building a stable, virtuous society. In Islam, the relationship between a husband and wife is based on mutual respect, love, and understanding. The Qur'an and Ahadith emphasize the rights and responsibilities of both spouses, creating a balanced and harmonious family life. Here are the rights of a husband as outlined in Islamic teachings:

Husband's Right in Islam:

Husband's Rights According to the Qur'an:

1. Respect and Obedience in Permissible Matters:

A wife is encouraged to respect her husband's leadership in the household and cooperate in maintaining harmony, as long as it is within the boundaries of Islam.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا

• Qur'an (4:34):

"Men are the protectors and maintainers of women because Allah has given the one more (strength) than the other and because they support them from their means."

2. Guarding the Home and Honor:

A wife is expected to protect her husband's honor, property, and secrets in his absence.

"Therefore the righteous women are devoutly obedient and guard in the husband's absence what Allah would have them guard."

3. Rights over Intimacy:

The husband has the right to lawful intimacy, and both spouses are encouraged to fulfill each other's needs.

أَجَلٌ لَّكُمْ لَيْلَةٌ الصِّيَامِ الرَّفْتُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَّهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا
كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ
اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ. Qur'an (2:187):

"They are clothing for you, and you are clothing for them."

This verse emphasizes mutual comfort and fulfillment.

Husband's Rights According to Ahadith:

1. Priority in Respect and Care:

A wife should prioritize her husband's well-being, as pleasing him is considered a means to earn Allah's pleasure.

• Prophet Muhammad (peace be upon him) said:

"If I were to command anyone to prostrate to anyone other than Allah, I would have commanded a wife to prostrate to her husband."

(Tirmidhi, Hadith 1159)

This hadith emphasizes the importance of respect, not literal prostration.

2. Fulfillment of Marital Needs:

A wife is encouraged to fulfill her husband's needs in permissible ways and avoid unnecessary denial.

• The Prophet (peace be upon him) said:

“If a husband calls his wife to his bed and she refuses, and he spends the night angry with her, the angels curse her until morning.”

(Sahih Bukhari, Hadith 3237; Sahih Muslim, Hadith 1436)

3. Seeking Permission for Voluntary Acts:

A wife should seek her husband's permission before engaging in non-obligatory fasting or leaving the house, except in cases of necessity.

• The Prophet (peace be upon him) said:

“A woman should not fast (voluntarily) when her husband is present except with his permission, and she should not allow anyone to enter his house without his permission.”

(Sahih Bukhari, Hadith 5195; Sahih Muslim, Hadith 1026)

4. Kindness and Gratitude:

A wife is encouraged to show gratitude to her husband for his efforts in maintaining the family.

• The Prophet (peace be upon him) said:

“The majority of the people of Hell are women because they are ungrateful to their husbands.”

(Sahih Bukhari, Hadith 29; Sahih Muslim, Hadith 907)

Mutual Rights:

It is important to note that the rights of a husband are balanced by the rights of a wife. Islam emphasizes mutual love, compassion, and respect between spouses.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ. Qur'an (30:21):

“And among His signs is this: that He created for you mates from among yourselves, that you may dwell in tranquility with them, and He has put love and mercy between your hearts. Surely in that are signs for those who reflect.”

The teachings encourage both spouses to fulfill each other's rights and strive for a harmonious relationship.

Rights of Neighbor in Islam:

In Islam, neighbors hold a significant status, and their rights are emphasized in the Qur'an and Hadith. Islam encourages Muslims to establish strong bonds with their neighbors based on kindness, care, and respect, regardless of their faith.

Rights of Neighbors in the Qur'an

1. General Command to Be Good to Neighbors

Allah commands believers to treat their neighbors with kindness:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا

"...Worship Allah and associate nothing with Him, and to parents do good, and to relatives, orphans, the needy, the near neighbor, the neighbor farther away..."
(Surah An-Nisa, 4:36)

This verse categorizes neighbors into close (related or living nearby) and distant (unrelated or living farther away) and highlights the importance of treating all with goodness.

