



Righteousness Towards Parents Post-Marriage And Its Impact On Family Life in The Prophetic Sunnh

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Dr Mohammed Abdul Hameed Al-Khateeb
Dr Mohammed Muslih Al-Zoubi
Dr Mohammed khair al Omari
dralkhateeb@live.co.uk
zoubim2005@yahoo.com

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Abstract

This study addresses the emotional relationship between the husband's family and their daughter-in-law. It tackles one of the most important social issues in society by outlining the rights and obligations of each party and then converges these views to form a mutual understanding between these parties. The aim of this is to demonstrate the implications of honoring one's parent's post- marriage.

The study recommends that kindness to parents is an Islamic obligation on the children both before and after marriage. At the same time, parents should try their best to help their children and be kind to them by simplifying issues and avoiding complexity. This should be an easy matter which does not affect the relationship, assuming each party knows their rights and obligations. The husband/son should try his best to create a balance and thus harmony between his parents and wife. Living separately with his wife will reduce the tension between them to some extent.

The study concludes that all parties should obey the commandments of Allah and the teachings of Prophet Muhammad in order to reach a safe-haven.

Key words: *Righteousness, Parents, Marriage, Family.*

Previous Studies

There are many books and articles dealing with the importance of kindness to parents in general, such as "*Kindness to Parents: Rights to Parents, Children and relatives*," by Ibn Ashoor. However I have never come across a study that is focused on dealings with parents after marriage, although I have found a booklet entitled "*Kidness To Parents After Marriage*," by Sheakh Zakariyah Al Iqdat'.

However this booklet was assimilated to the Friday sermon *Juma'a*, and is to not be used as an academic book.

Therefore, the importance of this study lies on the basis of specialism in this field, and is based on scientifically proven sources and references.

Introduction

All praise is due to Allah, the Lord of all mankind, and May the peace and blessings of Allah be Upon our Prophet Mohammed, the chief of all the messengers, his family, companions and all those who follow him till the day of judgment.

Honoring one's parents is amongst the ultimate obligations and the most important human deed in which a believer may get closer to Allah with. The Qur'an has made it compulsory to treat the parents with all goodness and mercy. As to highlight the significance of such acts of kindness and respect, Allah Almighty has associated obedience to parents next only to Divine worship. Gratitude to Allah and to parents goes hand in hand.

Allah says:-

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination." Surah Luqman , V:14.

Moreover, the Prophet (p.b.u.h), has made goodness to parents above and more preferable than striving in the cause of Allah.

Al Bukhari, narrates from Abdullah bin Masu'd said;

"I asked the Prophet which deed is most liked by Allah? He said: 'Prayer offered on time.' I asked him: 'Then what? He said: 'Kindness and respect towards parent.'¹

A person may not find any difficulty or hardship to obey and fulfill his duties to his parents before marriage as he is in constant need and is dependent on them at all causes and times. His parents embraced him with all the care, kindness, passion and love and have dedicated their lives to make him happy and comfortable, to the extent that they very often put all their material, potentials and capabilities to meet their child's demands and needs. They provide for him ceaselessly to the point that they sacrifice their basic requirements to satisfy their children's

¹Al-Bukhari, Abu 'AbduAllah Mohammad bin Isma'il, ***Jami' as-Sahih***, *Kitab Al-Jihad wal Siyar*, Chapter: *Faql al-jihad wal siyar*, Edited by: Mustafa Deeb Al-Bagha, Ibn Katheer Publisher, Beirut, 3rd Edition, 1407H- 1987. (Vol.3, P.1025).

second stage needs and embellishments. Hence, being tender and gentle towards them before marriage does not seem to be about any difficulty or hardship.

On the other hand, after marriage the situation becomes totally different. The whole scene is brought to another different level that could not be compared to that before marriage. It is now the duty of the son to repay some of the kindness offered by his parents. Our indebtedness to our parents is so immense that it is not possible to repay it fully, especially after the parents have devoted their youth, energy, time and efforts for their son's upbringing and nurture and after the mother took great pains in her pregnancy, making all possible endeavors to raise him properly, gave all her time to her son and took great pleasure in doing so. Similarly, the father too shouldered all difficulties and underwent all job opportunities and risks for the sake of providing all necessities of food and medicine to his son, to make him feel secure and provide him with all requirements : physical, educational, psychological and in many instances religious, moral and spiritual in order to provide peaceful, healthy environments. They offered persistently up to the point where they raised his son and made of him a full competent, independent man capable of undergoing all experiences of life by himself without any fear and provided him with all qualifications to step up and become a father. They are now old, weak and feeble, in need of others care and nurture and are awaiting their child to display all qualities of '*birr*' (*piety and righteousness*), knowing that the reward for this repayment is with Allah , the One who commanded obedience towards one's parents and to compensate some of their benevolence. Allah says:-

"Is there any reward for good other than good" Surah Al-Rahman, V:60

On a similar vein, we find that his wife is also waiting similar goodness and kindness to be showered upon her because she is the one who departed from all her kinship. She left a house in which she grew up in, left her friends and relatives for the sake of building her own family, to implement a dream that she had always wished for. She, at that position, expects her husband to give her all her time and attention and expose his admiration to her at all time, so as to compensate some of what she had sacrificed.

Between his parents and wife's expectations, anticipations and hope, the husband loses his tract and does not know to which he is more obliged to fulfill , is it his parents or his wife? For if he went to obey his parents, he is most likely to dispute with his wife and quarrels between them would arise. At the same time, if he went to his wife's aspirations and demands, he would gain displeasure from his parents , that of which is rendered as a grave sin.

Some after marriage will go to the extreme. He would displease and maltreat his parents. He would neglect any duty towards them. He would scarcely pay them any visit, and if he did he would feel suffocated, unable to stay any longer with them, and would make up any excuse just to leave. His intolerance could be best described as of a prisoner who is longing to escape from jail.

The call for prayer would be so melodic for him, as he is now capable of taking it as a justification to escape his duty towards his parents.

He would, on the other hand, never be frustrated or bored with the company of his wife and friends, even if that took very long hours. In certain cases, he would give more affectionate love and kindness towards his wife than to his parents.

Some would also reach the point where he is ready to humiliate his parents to satisfy his wife, he

would kick his parents out of his house if that would make his wife grateful, and it is not far from saying that he may leave them all by themselves when they are in desperate need for his help, care, and his upmost tenderness.

Such a person, who behaves in such a way will hasten a punishment in this life and the next, unless he repents.

On the other hand, the wife should not neglect her husband or focus only on her own demands or desires. Instead, she should take care of herself, her husband and her children.

At the same time, she should encourage and support her husband to keep a good relationship with his parents. Also, the husband should try his best to be righteous to his parents, without neglecting or acting unjustly towards his wife and to give each party its right in order to gain Allah's pleasure and to establish the rules of justice at his home in order to produce offspring who are able to face the challenges with confidence.

Methods of The Study

We have gathered the Prophet Narrations about Parents and analyses them and drive from it Some Prove and evidences regarding Kindness to Parents.

Chapter 1

Ruties upon each party

It is out of justice for each party to talk about his rights and his duties at the same time. Many preachers speak about the rights of the parents upon their children and the rights of the husband upon his wife. However, it is rarely heard of the rights of the children upon their parents and that of the wife upon her husband. This is a widely common mistake that should be noticed and be dealt with. It is necessary for each party to know what his rights and duties are, so as to be aware of the limits and boundaries that he has to stop at. When aware of his rights and duties, the person will present all his duties with extreme loyalty and would never transcend his limits in asking others for his rights.

