

Lecture No. 25: Islamic Culture & Civilization – III

(Module 1(104): Importance of rights & duties and rights of parents)

Definitions Rights and Duties

Literal and Terminological Meaning of Rights:

The literal meaning of the right is Good (صحيح), proper and legitimate demand or privilege. Such “Right” is a meaningful word. On the one hand, it refers to truth and on the other to what we can legally and formally claim as our own.

Literal and Terminological Meaning of Duties:

Duties (فرائض) is the plural of duty (فرض), meaning to make some job obligatory, to appoint, that is, duties are the responsibilities that a person owes to another person. Rights and duties are interrelated: a person's rights are another's duties.

Rights of Parents in Islam: Good behavior for parents, is the foremost among the right of people.

1- Good Behaviour towards Parents:

The Holy Qur'an used the comprehensive term "Ihsaan" (احسان) to describe the desired behavior towards parents, which means "good behaviour of par excellence".

وَقَصَىٰ رَبُّكَ أَلَّا تُعْبَدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا - (الاسراء، 23: 27)

And your Lord has decreed that you not worship except Him, and to parents, good treatment.

A Special Order of Good Behavior and Service to Parents in their Old Age:

إِذَا يَتْلَفَن عِنْدَكَ الْكَبِيرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أَقْبَ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا - (الاسراء، 23: 17)

Whether one or both of them reach old age [while] with you, say not to them [so much as], "uff," and do not repel them but speak to them a noble word.

عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "رَغِمَ أَنْفٌ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ" قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ "مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ". (مسلم: 2551)

“Abu Huraira reported Allah's Apostle (PBUH) as saying: Let him be humbled into dust; let him be humbled into dust. It was said: Allah's Messenger, who is he? He said: He who sees either of his parents during their old age or he sees both of them, but he does not enter Paradise.”

2- Special Emphasis on Good Behavior with Mother:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا.. (الاحقاف: ١٥:٢٦)

“We have enjoined on man Kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (A period of) thirty months. At length.”

3- Gratitude and Kindness to Parents:

Recognize their rights with heart and tongue.

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (لقمان ١٢:٣١)

“Show gratitude To Me and to thy parents: To Me is (thy final) Goal.”

4- Right to Economic and Social Care:

Kindness to parents includes their economic and social care and obedience to them. Allah Almighty said in Holy Qur'an:

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ.. (البقره ٢:٢١٥)

They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents..

We find this teaching in a Hadiths:

عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ إِنَّ أَبِي اجْتَنَحَ مَالِي . فَقَالَ " أَنْتَ وَمَالُكَ لِأَبِيكَ " . وَقَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كُنُسِكُمْ فَكُلُوا مِنْ أَمْوَالِهِمْ " . (سنن

ابن ماجه 2292)

“Amr bin Shu'aib (عمر بن شعيب) RA reports from his father that his grandfather said: "A man came to the Messenger of Allah (PBUH), and said: 'My father is taking all my wealth.' He said: 'You and your wealth belong to your father.' And the Messenger of Allah (PBUH) said: 'Your children are among the best of your earnings, so eat from your wealth.'”

Avoid the following:

- 1- disobeying parents and hurting them. However, they will not be obeyed if the command to do something sinful. The holy prophet said:

لا طاعة للمخلوق في معصية الخالق

There is no compliance in the disobedience of the Creator.

- 2- their anger and unhappiness.
- 3- giving priority to wife and children over them.
- 4- their curse.
- 5- causing someone to abuse your parents, in other words, if you abuse someone's parents, they will abuse your parents in return.

Rights of Parents after Death:

- 1- Praying for their forgiveness-
- 2- Requesting Transferring Reward of good deeds to them
- 3- Respecting and supporting, loving their kinship
- 4- Paying their debt and trust they were entrusted with
- 5- Executing their valid will
- 6- visiting their grave from time to time.

