



The Rights of Children¹
Imām al-Ḥabīb ‘Abdullāh al-Ḥaddād
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And it is fundamental, and preferred, for the parents to assist their children in attaining righteousness through clemency, to leave the irritation of insisting that the rights (of the parents) are upheld; including siding with the scrutiny of this (demand). This is paramount during these times, where piety and the pious are a scarcity, where transgression has spread and the irreverent are countless. So when this is done and children are shown clemency they are safe and spared from the sin of disobedience and (as a result) from what they are accounted for as per the transgressions related to this world and the next. What is more virtuous and wonderful is the proceeding of generous gifts and reward of Allah for them. The piety of children is superior and everlasting. He, ﷺ said: *May Allah have mercy on the father who assisted his child in righteousness.*

A grave warning for parents, from every kind of warning: supplicating against their disobedient offspring. Indeed this increases harm, transgression and impiety, and some of this harm, as a result, will return upon the parents in this world. The supplication of parents is readily accepted so it is essential that supplication is made for them and not against them. From the blessings of the parents supplication Allah will rectify the child. So revert towards righteousness as through piety the parent will benefit, the eyes are cooled, success will be granted to the child as per reward for obedience and (the child) is spared from the transgression of disobedience and wrongdoing. And Allah is the Guide and Helper.

Indeed upon parents are the rights of the children. That is in maintaining the meeting of their requirements so long as they are dependant of it. This includes teaching them *adab*², beautiful nurturing as well as guidance towards (reaching) a praiseworthy

¹ Excerpted from Imam ‘Abdullāh al-‘Alawī al-Ḥaddād's *Nasā’ih al-Diniya wal-Wasāya al-Imāniya*

² *Adab* has many meanings; it is a difficult word to translate. However, many translate *adab* as: beautiful inward and outward characteristics.

disposition, traits of excellence and striking meticulous qualities. Protect and shield them from the opposite of that (which has been mentioned).

(Choose) beautiful names for them³, and to choose for them blessed mothers from among the devout, praiseworthy and fertile, as per what he ﷺ said⁴:

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Also it is upon them to be equal in distribution of offerings between them and to not let natural attachments or desires of the soul place one child over another (in preferential treatment).

Vital for the parent at the forefront of the rights of the child is beautifying character and nurturing in order to inculcate for them love of all that is good and awareness of the truth⁵, the profundity of matters of religion, the aversion of matters of the world and preference for matters of the next life. Whoever neglects the teaching of fine character, beautiful nurturing, and cultivates in their hearts adoration for the world and its desires as well as (cultivating) little interest for matters of religion – after which they are disobedient, then there is no one left to blame but themselves. The most ruined are the neglectful! The transgressors have spread innumerable during these times as a result of heedlessness, in what we have made mention of⁶.

There is no power or might except by Allah the Sublime, the Great.



³ Perhaps the author also advises parents to give beautiful titles/names to their children at times of happiness or obedience, in praise and encouragement of the child.

⁴ Literally the nearest meaning of the translation of the *Hadith* is: “Choose for your *nutfa* what is equal/sufficient, as indeed the vein conspires”. The words of the Messenger of Allah ﷺ are not only profound in language but also vast in meaning. Immense caution must be exercised when discussing matters of *Hadith*. Therefore, it was befitting to leave the Arabic text for this particular narration and our ‘*Ulemā* should be consulted for elaboration. In terms of extracting what is meant by the final statement, our ‘*Ulemā* of *Hadith* mention that often traits which are good and bad, internal as well external, physical and spiritual are inherited from the parents. Hence, care should be taken when choosing a spouse for the child as these traits are passed down through the generations. And Allah knows best.

⁵ *Ma’rifat-al-Haq* – could be in reference to the *Ma’rifah* of Allah

⁶ In the Chapter of Heedlessness.