The balance between rights and duties has been earlier ordered by our beloved prophet Mohammed (p.b.u.h.) on the authority of Abi Shayba, ibn Majah, Al-Tirmidhi, Ahmed and Al-Bayhaqi and many more, who have heard the Prophet (p.b.u.h) say:

“No criminal commits a crime but he brings. (the punishment for that) upon himself. No father can bring punishment upon his son by his crime, and no son can bring punishment upon his father”²

²Narrated by Abi Shayba, Abu Bakir Abdullah bin Mohammad, **Al-Musanaf fil Ahadeeth wl 'athar**, Kitab AL-fitan, Bab man kariha al-khurooj fil fitnah w na'aouth min ha, Edited by: Kamal Yousef Al-Hout, Al-rushd Library-Al-riyadh, First edition, 1409H, (Vol.7, P.453), Hadith No:(37162). **Al-tirmidhi**, Mohammad bin Essa Al-silmi, **Aljami' Al-saheeh**, Kitab Al-Fitan, Bab Dima'oukum w amwalkum 'alikum haram, Edited by: Ahmad Mohammad Shakir and others, Dar Ihya' Al-turath Al-'Arabi, Beirut, (Vol.7, P.453), Hadith No:(2159), and **Ibn Majah**, Mohammad Bin Yazeed Abu 'abdullah Al-Qzweini, **Sunan Ibn Majah**, Kitab Al-Diy'at, Bab La Yajni Ahad 'Ala Ahad, Edited by:

Al- Tirmidhi added in another narration:

*"Treat women kindly, they are like captives in your hands; you do not owe anything else from them. In case they are guilty of open indecency, then do not share their beds and beat them lightly but if they return to obedience, do not have recourse to anything else against them. You have rights over your wives and they have their rights over you. Your right is that they shall not permit anyone you dislike to enter your home, and their right is that you should treat them well in the matter of food and clothing."*³

This Hadith clearly dictates the rights and duties of each party, and clarifies that no one is condemned guilty on the fault of the other.

*"No one asks revenge from another of his relatives and kins, so if one committed a sin or crime no one is to be punished of it but the sinner; as it was common amongst Arabs to avenge themselves from the relatives of the sinner as well. Which in consequence leads to cruelty and injustices."*⁴

1:1 Rights of Parents Upon their Children

Numerous rights are held upon the children that its hard to restrict and count, as it is hard even to fulfill. No matter how much effort child attempt not to fall short, he nevertheless, will not be able to reward or give back some of what the parents have given. Allah swt has listed the rights in a verse which states:

"And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour, and lower unto them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was small." Surah. Al-Isra', Vs 23-24

Allah forbade us from saying "Uff" to our parents if they have done something which we would not like. We ought to be patient towards them as they have been during our childhood.⁵

The Prophet highly emphasized the greatness of the parents rights upon the children and said:

Mohammad Foad 'Abd Al-Baqi, Dar Al-Fikh, Beirut, (Vol.2, P.890) Hadith No:(2669). ***Musnad Ahmad***, Ibn Hanbal Abu 'Abdullah Al-Sheibani, Al-Qurtuba Cooperation – Cairo, (Vol.3, P.498) and ***Al-Bayhaqi***, Abu Bakir Ahmed bin Al-Husein Bin 'Ali Bin Mousa, ***Sunan Al-Bayhaqi Al-Kubra***, Kitab *Jima' Abwab Tahreem Al-Qatl, Bab Ijab Al-Qisas 'Ala Al-Qatil doun Ghairuh* Edit by: Mohammad 'Abdul Qader 'Atta, Dar Al-Baz Library, Makkah 1414H-1994, (Vol.8, P.27), Hadith No:(15677). Al-Tirmidhi said: "This Hadith is fair and sound." Also, this Hadith was verified as authentic by Shaikh Al-Bani in *Sahih Ibn Majah*, (Vol.2, P.102).

³ ***Al-tirmidhi***, Mohammad bin Essa Al-silmi, ***Aljami' Al-saheeh***. Tafseer Surah Al-Tuba (Vol.5, P.273) Hadith No:(3087). It is said this is a sound Hadith, authenticated by Al-Bani, Mohammad Naser Al-Dein, *Sahih Da'if Al-Jami'* (Al-Sagheer wa ziyadatuh, Al Maktab Al Islami, (Vol.1, P.1384)

⁴ Al-Mabarkufi, Mohammad 'Abd Al-rahman Bin 'Abd Al-Raheem, ***Tuhfat Al-Ahwathi Bisharih Jami' AlTirmidhi***, Dar (Al-Kutub Al-Imeyi, Beirut. (Vol.6, P.314)

⁵ Al-Tabari, Mohammad bin Jareer Bin Yazeed, ***Jami' Al-Bayan 'an ta'weel Ay Al-qur'an***, (Vol.8, P.57)

" A son does not repay what he owes his father unless he buys him (the father) in case he is a slave and then emancipates him" ⁶

In another Hadith, the prophet prioritized Goodness to parents on doing Jihad for the sake of Allah. Al-Bukhari narrated;

*from Abdullah b. 'Amr reported that a person came to Allah's Apostle (may peace be upon him) and sought permission (to participate) in Jihad, whereupon he (the Holy Prophet) said: Are your parents living? He said: Yes. Thereupon he (the Holy Prophet) said: You should put in your best efforts (in their) service.*⁷

Their service and doing good to one's parents is even prioritized over voluntarily prayer, Muslim allocated in his Sahih book a chapter entitled "prioritizing goodness to parents on voluntarily work and others", in it he narrated from hadhrat Abu Hurayra from the Prophet (p.b.u.h.) that he said:

*" None spoke in cradle but three: (The first was) Jesus, (the second was), there a man from Bani Israel called Juraij. While he was offering his prayers, his mother came and called him. He said (to himself), 'Shall I answer her or keep on praying?'" (He went on praying) and did not answer her, his mother said, "O Allah! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed the ablution and offered prayer, and then came to the child and said, 'O child! Who is your father?' The child replied, 'The shepherd.' (After hearing this) the people said, 'We shall rebuild your hermitage of gold,' but he said, 'No, of nothing but mud.'*⁸

Mothers have more rights than fathers, as her suffering in her child rearing is way more than that of a father, this is what is clearly indicated in a verse which states:

"And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination. Surah Luqman, V: 14

And in another verse :

"And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please

⁶ Muslim Bin Al-hajaj Abu Al-Husein Al-Qushayri Al-Nisabouri, **Sahih Muslim**, Kitab Al-'itq, Chapter: Fadl 'Itq Alwalid, Edited by: Mohammad Fuad Abd Albaqi, Dar Ihya' Al-Tuirath Al-'Arabi- Beirut, (Vol.2, P.1148), Hadith No:(1510).

⁷ Al-Bukhari, **Sahih**, Kitab Al-Jihad w/ Siyar, Chapter: Al-jihad bithn Al-Abawayn, (Vol.3, P.1094), Hadith No:(2842).