(Module 1(105): Rights of Children)

Right to Life: The beginning stage of a child's life is the embryo. Islam has given legal status to the right to life for the child. Because the spirit is breathed into the child in the mother's womb after four months of pregnancy. Losing a pregnancy at this time is equivalent to killing a human being and is a major sin. Allah Almighty said:

وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةً إِمْلَاقٍ ۖ نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِن قَتَلْتُمْ كَانَ خَطَا كَبِيرًا (الاسراء: ٣١)

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

Right to have a Good Name: It is the child's right to be given a good name. . Before Islam, the Arabs used to give their children strange names. The Holy Prophet (PBUH) disliked such names and ordered to have beautiful names. Imam Tusi (امام طوسی) narrates:

جاء رجل إلى النبي صلى الله عليه وآله وسلم فقال : يا رسول الله! ما حق ابني هذا؟ قال : تحسن اسمه و أدبه وضعه موضعاً حسناً. (محمد بن احمد صالح، الطفل في الشريعة الإسلامية: ٧٤)

“A person appeared in the court of the Holy Prophet (PBUH) and said: O Messenger of Allah! What right does this child of mine have over me? The Prophet (PBUH) said: Give him a good name, teach him manners, and place him in a good place (i.e., train him well).”

عَنْ أَبِي الدَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَخْسِنُوا أَسْمَاءَكُمْ". (ابوداؤد، السنن، كتاب الأدب، باب في تغير الاسماء، 4 : 287، رقم : 4948)

“Narrated Abu Darda': The Prophet (PBUH) said: On the Day of Resurrection you will be called by your names and by your father's names, so give yourselves good names.”

Favorite Name: Hazrat Abu Wahab Jashmi (ابو وبب جشمي) narrates that the Messenger of Allah (PBUH) said: "Name yourselves after the names of the Prophets, and Allah loves 'Abdullah' and 'Abd al-Rahman, the most. Of all the names, the truest names are 'Haris' (حارث) and 'Hamman' (همام) while the worst names are 'Harb' (حرب) and 'Murrah' (مره). (Abu Dawood: 4950)

Right to Breastfeeding: "The feeding of the child by the mother is called Riza'at (رضاعت)." In jurisprudence terminology, sucking milk from the mother's breast in the first two years after birth is called Riza'at. In the Holy Qur'an, the orders of Riza'at have been described. Allah Almighty said in Quran:

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُرْضِعَهُ - (البقرة ٢: ٢٣٣)

“The mothers shall give suck to their offspring for two whole years if the father desires to complete the term.”

Right to Parenting: The Qur'an says that it is the father's responsibility to raise children.

لِيَنْفِقَ ذُو سَعَةٍ مِّنْ سَعَتِهِ وَمَنْ قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُفِيقْ مِمَّا آتَاهُ اللَّهُ لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا (الطلاق، ٦: ٤٥)

“Let the man of means Spend according to His means: and the man whose resources are restricted, let him spend according To what God has given him. God puts no burden on any person beyond What He has given him. After a difficulty, God will soon grant relief.”

Hazrat Abdullah bin Abbas RA narrates that the Holy Prophet (PBUH) said: "Whoever has two daughters and feeds them until they are young, both of them will take him to Paradise." (Ibn e Maja: 3670).

Right to Training: It is the responsibility of parents to train their children well and make them good, responsible, and exemplary Muslims. Mentioning the different stages of their training, the Holy Prophet (PBUH) said: "Instruct your child to pray when they are seven years old, and when they are ten years old, beat them (for not praying) And (at the age of ten) make them sleep separately." (Abu Dawood: 495)

Hazrat Anas bin Malik R.A narrates that the Holy Prophet (PBUH) said: "Be kind to your children and teach them manners." (Ibn e Maja: 3671)

Right to Compassion and Mercy: Hazrat Abu Huraira RA narrates: "The Holy Prophet (PBUH) kissed Hazrat Hasan bin Ali RA and Aqra bin Habs Tamimi who was sitting next to the Prophet (PBUH), said: I have ten children, I have never kissed anyone. The Messenger of Allah (PBUH) looked at him, then said: He who does not show mercy will not be shown mercy. (Sahi Bukhari: 5651)

Similarly, in another hadith, the Prophet (PBUH) said: "Love children and have mercy on them, when you promise them, fulfill them because they understand that you are the one who provides them with sustenance."

Right to Justice: Hazrat Numan bin Basheer (نعمان بن بشير) RA narrates: "His father took him and came to the Prophet's house, then said: I have given this son of mine a slave. He said: Have you given this to each of your sons? "No". He said. "Then take it back from him." (Sahi Bukhari: 2446)

Right of Inheritance: The jurists agree that a pregnancy in the mother's womb can become an heir if the following two conditions are fulfilled:

- 1- At the time of the death of the father, the child must be there in the mother's womb because the heir is the deputy of the deceased and it is necessary for the deputy to be present.
- 2- Be alive at the time of birth because the heir must be alive, a dead person cannot become an heir. Allah Almighty said:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمُ (النساء، ٢: ١١)

"Allah (thus) directs you as regards your children's (inheritance)".