Rights of Neighbors in the Hadith

1. Emphasis on Neighborly Kindness

The Prophet Muhammad (peace and blessings be upon him) said:

"Jibreel (Gabriel) kept advising me about treating neighbors kindly and politely, so much so that I thought he would order me to make them my heirs."
(Sahih al-Bukhari, Hadith 6014; Sahih Muslim, Hadith 2625)

This Hadith underlines the high status of neighbors, indicating they almost have the same rights as family.

2. Avoiding Harm to Neighbors

The Prophet (peace and blessings be upon him) said:

"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, 'Who is that, O Messenger of Allah?' He said, 'The one whose neighbor is not safe from his harm.'
(Sahih al-Bukhari, Hadith 6016; Sahih Muslim, Hadith 46)

Harming a neighbor, whether physically, emotionally, or otherwise, is considered a serious sin in Islam.

3. Sharing Food and Resources

The Prophet (peace and blessings be upon him) said:

“He is not a believer whose stomach is full while his neighbor is hungry.”

(Sunan al-Kubra al-Bayhaqi, Hadith 19049; Graded Sahih)

This Hadith emphasizes sharing food and provisions with neighbors, ensuring no one suffers from hunger or deprivation.

4. Respect for the Neighbor’s Privacy

The Prophet (peace and blessings be upon him) taught Muslims to respect their neighbors’ privacy and boundaries. He said:

“Do not harm your neighbor by putting your building’s wood beam in their wall without permission.”

(Sahih al-Bukhari, Hadith 2463)

This highlights the importance of respecting neighbors’ rights in property and privacy.

5. Being Generous to Neighbors

The Prophet (peace and blessings be upon him) said:

“When you cook a stew, add extra water to it, then give some of it to your neighbors.”

(Sahih Muslim, Hadith 2625)

This Hadith encourages sharing food as an act of kindness and strengthening community bonds.

6. Maintaining Good Relationships

The Prophet (peace be upon him) said:

“The best companion in the sight of Allah is the one who is best to his companion, and the best neighbor to Allah is the one who is best to his neighbor.”

(Sunan at-Tirmidhi, Hadith 1944; Graded Hasan)

Being a good neighbor is a means to earn Allah’s pleasure and blessings.

Specific Rights of Neighbors

1. Avoiding Harm:

Ensure that no action (e.g., loud noise, blocking pathways) causes inconvenience or harm to the

neighbor.

2. Offering Help and Support:

Assist neighbors during times of need, such as sickness, financial difficulties, or emergencies.

3. Greeting and Maintaining Ties:

Regularly greet and check on neighbors to maintain friendly relations.

4. Forgiving Mistakes:

Be patient and forgiving if a neighbor makes a mistake or causes unintentional harm.

5. Respecting Differences:

Neighbors of different faiths or backgrounds should still be treated with respect and kindness.

Consequences of Mistreating Neighbors

1. Severe Accountability:

The Prophet (peace and blessings be upon him) said:

“Whoever believes in Allah and the Last Day should not harm his neighbor.”

(Sahih al-Bukhari, Hadith 6018; Sahih Muslim, Hadith 47)

2. Impact on Faith:

Harming a neighbor is a sign of weak faith, as mentioned in multiple Hadiths.

3. Loss of Allah’s Pleasure:

A person who mistreats their neighbors cannot attain Allah’s mercy and blessings.

Examples from the Prophet’s Life

1. Kindness to a Jewish Neighbor:

The Prophet (peace be upon him) maintained good relations with his Jewish neighbors. One such neighbor regularly placed garbage in his way, yet the Prophet responded with kindness and concern when the individual fell ill.

2. Helping Neighbors During Hardship:

The Prophet (peace be upon him) and his companions often shared their food and resources with neighbors, setting a practical example of generosity.

Conclusion

In Islam, the treatment of neighbors is a vital aspect of faith and community. The Qur’an and Hadith emphasize kindness, mutual support, and respect for neighbors’ rights. By upholding these values, Muslims contribute to harmony, compassion, and a sense of shared responsibility within society.

In Islam, near relatives (dhul qurba) and next of kin are granted significant rights due to their close familial bond. The Qur’an and Hadith stress the importance of maintaining ties of kinship (silat ar-rahim), showing kindness, and supporting relatives emotionally, financially, and socially. Neglecting these responsibilities is considered a major sin.