⁸ Muslim, **Sahih**, Kitab Al bir wa silat Al-'adab, (Vol.4, P.1976), , Hadith No:(2550)

You, and make my off-spring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)." Surah Al-Ahqaf, V: 15

That mothers are mentioned explicitly "highlights the major role that she plays and the great amount of rights recorded for her, it is a form of exaggeration in taking good care of her"⁹

This is what the prophet highlighted in his Hadith that was narrated by Abu Hurayra who said,

"Who among the people is most deserving of a fine treatment from my hand? He said: Your mother. He again said: Then who (is the next one)? He said: Again it is your mother (who deserves the best treatment from you). He said: Then who (is the next one)? He (the Holy Prophet) said: Again, it is your mother. He (again) said: Then who? Thereupon he said: Then it is your father."¹⁰

'A'isha asked the prophet peace be upon him;

"who is the most person with rights to be fulfilled? He, (p.b.u.h.), replied, "his mother."¹¹

Al-Nisa'I narrated from Mu'awiyah Bin Jahima Al-Silmi, " that Juhama went to the Prophet (p.b.u.h) and said;

"O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet."¹²

1:2 Children's rights over their parents

In order to present an objective view and in order to balance the equation, we ought to consider the other side of the coin; that which is the rights of children on their parents.

Children are " blessed light in the world and bliss in the hereafter . they are the delight of parents and the adornment of the world, they give vigor to the hearts, joy to the souls and pleasure to the eyes. They are the future of the world, and the youth of tomorrow upon whose the

⁹ **Al-Baydawi Tafseer**, (Vol.1, P.179)

¹⁰ **Muslim, Sahih**, Kitab Al-Bir wl Sllat wl Adab, Chapter: Taqdeem Bir el waladein w anahuma ahau bih, (Vol.4, P.1974), Hadith No:(2548)

¹¹ **Al-Nisa'I**, Abu 'Abdulrahman Ahmed Bin Shu'aib, **Sunan Al-Nisa'I Al-Kubra**, Kitab 'ashrat Nisa', Chapter: Haq al-rajul 'ala el mar'a, Edited by: Dr. 'Abd Al-ghafar Suleiman Al-Bindari, Sayed Kisroy Hasan, Dar al-Kutb Al-'ilmeyi-Beirut, First edition 1411H-1991, (Vol.5, P.363), Hadith No:(9148), and **Al-Hakim**, Abu 'Abdullah Mohammad Bin Abdullah Al-Nisabouri, **Al-mustadrak 'Ala al-sahihein**, Kitab Al-Bir wl silaa, Edited by: Mustafa 'Abdulqader 'Atta, Dar al-Kutb el-'ilmeyi-Beirut, First edition 1411H-1990, (Vol.4, P.193), Hadith No:(7244). Al-Hakim said: "This Hadith has a sound chain."

¹² Al-Nisa'I, **Al-Nisa'I Al-Kubra**, Al-Kubra Kitab Al-Jihad, Bab Al-rukhsa fil Takhaluf liman lahu Walida, (Vol.3, P.8), Hadith No:(4312), and Al-Hakim fil Mustadrak (Vol.2, P/114 and Vol.4, P.167), Al-Hakim said, "this Hadith has sound Isnad." Also, Shaikh Al-bani said: "This Hadith is fair and sound."

shoulders of calling to Islam is carried. raising them in accordance to true Islamic teachings is a duty upon the parents."¹³

If parents fall short in raising and disciplining their children by giving them adequate and suitable religious, ethical and moral guidance, then they should bear the consequences of their children's disobedience to them.

Among some of the rights of children that ought to be fulfilled by parents are:-

1:2:1 Choosing the right mother

the right of the child starts before birth, Islam advocates choosing of a wife based on moral characteristics. Muslims are advocated to marry virtuous women in order to have virtuous children. The prophet has condemned those who look only for wealth and /or beauty when choosing a spouse. It was narrated by the two Sheikh Al-Bukhari and muslim that Abu Hurayrah (ra) that the Prophet (p.b.u.h) said;

"A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers." ¹⁴

1:2:2 Child Rearing and Disciplining

The father have to teach and discipline his children from their early ages, it is the greatest gift he can offer to his children. By teaching them virtuous manners, they will be raised in accordance to the Islamic teachings and will be saved from hell.

Allah says,

" O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded." Surah Al-Tahreem, V: 6

Through the *Isnad (chain of Hadith)*, Al-hakim narrated from 'Ali bin Abi Taleb (ra) that in relation to the interpretation of this verse, he said:

*"Teach yourselves and your kinship goodness."*¹⁵

*'Abd Al Raziq narrated from Mu'amer from Qutatdah, said : "advise them to obey Allah and abstain from disobeying him."*¹⁶

¹³ Ashour, Ahmed Issa, *Bir el Waladein w haouq al-'aba' wl abna' wl arham*, Al-Qur'an library, Cairo-Egypt, P.5

¹⁴ Al-Bukhari, Kitab al-nikah, chapter, *al-akfa' fil dein*, (Vol.5, P.1958), Hadith No:(4802). Muslim kitab al-rida', Chapter: *Istiḥbab nikaḥ dhat al-dein*, (Vol.2, P.1089), Hadith No:(1466)

¹⁵ *Al Hakim, Mustadrak* (Vol.2, P.3826), Hadith No:(535). Al-Hakim said: " This is an authentic Hadith."

¹⁶ Abd Al-Razaq, Musanaf, and Ibn Hajr mentioned it in Fath Al-Bari (Vol.8, P.659). Also Al-Tabari in his Tafseer *Jama' Al-Bayaan*, (Vol.12, P.156), and Al-Sayouti *Al-Dur Al-Manthour* (Vol.8, P.225)

The first thing parents are recommended to do is to call the Adhan in the ear of the baby, so that the first words that the baby hears is the name of Allah, and the Sha'hada (There is no Allah but Allah, Muhammad is the Messenger of Allah).

Al-Tirmidhi, Abu Dawud and Ahmad, narrated; all from Abi Rafi' (ra) said,

*"I saw the Messenger of Allah (p.b.u.h) uttering the call to prayer (Adhan) in the ear of al-Hasan ibn Ali when Fatimah gave birth to him."*¹⁷

Islamic teachings and rules should be taught to them with utmost attention and care. One of the most known historical proverbs say: "Teaching a child, is like engraving the knowledge on a stone."

The Prophet (p.b.u.h.) highlighted this aspect by saying:

*"Command your children to perform Salah (prayer) when they are seven years old, and hit them for (not offering) it when they are ten, and do not let (boys and girls) sleep together."*¹⁸

Prophet peace be upon him, advocated parents to teach Qur'an to their children, as it'll be their protector and guider and promised those who teach their children Qur'an great rewards, al-hakim narrated from Abdullah bin bureida al –aslami said: the prophet peace be upon him said " If anyone recites the Qur'an and acts according to its content, on the Day of Judgment his parents will be given to wear a crown whose light is better than the Prophet (p.b.u.h.), advocated parents to teach Qur'an to their children, as it'll be their protector and guider and promised those who teach their children Qur'an great rewards, al-hakim narrated from Abdullah bin bureida al –aslami said: the prophet peace be upon him said:

" If anyone recites the Qur'an and acts according to its content, on the Day of Judgement his parents will be given to wear a crown whose light is better than the light of the sun in the dwellings of this world if it were among you. So what do you think of him who acts according to this ?"¹⁹

1:2:3 Spending Justly

The father is ordered to spend justly on his children as much as he could, without over burdening himself. Ibn majah narrated from uqba bin 'amer said: I heard the prophet peace be upon him say:

¹⁷ ***Al-Tirmidhi, Jami'***, Kitab Al-Adahi, Chapter: Al-Athan fi uthun almawloud, (Vol.4, P.97), Hadith No. (1514). Abu Dawud, Sunan,), ***Kitab Al-Adab, Chapter: Fi Al-Sabai Youlad Fa yo Athan Fi Uthunih***, (Vol.2, P.740. Ahmad, Musnad (Vol.6, P.9) Al-Tirmithi said "This is a fair, sound Hadith." Al-Banni, ***Mukhtasar Irwa' Al-Ghaleel***, said "This is a fair Hadith," (Vol.1, P.229).