(Module 1(106): Rights of Teachers)

Education and training are a prophetic way. Allah Almighty taught the Holy Prophet (PBUH) the Qur'an:
(Rehman, Who taught the Quran.) الرحمن - علم القرآن

Teachers and students are two very important elements of the education system. The teacher has the position of the leader of the Ummah. Hazrat Muhammad (PBUH) himself was a teacher.

Allah Almighty Said: يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيَرْكِّبُهُمُ (البقره ٢: ١٢٩)

“He (the prophet PBUH) instructs them in scripture and wisdom and sanctifies them.”

Etiquette and Respect for the Teacher: The student must respect the teacher and protect himself from even the slightest disrespect. A teacher is at the level of a father in terms of being a teacher and mentor. The Prophet (PBUH) said: "I am like a father to you, I teach you." The Holy Prophet (PBUH) said: “You have three fathers.

- 1- The one who caused you to come into the world, i.e., your biological father.
- 2- The second one, who gave you his daughter, i.e., father-in-law.
- 3- The third one, who blessed you with knowledge and understanding, i.e., the teacher.

It is narrated from Hazrat Abu Huraira RA that the Holy Prophet (PBUH) said: “Learn knowledge and learn respect for knowledge. Be humble to the teacher who taught you knowledge.” (Al Mojamul Ausat: 618)

- A guiding incident in this regard is that of Hazrat Abdullah Bin Abbas RA. That is mentioned by Imam Ibn Abdul al-Barr in his book Jami Bayan al-Ilam wa Fazlah (جامع بيان العلم و فضله): Once Hazrat Zaid bin Thabit, who was a Hafiz of the Qur'an and a great scholar of Quran and Sunnah, led a funeral prayer. A ride was brought for him so that he could ride back. Abdullah bin Abbas went ahead and took the reins of the ride, and Zaid bin Thabit said: Cousin of the Messenger of Allah! don't do that. Ibn Abbas said:

(This is what is done with the scholars and elders.) هَكَذَا يُفْعَلُ بِالْعُلَمَاءِ وَالْكِبَرَاءِ

Hazrat Zaid kissed his hand and said: This is how we deal with the Prophet's household.

Imam Shuba says: كُلُّ مَنْ سَمِعْتُ مِنْهُ حَدِيثًا، فَأَنَا لَهُ عَبْدٌ

From whom I have read a hadith, he is my master and I am his slave.

Walking to Gain Knowledge:

Haroon al-Rashid requested Imam Malik, the teacher at that time, to teach him hadith. Imam Malik said: People come to knowledge. Knowledge does not go to people. If you want to learn

something, you can come to my class. The Khalifa came and sat leaning against the wall in the classroom. Imam Malik scolded and said: "Honoring God also includes respecting old Muslims and scholars." Hearing this, Khalifa Al-Mu'adab stood up.

(Module 1(107): Rights of Relatives)

Good Behavior and Mercifulness:

Prophet Muhammad (PBUH) taught kindness and mercifulness to relatives. Arab society where family ties (Asbiyah) were of primary importance, the Prophet (PBUH) eliminated this Asbiyah. However, in the Holy Qur'an, good behavior towards relatives has been emphasized in many places:

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا (النساء: ٣٦)

“Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the wayfarer (you meet) and what your right hands possess: for God loveth not the arrogant the vainglorious.”

He (PBUH) described mercy as the basis of a balanced and healthy social life.

It is narrated from Hazrat Abu Huraira RA that he heard the Holy Prophet (PBUH) saying: "Whoever wants his sustenance to be extended and his life to be blessed should maintain ties of kinship." It is narrated from Hazrat Jubair bin Mut'am RA that he heard the Holy Prophet (PBUH) saying: "One who disconnects ties with his relatives will not enter Paradise."

Abdullah bin Awni RA said: I heard the Messenger of Allah (PBUH) saying: Allah's mercy is not on a people in which there is a person who cuts off relations.