Rights of Near Relative (next of kin) in Islam:

Rights of Near Relatives in the Qur'an

1. Command to Maintain Ties of Kinship

Allah commands believers to strengthen family bonds:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"...And fear Allah, through whom you ask one another, and the wombs [that bore you]. Indeed, Allah is ever an Observer over you."

(Surah An-Nisa, 4:1)

This verse emphasizes the sacred nature of family ties and warns against neglecting them.

2. Spending on Relatives

Believers are instructed to prioritize their relatives when giving charity or financial assistance:

وَأْتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ وَلَا تَبْذُرْ نَبْذِيرًا

"...And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully."

(Surah Al-Isra, 17:26)

This verse highlights the right of relatives to financial support in times of need.

3. Condemnation of Severing Kinship

Allah condemns those who break family ties:

وَالَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ

"...And those who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth—for them is the curse, and they will have the worst home."(Surah Ar-Ra'd, 13:25)

Rights of Near Relatives in the Hadith

1. Maintaining Family Ties as a Path to Paradise

The Prophet Muhammad (peace and blessings be upon him) said:

“Whoever believes in Allah and the Last Day, let him maintain the bonds of kinship.”
(Sahih al-Bukhari, Hadith 6138; Sahih Muslim, Hadith 47)

Maintaining family ties is an essential act of faith that leads to Allah’s pleasure and reward in the Hereafter.

2. Silat Ar-Rahim Extends Lifespan and Blessings

The Prophet (peace and blessings be upon him) said:

“Whoever wishes that his provision be increased and his age extended, let him maintain his ties of kinship.”
(Sahih al-Bukhari, Hadith 5985; Sahih Muslim, Hadith 2557)

3. Supporting Relatives Is a Form of Charity

The Prophet (peace be upon him) said:

“Giving charity to the poor is charity, and giving charity to a relative is two things: charity and upholding the ties of kinship.”
(Sunan an-Nasa’i, Hadith 2582; Graded Sahih)

4. Forgiving Relatives’ Shortcomings

The Prophet (peace be upon him) emphasized forgiveness and patience with relatives, saying:

“The one who maintains ties of kinship is not the one who merely reciprocates, but the one who, even when his relatives cut him off, maintains ties with them.”
(Sahih al-Bukhari, Hadith 5991)

5. Kindness to Parents and Siblings

The Prophet (peace and blessings be upon him) said:

“The pleasure of the Lord is in the pleasure of the parent, and the anger of the Lord is in the anger of the parent.”
(Sunan at-Tirmidhi, Hadith 1899; Graded Sahih)

Similarly, kindness to siblings is encouraged as part of maintaining family ties.

Specific Rights of Near Relatives

1. Financial Support:

Relatives in need have the right to be supported financially by those who are able, especially close family members like parents, siblings, and children.

2. Maintaining Contact:

Regular communication, visits, and expressing concern for their well-being are crucial.

3. Kindness and Respect:

Treating relatives with gentleness, forgiving their faults, and maintaining harmony are fundamental rights.

4. Prioritization in Inheritance:

Islam mandates specific shares for close relatives in inheritance, as outlined in Surah An-Nisa (4:11-12).

5. Offering Emotional Support:

Providing comfort during hardships, celebrating their joys, and supporting their goals are essential aspects of upholding kinship.

Consequences of Severing Ties of Kinship

1. Loss of Allah's Mercy

The Prophet (peace and blessings be upon him) said:

“The mercy of Allah will not descend upon people among whom there is one who severs ties of kinship.”

(Sunan al-Kubra al-Bayhaqi, Hadith 20923; Graded Sahih)

2. Entry to Paradise Denied

The Prophet (peace and blessings be upon him) warned:

“No one who severs ties of kinship will enter Paradise.”

(Sahih Muslim, Hadith 2556)

3. Diminished Blessings in Life

Breaking family ties can lead to the loss of barakah (blessings) in one's life, as maintaining these ties is directly linked to Allah's blessings.

Conclusion

Islam places great importance on maintaining ties with near relatives and next of kin, making it a

form of worship and a path to earning Allah's pleasure. By fulfilling their rights—such as financial support, kindness, and respect—Muslims strengthen family bonds and contribute to a harmonious society. Neglecting these obligations, on the other hand, leads to severe consequences both in this world and the Hereafter.