¹⁸ ***Ahmed, Musnad*** (Vol.2, P.187). Al Darqutni, Sunan, (Vol,1, P.230), ***Al-Hakim, Mustadrak***, (Vol.1, P.311). Al-Bayhaqi, ***Sunan Al-Kubra*** (Vol. 2, P.229), Al-Bani said "This is a sound Hadith," ***Mukhtasar Irwa, ' Al-Ghaleel*** (Vol.1, P.226).

¹⁹ ***Al-Hakim, Mustadrak*** (Vol.1, P.756), and he said: "This is a sound Hadeeth that was mentioned in Sahih. In Muslim, revised by Al-Bani (Sahih Al-Targheeb wal Tarheeb (Vol.2, P.80)

*"Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection."*²⁰

It is his duty to spend on his children and provide their necessities for them, and if he falls short of that, then they can take money without his father's permission, Al-Bukhari narrated from Aisha, (ra), that Hind the daughter of Utba said:

*"Abu Sufyan is a miserly man and I need to take some money of his wealth." The Prophet said, "Take reasonably what is sufficient for you and your children"*²¹

1:2:4 Giving Children gifts equally and justly:-

Discriminating between them would incite hatred and jealousy and would lead to disputes and quarrels. Therefore, it is considered by the prophet as a form of injustice. Al-Bukhari narrated from al-Nu'man bin Bishr (ra) that he said,

*"My father gave me a gift but `Amra bint Rawaha (my mother) said that she would not agree to it unless he made Allah's Apostle as a witness to it. So, my father went to Allah's Apostle and said, 'I have given a gift to my son from `Amra bint Rawaha, but she ordered me to make you as a witness to it, O Allah's Apostle!' Allah's Apostle asked, 'Have you given (the like of it) to everyone of your sons?' He replied in the negative. Allah's Apostle said, 'Be afraid of Allah, and be just to your children.' My father then returned and took back his gift."*²²

1:3 - Rights of husband upon the wife:-

Marital life is based on mercy and compassion from both sides, Allah said:

"And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect." Surah Al-Rum, V:21

Islam has systemized the relation between spouses and made clear rights for each, and the duties required by each one of them. Al-Tirmidhi narrated :- *"... You have rights over your women and you women have rights over you. Your rights over you women are that they are not to allow anyone whom you dislike on treat on your bedding (furniture), not allow anyone whom you dislike to enter your houses. And their right over you are that should treat them kindly with regard to their clothing and food."*²³

²⁰ ***Ibn Majah, Sunan***, Kitab Al-Adab, Chapter: Bir El-Waldein Wal Ihsan Ela-Banat, (Vol.2. P.1210) Hadith No: (3669).

²¹ ***Al-Bukhari, Sahih***, Kitab Al-Nafaqat, Chapter: Itha lam yunfiq el rajul fallilmar'a an Ta'khuth bighayr 'ilmih ma yukfiha wwald.ha min el ma'rouf, (Vol.2,P.2052), Hadith No. (5049)

²² ***Al-Bukhari, Sahih***, Kitab al-hiba wa fadliha, Chapter: El-ish.had fil hiba, (Vol.2, P.914), Hadith No:(2447)

²³ ***Al-Tirmidhi, Al-tafseer Surah al-tubba***, (Vol.5, P.273), Hadith No: (3087), said "This Hadith is fair and sound". Revised by Al-Bani, *Sahih w dai'f al-jami' al-sagheer wa ziyadatuh*, (Vol.1, P.1384)

As the mother has more rights than the father, the husband has more rights than the wife and this was clarified by the prophet peace be upon him, where al-Nisa'i and al-hakim have narrated from Aisha (ra) said:

*"I asked the prophet peace be upon him who has more duties on the wife, he said, the husband. Then I asked, who has more rights than the husband?, he said: his mother."*²⁴

The magnificent weight of fulfilling the rights of the husband is highly recognized that the prophet peace be upon him said, according to the narration of ibn-Majah and Ahmad and ibn-Haban and others whom all narrated from 'Abdullah bin Abi Awfa, said: when Mu'ath came from al-Sham he prostrated to the prophet peace be upon him who said :

*"What is this, O Muadh?" He said: 'I went to Sham and saw them prostrating their bishops and patricians and I wanted to do that for you.' The messenger of Allah said: 'Do not do that. If I were to command anyone to prostrate to anyone other than Allah, I would have commanded women to prostrate to their husbands. By the one in whose hand is the soul of Muhammad! No woman can fulfill her duty towards Allah until she fulfills her duty towards her husband."*²⁵

The aforementioned evidences are enough to prove the importance of giving the husband his due rights, it may be even said that husband's rights over his wife is equal or even it exceeds those that the father have over his daughter, as has been narrated in Abi Awfa's hadeeth.

The child will be ever indebted to his parents and will not be able to fulfill their rights on him, because of the unimaginative multitude of their service to us. Similarly, a wife will not be able to give the rights of her husband on its fullest scale. However, the parent-child and the husband-wife relationship is based upon mercy, compassion and love and is not based on taking account of every matter.

1:4 - Rights of wife upon her husband:-

It has been mentioned that Islam has systematically assigned the relation between the husband and wife.

Therefore, Islam has clearly assigned and stated the rights of a wife. Allah says:

"And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise." Surah Al-Baqara, V:228

²⁴ ***Al-Nisa'i, Sunan Al-Kubra*** (Vol.5, P.363). Al-Hakim, Mustdarak (Vol.4, P.193), Al-Hakim said: "This is a sound Hadith."

²⁵ ***Ibn Majah, Sunan***, Kitab Al-Nikah, Chapter: *haq al-zawj 'ala el-mar'a*, (Vol.1, P.595) Hadith No:(1853). ***Ahmed, Musnad*** (Vol.4, P.381). Ibn-Haban, *Sahih*, (Vol.9, P.479). Al-Bani said: "This is Hadith has a sound chain," on the authority of Muslim (*Al-Silsila Al-Sahihah* Vol.3, P.200). Al-Tirmidhi, *Jami'*, Kitab al-rida', Chapter: *ma ja' fi haq al-zawj 'ala el-mar'a*, (Vol.3, P.465), Hadith No:(1159). Ibn Majah (Vol.1, P.595), adding: "And if a man ordered his wife to move from a red mountain to a black mountain and from a black mountain to a red one it would have been better if she does." Al-Bani weakened this addition and corrected the original version (*Sahih Ibn Majah* Vol.1, P.311). There are many opinions in regards this Hadith that have been cut down for brevity, and what is mentioned is sufficient in regards to the authenticity of the hadith.

Allah recommended good treatment, patience and to consort with one's wife with goodly manner. Allah, the most exalted says:

"And live with them honorably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good." Surah Al-Nisa', V:19

The prophet's emphasis to take good care of one's wife is only to reassure the importance of this issue.