In Islamic teachings, the rights of relatives have been properly arranged. There are many Quranic verses related to their financial rights. Allah Almighty Said:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۚ وَاللَّهُ عَفُورٌ رَّحِيمٌ (النور: ٢٠: ٢٢)

“Let not those among you who are endued with grace and amplitude of means Resolve by oath against helping their kinsmen, those in want, and those who have left their homes in God's cause: Let them forgive and overlook, do you not wish that God should forgive you? For God is Oft-Forgiving, Most Merciful.”

Right of Inheritance: The right of close relatives has been specified by Allah in the Qur'an.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ (البقرة ٢: ١٨٠)

"It is prescribed when death approaches any of you if he leaves any goods that he makes a bequest to parents and next of kin according to reasonable usage; this is due from the God-fearing."

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (النساء ٤: ٨)

"But if at the time of division other relatives of orphans or poor are present feed them out of the (property) and speak to them words of kindness and justice."

Consideration of Relatives in Need: He (PBUH) also emphasized the economic recovery of the deprived relatives and advised the high-ranking people of the society to pay for this right of economically weak relatives. It is narrated from Anas RA that the Prophet (PBUH) said to Abu Talha RA Give this (garden) to your poor relatives, so he gave it to Hazrat Hassan and Hazrat Ubi bin Ka'ab (who were his cousins).

(Module 1(108): Rights of Neighbors)

According to the teachings of the Holy Prophet (PBUH), the stability and development of the society depend on every member of the society. They should help each other in matters of goodness and well-being and their mutual contact should be based on compassion and sacrifice. The Prophet (PBUH) defined the rights of neighbors for the promotion of this spirit and tradition and he explained the importance of their rights so much that it reached equal to that of relatives. He (PBUH) said: "Jibreel kept telling me about the right of neighbors so much so that I began to think that he might be made them heir in the inheritance."

Good Behavior to Neighbors: Allah says in the Quran

وَاعْبُدُوا 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 (النساء ٤: ٣٦)

"Serve God and join not any partners with Him: and do good to parents kinsfolk orphans those in need neighbors who are near neighbors who are strangers the companion by your side the wayfarer (ye meet) and what your right hands possess: for God loveth not the arrogant the vainglorious."

Types of Neighbors:

- 1- **Relative Neighbors:** These are the neighbors who are also relatives, their right has priority over other neighbors.

- 2- **Strange Neighbors:** It refers to a neighbor who is not a relative but only a neighbor whose rank is lower than the previous one.
- 3- **Cohabitant or Side Partner:** Different people living and sitting together like those living in a house or building. Students studying in school and college or people working in an office, factory, or any institution are included in this category.

Prohibition of Inflicting Pain:

The Holy Prophet (PBUH) considered paying the rights of one's neighbor a part of faith. Hazrat Abu Shuraih narrates: The Holy Prophet (PBUH) said: "By God, he is not a believer. By God, he is not a believer. By God, he is not a believer." It was asked: "Who is it the Messenger of Allah?" He said: "The one whose neighbor is not safe from his inflicting pain." It is narrated from Hazrat Abu Rafi that the Messenger of Allah (PBUH) said: "The neighbor has rights because of his proximity." A neighbor has a right not to be disturbed.

Exchange of Gifts:

While describing the rights of the neighbor, the Prophet (PBUH) explained which neighbor is and which neighbor's rights have priority over the rights of others. "Hazrat Ayesha Siddiqah RA says that she asked: "O Messenger of Allah (PBUH)! I have two neighbors. So which of them should I send a gift to? He (PBUH) said: "The one whose house is closer to you."

Signs of True Love for Allah and His Messenger:

Hazrat Abdul Rahman bin Abi Qarad RA says, Once the Prophet (PBUH) performed ablution, the Companions RA took the water of his ablution and started applying it on their bodies and faces. When the Holy Prophet (PBUH) inquired what was motivating them to do that, they replied it was the only the love of Allah and His Messenger. Thereupon he (PBUH) said: "Listen, whoever desires that he may be blessed with the love of Allah and His Messenger, or that Allah and His Messenger love him, he should arrange three things:

- 1- When he speaks, he should speak the truth.
- 2- When something is placed with him as a trust, he should pay it with trustworthiness.
- 3- Have Good behavior with his neighbor. (Al-Baihaqi fi Shob ul Eman)