The Prophet (p.b.u.h) recommended men to take good care of their wives, and encouraged excellent care, patience and overlooking some of their errors. Imam Bukhari and Muslim narrated from Abu Hurayra , that the Prophet (p.b.u.h) said:

*" Whoever believes in Allah and the Last Day should not hurt (trouble) his neighbor. And I advise you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, it will break, and if you leave it, it will remain crooked, so I urge you to take care of the women."*²⁶

From the wives rights upon her husband, is to provide the means for living to her in terms of food, clothing and housing. Allah says:

"Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child). Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease." Surah Al-Talaq, V:6 & 7

If housing and spending is made obligatory on the divorced, then they are of more importance to be made obligatory to the married wife. A consensus narration from sunni scholars and others from hakim bin mu'aweyi al-qashiri, from his father, said:

*Mu'awiyah bin Haidah (May Allah be pleased with him) reported: I asked Messenger of Allah (PBUH): "What right can any wife demand of her husband?" He replied, "You should give her food when you eat, clothe her when you clothe yourself, not strike her on the face, and do not revile her or separate from her except in the house". Abu Dawud said: The meaning of "do not revile her" is, as you say: "May Allah revile you".*²⁷

²⁶ **Al-Bukhari**, Kitab Al-Nikah, Chapter: Al-Wusat Bil Nisa', (Vol.5, P.1987) Hadith No:(48920). Muslim Kitab Al-Rida', Chapter: Al-wasiyāt Bil Nisa', (Vol.2, P.1090), Hadith No:(1468)

²⁷ **Abu Dawud, Sunan**, Kitab Al-Nikah, Chapter: Haq Al-Mara'a 'Ala zawjiha, , (Vol.1, P.156) Hadith No: (2142). Al-Nisa'l, Sunan Al-Kubra, Kitab 'Ashrat Nisa,' Chapter: Haq almar'a 'ala zawjiha, (Vol.5, P.373) Hadith No: (9171). Ibn Majah, Sunan, Kitab Al-Nikah, Chapter: Haq al mara'a 'ala zawjiha, (Vol.1, P.593), Hadith No: (1850). **Ahmed, Musnad** (Vol,4, P.447). Ibn Haban, Saheeh (Vol.9, P.482), Edited by Al-Bani.

1:5 - Rights of in-laws upon their daughters in-law:-

There have not been any direct references or explicit injunctions invoking the rights between daughters in-law and parents in-law. However, certain verdicts in regards to the duties and rights upon these two sides, could be deduced from general injunctions. Texts explaining the relation between an adult and youngsters is set as an example. Ahmad and ibn-haban and al-shahab al-qada'I all narrated from 'ikrimah from ibn-'abbs said: the prophet peace be upon him said:

*"He is not one of us who does not have mercy upon our young, respect our elders, and command good and forbid evil."*²⁸

Respecting the elders and making room for them is a must. Abu Dawud narrated from Anas Bin Malik who said:

*"An older man came to talk to the Prophet, and the people were hesitant to make room for him. The Prophet said: ;He is not one of us who does not have mercy on our young and does not respect our elders"*²⁹

The Prophet (p.b.u.h) also invoked the youth to start by greeting the elders. Al-Bukhari narrated from Abu-Hurayra: from the prophet peace be upon him who said:

" The young should greet the old"³⁰

Abu Dawud narrated from Abu Musa Al-Ah'ari said: The Prophet (p.b.u.h) said:

*" It is out of reverence to Allah in respecting an aged Muslim, and the one who commits the Qur'an to memory."*³¹

If general respect towards the old is ordered upon every Muslim, then it out to be ordered towards in-laws because they have more priority than anyone else due to the kinship ties.

In-laws are considered part of the familial kinship , and Allah ordered us to strengthen and keep close connection with them, and promised those who loose contact with them with severe torment.

Al-Bukhari narrated from Abu- Hurayra that the Prophet (p.b.u.h) peace be upon him said:

²⁸ **Musnad, Ahmad** (Vol.1, P.257). Ibn Haban, Saheeh, (Vol.2, P.209). Al-Shihab, Musnad, (Vol.2, P.209). Ahmadb & Ibn Shihab narrated on the authority of Laith Abi Saleem and it is weak, that's why Al-Sheikh Shu'ayb Al-Arnaout said: "This Hadith is: "saheeh lighayrh, and has a weak chain."

²⁹ **Al-Tirmidhi, Jami'**, Kitab Al-Bir Al Sila, Chapter: ma Ja' fi rahmat al-sibyan, (Vol.4, P.321), Hadith No: (1919). Abu Ya'la, Musnad, (Vol.7, P.231), Edited by Al-Ban (Al-Silsila Al-Saheeha, (Vol.5, P.230).

³⁰ **Al-Bukahri, Sahih**, Kitab Al-Isti'than, Chapter: Tasleem al-qaleel 'ala al-katheer, (Vol.5, P.230), Hadith No: (5877).

³¹ **Abu Dawud, Sunan**, Kitab Al-Adab, Chapter: Tanzeel al-nas manazilahum, (Vol,2, P.677) Hadith No: (4843). Al-Bukhari, Al Adab Al-Mufrad, (Vol.1, P.130), **Ibn Abi Shauba, Musanaf** (Vol.4, P.440) Hadith No: (21922). Al Bani said: "This is a sound Hadith," (Al-Jami' Al-Sagheer Wa Ziyadatuh (Vol.1, P.397).

"Allah created the creations, and when He finished from His creations, Ar-Rahm i.e., womb said, "(O Allah) at this place I seek refuge with You from all those who sever me (i.e. sever the ties of Kith and kin). Allah said, 'Yes, won't you be pleased that I will keep good relations with the one who will keep good relations with you, and I will sever the relation with the one who will sever the relations with you.' It said, 'Yes, O my Lord.' Allah said, 'Then that is for you ' " Allah's Apostle added. "Read (in the Qur'an) if you wish, the Statement of Allah: 'Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship? Surah Muhammad, V:22. ³²

In another narration the prophet peace be upon him said:

"The womb is named after Ar-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him."³³

Close connection with your kinships is made obligatory upon every male and female. The act of showing reverence to the in-laws, taking good care of them, respecting and honoring them brings the wife closer to her husband's heart, and he adores her even more, that which what the wife aims for.

Chapter 2

Bridging the gap between the in-laws and the wife

As a basic pillar of success and of strong personality is to be able to balance between rights and duties. To be able to give each person his due rights without harming or prioritizing a person over another.

What renders Islamic law or "shar'ia" as successful, is its ability to justly balance between all parties. Giving an individual his right would never come in contrast with the general benefit of the community.

Therefore, parents have rights that we need to approach and fully fulfill so does the wife, and there is no contradiction or a barrier that would stop from giving each his due rights. He is only the wise husband who would be able to support each of these two relations by practicing all his duties towards them.

2:1 - Implementing trust and love between husband's parents and his wife.

That would be applicative in several ways:-

A) enhancing the image of each party to the other, by conveying all that which could be rendered as beautiful wordings ,comments and praises from one party to the other.

B) increasing his obedience towards his parents in the attendance of his wife, and by agreement with his wife, they both could offer gifts, and show their support towards his parents financially, morally and physiologically. Frequent visits and phone calls would also be an admirable additive.

³² *Al-Bukhari, Sahih*, Kitab Al-Adab, Chapter: Man wasala wasalahu Allah, (Vol.5, P.2232), Hadith No: (5642).

³³ *Al-Bukhari, Sahih*, Kitab Al-adab, Chapter: Man wasal wasalahu allah, (Vol.5, P.2232), Hadith No: (5641)

C) careful attention not to showt at his wife in the presence of his parents with words of affection and love, as that would distract their modesty and their status and may cause slight jealousy, especially that mothers always like to adopt the biggest part of their children's heart.

D) The husband have to express all his sincere devotion and love towards his wife privately, in compensation to the time that he spent with his parents where his attention was more centered towards his parents.

E) try to solve his problems with his wife by dialogue and soft- speech and with slight intimacy and away from his parents, as that might hurt them.

2:2- showing great admiration and respect towards parents in front of wife and children

Showing reverence and esteem towards parents before his wife and children, and noting that it is a moral obligation, will make his family members walk his footsteps, where they will imitate his good behavior and virtuous conduct. The wife will never think of transgressing her limits with her in-laws and will devote much courtesy and excellence to them seeking Allah's grace and mercy.

On the other hand, if the husband calls his parents with their names or give them unsuitable nicknames, or he orders them to do certain tasks with complete boldness, then the wife will undoubtedly have the guts to behave the same. she will not sense any harm inflicted upon her relationship. She will have the audacity to say and behave in the manner she likes. She will treat them scornfully, with rudeness and roughness. The house will become unbearable, and intolerable, each individual suffering the hellish consequences.

The husband has to make clear to his wife that his parents are an indivisible part of him, and harmony and love will engulf between him and his wife if she puts on her shoulder the task of serving them. In this way, you will find the wife trying her best to serve her in-laws willingly , as a righteous deed and source of reward for her in the hereafter. Human nature does not like receiving orders. Therefore when the daughter-in-law is not forced to serve her in-laws, she will do her job voluntarily and out of her sweet will. She aims only to gain recompense in the Hereafter and to create a happy and pleasant atmosphere in the house.

the husband ought to hasten in his service to his parents and in fulfilling their needs. He has to realize that it's his responsibility to help and serve his parents personally or by employing a servant for this purpose. The daughter-in-law is not bound to serve her in-laws, it is a matter of blessing and virtue if she serves them with her own will. The husband is to be blamed if he forces his wife or reprimands her, it is unlawful to threaten her or blame her if she does not want to serve.

However, it is always recommended that the daughter-in-law try to attract her husband's adornment and affection by doing things that would help strengthen the relation between both. Her service should be encouraged and praised by her husband and by her in-laws. The husband must realize that it is a great favor on part of his wife that she is serving them so selflessly and faithfully of her own sweet will and she is doing all this service for which she has not been made legally responsible by the Shari'ah.

Ignorance of these rights and liabilities create various problems in social life which play havoc to the solidarity and welfare of families and would sometimes lead to quarrels, disputes or even divorce.

2:3 - Making reconciliation in cases of quarrels between Mother and daughter-in-law:-

To reconcile disputed parties is more virtuous and is regarded more meritorious than performing prayers, fasting and giving charity. Al-Tirmidhi and Abu Dawud narrated from Abi Al-Darda' (rA) who said that the prophet peace be upon him said:

*"Shall I not inform you of something more excellent in degree than fasting, prayer and almsgiving (sadaqah)? The people replied: Yes, Prophet of Allah! He said: It is putting things right between people, spoiling them is the shaver (destructive)."*³⁴

The husband has to make sure to minimize the amount of disputes that might fall between his parents and wife. In certain fighting instances he ought to hasten in severing these misunderstandings and to strive in developing cordial relations between both.

He should try and connect both with benevolence, transmitting only good words between the two, even if he had to lie for bringing them together, lying in such situations is permissible, Al-Tirmidhi and Abi-Dawud have both narrated from Mu'amar from Al-zuhri from Hameid bin Abdul-Rahman from his mother – Um Klathoum Bin 'Uqba – who said, I heard the prophet peace be upon him say:

*"One who brings peace between people is not a liar, he says something good, or reports something good."*³⁵

Since the husband is familiar with the nature of his parents, he should be able to acquire the suitable strategies in understanding the nature of his wife as well, trying his best to get her closer to him. He ought to explain to her with suitable gentle manner, that he will provide her with all her material and psychological necessities inside their house, when they are by themselves, but at the presence of his parents, his attention will be directed towards them, not to neglect his wife completely, but to show his ultimate care and consideration towards them.

On a similar vein, the husband must make clear to his wife, that incase he finds her trying to cause troubles to his parents, or in cases where she digs a trap between him and his parents, that he will choose to take sides with his parents, and she ought to lose him forever, as her mean, corrupt endeavor will be punished in this life and in the Hereafter.

Only wise women would want to adopt all methods to preserve her marital relationship and acquire the heart of her husband eternally, and as she fully comprehends that establishing tender, healthy relations with her in-laws and helping her husband to fulfill his rights towards his

³⁴ **Al-Tirmidhi, Jami'**, Kitab Sifat al qiyama wl-raqa'iq wl wara', (Vol.4 P.663), Hadith No: (2509). **Abu Dawud, Sunan**, Kitab Al-Adab, Chapter: Fi Islah Dhat al-bayn, (Vol.2, P.697), Hadith No: (4919). **Ahmad, Musnad**, (Vol.6, P.444). Ibn Hab'an, Sahih, (Vol.1, P.489) Al-Tirmidhi said: "This is a sound Hadith". Al-Bani said: "This is a sound Hadith." (Al-Jami' Al-Sagheer Wa ziyadatuh (Vol.1, P.436))

³⁵ **Al-Tirmidhi, Jami'**, Kitab A;-Bir wlsilat, Chapter: Ma ja' fi islah dhat al-bayn, (Vol.4, P.331), Hadith No:(1938). **Abu Dawud, Sunan**, Kitab Adab, Chapter: Fi Islah Dhat albayn, (Vol.2, P.698), Hadith No: (4920), Al-Mua'jam al-kabeer(vol. 2 5p.75), **Abd Al-Razaq, Musnaf**, (Vol.11, P.158). Al-Tirmidhi said: " This Hadith is sound." Also, Al-Bani said: "This is a sound Hadith." (Sahih Al-Targheeb Wa Al-Tarheeb (Vol.3, P.45))

parents, would make him satisfied of her and of himself, then satisfaction, tranquility and compassion quietness will domain the household, and all will live happy, enjoyable lives.

Out of the main causes of troubles between the wife and in-laws is the co-existence of both under one roof. The case is even worse, if there were male adults living with them as well. Suffocated, uncomfortable, and uneasiness will domain the wife, as she will be obliged to fully cover herself, hence never feeling the independence and tranquility that any married woman would want to sense.

Living independently will definitely change the entire environment, she will absolutely be free from any restrictions regarding her garments and outfits, she will be free to dress up in the way she likes to, doing all her house chores independently and without any constraints. This freedom is her right as stated in Allah's verse:

"Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave" Surah Al-Talaaq, V:6

the husband has to exert all his efforts trying to provide suitable housing, according to his utmost abilities as this will absolutely minimize conflicts that may arise between the wife and her in-laws.

if he falls short in providing an entire house, then at least an independent room and bathroom.

2:4 - Numerous talkings on the Sunnah of the beloved Prophet Muhammed (p.b.u.h)

Our prophet is our ultimate role model, whatever position you are in, or in whatever circumstances you were at, you will always find a solution by following the path of the prophet peace be upon him. Constant reminder of the prophetic guidance would make the hearts tender and would loosen up any tight, rigid relations. If every day the family gathers up for a short while to read something of the traditions of the prophet peace be upon him, that would make tremendous changes in the psychology and approach of the family member.

In his traditions you would find guidance and invocations towards adopting the best of morals and etiquette, and there would also be enough directions to direct and reform the individual and the society at its whole.

*Abu Hurayrah (May Allah be pleased with him) reported: The Prophet (p.b.u.h) said, "He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Resurrection; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Resurrection; he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Jannah for him; the people who assemble in one of the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquility, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his noble lineage will not make him go ahead."*³⁶

³⁶ **Muslim, Sahih**, Kitab Al-Thu'r wal dua'a wal tawba wl istighfar, Chapter: Fadhl al ijtima' 'ala tilawat al-qur'an w 'ala el-thikr, (Vol.4, P.2074), Hadith No: (2699)

This tradition encompasses in its margins a number of ethical guidance, that is sufficient by itself to stand as a moral code.

The wife has to be reminded that life goes around, and tomorrow she, herself will become a mother-in-law, and she would definitely would like to be treated well by her son and his wife at the same time.

Muslim narrated in his sahih that the prophet peace be upon him said :

"Aisha (May Allah be pleased with her) reported: The Prophet (PBUH) said, "Whenever forbearance is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective."³⁷

Gentleness is required in all things , it enables the person to achieve things that cannot even remotely be done through severity and force. It is the attribute of the wise and the compassionate . Hence, the wife has to be reminded to be gentle with her in-laws under any situation, and she will occupy a high position in this life and in the Hereafter.

Chapter 3

Impacts of showing Goodness to Parents

3:1 - Religious Impacts

A) Winning Allah's Grace

Owning Allah's grace is associated with the satisfaction you gain from your parents. He, whose parents are pleased with him, Allah is pleased with him as well.

Al-Tirmidhi, Al-Bazar, Al-Hakim, Al-Bayhaqi and others narrated from Abdu Allah bin Amro , from the prophet peace be upon him said : " 'Abdullah ibn 'Umar said, "The pleasure of the Lord lies in the pleasure of the parent. The anger of the Lord lies in the anger of the parent."³⁸

B) Expiating major sins:-

Ahmad narrated from Ibn 'Umar who said: a man came to the prophet Mohammad (p.b.u.h) and said, "I have committed a major sin. Will my repentance be accepted?" The Prophet asked him: "Are your parents still alive?" The man said: "No. " Then the Prophet asked: ""Do you have a Khala (Aunt)?" The man said "yes." The Prophet said "then take care of her." 39

Al Bukhari narrated from Ibn 'Abbas that a man came to him and said:

³⁷ **Muslim, Sahih**, Kitab Al-Bir wal Silat, Chapter: Fadhl al thikr wl ijtimai' 'ala tilawat al-qur'an w 'ala al-thikr (Vol.4, P.2004), Hadith No: (2699).

³⁸ **Tirmidhi, Jami'**, Kitab Al Bir Wa Al Silah, Chapter: Ma Ja'ah min Al Fadhl fi Ridha Al Walidaih, (Vol.4, P.310), Hadith No: (1899). **Al Hakim, Mustadrak**, (Vol.4, P.168) Hadith No: (7249). **Al Bazaar, Musnad**, (Vol.6, P.367). **Al Bayhaki, Shu'ab Al Iman**, (Vol.6, P.177). Al Bukhari, Al Adab AL Mufrad, (Vol.1, P.14) Iman Al-Bani said "This is a sound Hadith," (Al Jami' As Sagheer Wa Siyadatu, (Vol.1, P.582))

³⁹ **Ahmed, Musnad**, (Vol.2, P.13) **Al Hakim. Mustadrak**, (Vol.4, P.171). **Ibn Hiban, Sahih**, (Vol.2 P.177). **Al Bayhaqi, Shu'aib Al- Imaan**, (Vol.6, P.187). Al Hakim said: "This is a sound Hadith according to two Shiekhs – Al Bukhari and Muslim." Also, Al Al-Bani said: "It is a sound Hadith," (Sahih Al Targheeb wa Al Tarheeb, (Vol.2, P.231))

*"I asked a woman to marry me and she refused to marry me. Another man asked her and she agreed to marry him. I became jealous and killed her. Is there any way for me to repent?" He asked, "Is your mother alive?" "No," he replied. He said, "repent to Allah Almighty and try to draw near Him as much as you can."*⁴⁰

Al-Bukhari went to ibn 'Abbas and inquired on why he asked about his mother? Ibn Abbas replied: "I know nothing of a worship brings the servant closer to Allah, than to perform goodness to his parents."

C) Entering paradise:-

The ultimate target of each Muslim, is to gain Allah's grace, and win His paradise. Doing goodness to parents is the most important path if not, the best way to enter paradise. It is the shortest route any Muslim could take to gain salvation and heaven.

*Muslim narrated from Abu Hurayrah, that the prophet Muhammad (p.b.u.h.) said: " 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."*⁴¹

On the authority of 'Aisha (ra) who said that the prophet Muhammad (p.b.u.h.) said: "He saw himself asleep in Paradise and I heard someone reciting Qur'an and inquired who is there? And then I was told it Haritha Bin Al Numa'n." The Prophet then said: "This is righteousness, this is righteousness, Al Haritha as the most kind person towards his mother."⁴²

*Al- Tirmidhi narrated from abi Al-Darda who heard the prophet peace be upon him say : " The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it."*⁴³

What is meant by the middle gate according to the Prophet, (p.b.u.h):

"The highest and most virtuous door ."

What is meant is that the best way to Paradise and to gain the highest position of it is to obey your father . It is said that heaven contains so many doors and amongst the best is its midst. The reason to entering from that door is being cautious on fulfilling your father's rights⁴⁴.

⁴⁰ **Al Bukhari**, Al Adab Al Mufrad, (Vol.1, P.15). Al Bani said: "This is a sound Hadith."

⁴¹ **Muslim, Sahih**, Kitab Al Bar Wa As Sila', Chapter: Let him be humbled to Dust, (Vol.4, P.1978), Hadith No: (2551).

⁴² **Abd Al Razaq, Musanaf**, (vol.11,P. 132). Ahmed, Musnad, (Vol.6, P.151 and P.166.) **Ibn Habaan, Sahih**, (Vol.15, P.479.) Al Hakim, Mustadrak, (Vol.4, ~P.167). He said: "This is a sound Hadith, according to two Shiekh." (Buhkari and Muslim.)

⁴³ **Al Tirmidhy, Jama'**, Kitab Al Bir Wa As Silah, Chapter: Ridha Al Walidain, (Vol.4m P.310) Hadith No: (1900). **Ibn Majah** Sunan, Kitab Al Talaq, Chapter: Al Rajul Yamuruhoo Abuhu Bi Talaq Imra' atu, (Vol.1, P.675), Hadith No: (2089). Ahmed, Musnad, (Vo.5, P.445 & P.457 & P.451). **Ibn Shaiba, Musanaf**, (Vol.5, P.218.) Al Humidi, Musnad, (Vol.1, P.194). Ibn Hiba'an, Sahih, (Vol.2, P.167). Imam Al Al-Bani said: "This is a sound Hadith." (Al Jami As Saghir Wa Ziyadatu, P.1311)

⁴⁴ **Al Mubarakfouri, Tuhfat Al Ahwathi**, (Vol.6, P.29)

Al-Mubarakfuri said: "The utterance of the word father is to generalize it. It inherently refers to the biological father and mother."⁴⁵

3:2 - Material Impacts

A) Blessings in an increase in Bounties and prolonging life-span.

Keeping good relations with relatives is one of the reasons for increasing the bounties of a person and prolonging life span. Al Bukhari and Muslim narrated, on the authority of Anas bin Malik, that the Prophet (p.b.u.h.) said:

*"Whosoever loves to be granted more wealth and lease of prolonged life, he should keep good relations with his kith and kin."*⁴⁶

Some people might think that there are contradictions between the above Hadith and the following verse:

"To every people is a term appointed. When their term is reached, not an hour can they cause delay. Nor an hour can they advance it (in anticipation.)" Surah Al A'raf, 34

Some say that a person's life span and sustenance has already been written by Allah, so how can it be prolonged or increased? There are five answers to this question:-

An increase in life span or sustenance may mean an increase in life bounties and good health. This is due to wealth being considered as life and poverty as death.

For Allah to decree that a person's life span is typically eighty years. A good relationship with relatives and kin can lead to Allah increasing life span to one hundred years, after it was written by Allah as eighty years.

Allah SWT does not need to change what is written, rather he will perceive a person's actual life span and is All-Knowing.

Allah's knowledge does not change, but he does have the power to change his decree.

Umar bin Khat'ab supplicated to Allah, saying:

*"If you have written me as a wrong-doer, O' Allah, wipe it off."*⁴⁷

Allah says in the Qur'an:

⁴⁵ Ibid

⁴⁶ **Bukhari, Sahih**, Kitab Al Boyo' Chapter: Man Aham Al Bist Fi Al Risq, (Vol.2, P.728), Hadith No: (1961). Muslim, Sahih, Kitab Al Bit Wa As Sila, Chapter: Silat Al Rahim Wa Tahreen Qatia'tuha (Vol.4, P.1982) Hadith No: (2577).

⁴⁷ **Al-ayni, Bader, Umda't Al Qari'**, Sharh, Sahih Al-Bukhari, (Vol.11, P.181-182)

"Allah can blot out or confirm what he pleases. With him is the Mother of the Book." Surah Al-Ra'ad, 39

If this Hadith is referring to an increased life span due to a close relationship with one's relatives, then parents should be prioritized as the most important to receive one's care.

Ibn Majah reported , on the authority of Thawba'n, that the Prophet (p.b.u.h) said:

"Nothing can increase a person's life span except righteousness. Nothing can stop a decree except supplication and a person will be deprived from sustenance as a result of a sin he has committed." ⁴⁸

B) Invocation (Du'a) fulfilment

Keeping a good relationship with parent will raise the status of a person very highly. Allah (swt) will listen to his/her du'aa.

" Narrated By Ibn 'Umar : Allah's Apostle said, "While three persons were traveling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other. 'Think of such good (righteous) deeds which, you did for Allah's sake only, and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. one of them said, 'O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet.

So this state of mine and theirs continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man loves a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars So I worked hard till I collected one hundred Dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah ! Do not deflower me except legally (by marriage contract). So I left her O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.'

So Allah shifted that rock to make the opening wider for them. And the last (third) person said 'O Allah ! I employed a laborer for wages equal to a Faraq (a certain measure: of rice, and when

⁴⁸ ***Ibn Majah, Sunan***, Kitab Al Imaan, Chapter: Al Qadr, (Vol.1, P.35). Ahmed, Musnad, (Vol.5, P.277). ***Ibn Hiban, Sahih***, (Vol.3, P.153). Al Hakim said: "This Hadith has a sound chain."

he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till managed to buy with the price of the yield, some cows and their shepherd Later on the laborer came to me and said. '(O Allah's slave!) Be afraid o Allah, and do not be unjust to me and give me my due.' I said (to him). 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty)." ⁴⁹

There is no doubt that the first man in this story was kind to his parents post-marriage. This affirms that being kind to parents has a positive impact on and individuals and society as a whole.

C) Gaining Kindness from One's children

When a person is kind to their parents, it is likely their children will be kind to them in turn.

As Allah says in the Qur'an:

"Such days of varying fortunes We give to men by turns" Surah A'li-Imran, V:140

The Prophet (p.b.u.h) said:

"Be kind to your parents, and your children will be kind to you. " ⁵⁰

D) Social security and peace of mind

A person who gains the pleasure for his/her parents will feel peace of mind and social security because he has pleased Allah. In return, Allah will make others accept, and be pleased with the person.

Imam, Al Bukhari reported, on the authority of Abu Hurayrah:

The Messenger of Allah (p.b.u.h) said :

"If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet peace be upon him) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet peace be upon him) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him. He

⁴⁹ **Al-Bukhari, Sahih**, Kitab Al-Ijarah, Chapter: Ma'n Asta'jara Ajeeram, (Vol.2, P.793). Hadith: No (2152). **Mulsim, Sahih**, Kitab Al-Dhikr wa Al Dua, Chapter: Qisat Ashab Al Ghar, (Vol4, P.2099), Hadith No: (2743).

⁵⁰ **Al Hakim, Mustadrak**, (Vol.4, P.170), who said: "This Hadith has a sound chain."

(the Prophet (p.b.u.h) said: So they abhor him, and abhorrence is established for him on earth."⁵¹

Once acceptance has been established for a person on the Earth, this automatically leads to peace of mind and satisfaction of the people, therefore leading a person to be socially stable within his/her community.

Therefore being kind to parents prior and post marriage is an obligatory duty and a necessity for a person who seeks Allah's pleasure, aiming to protect him/herself from Hell and hoping to enter Paradise.

Conclusion

After considerable research, the following conclusion has been reached:

- 1) Righteousness to parents is an obligatory act of worship on each and every person before and after marriage. But after marriage, there needs for assistance is greater.
- 2) Righteousness to parents after marriage is certainly possible, provided the two parties know their rights.
- 3) Knowing each other's rights will minimise cases of disobedience to parents.
- 4) Couples should aim for balance between each other's rights and duties.
- 5) Serving parents is an obligatory act upon children. Whilst maintaining the ties of a daughter-in-law to her parents-in-law is one which can give her a great reward.
- 6) A wife is commanded to obey her husband, and to keep a good relationship with her in-laws. It is possible to combine the two.
- 7) Parents are responsible for any disobedience of their children, because they were responsible for righteously upbringing them.
- 8) In some cases, disobedience to parents is a punishment from Allah, since they were not obedient to their own parents.
- 9) Living in a separate accommodation may lead to minimizing conflicts and tension between parents and their daughters-in-law.

⁵¹ Al-Bukhari, Sahih, Kitab Al-Tawhid, Chapter: Talks of The Lord with Gabriel and the call of Allah with the Angels, (Vol.6, P.2721), Hadith No:(7047). Muslim, Sahih, Kitab Al Dhikr Wa Al Du'a, Chapter: Idha Ahab Allahu Abdan Hababahu Illa Ibadihi, (Vol.4, P2030), Hadith No:(2637).

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