



UNIT A

SOCIAL HEALTH

1. RELATIONSHIP RIGHTS
2. COMMUNITY ENGAGEMENT

CHAPTER 1: RELATIONSHIP RIGHTS

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He instructs you so perhaps you will be mindful. (Surat An-Nahl 16:90)

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ [سورة النحل 90:16]



CHAPTER OVERVIEW

1. RELATIONSHIP RIGHTS

SECTION 1:

RIGHTS BETWEEN PARENTS AND CHILDREN

- Rights of Children
- Rights of Parents

SECTION 2:

RIGHTS BETWEEN MUSLIMS

- Greetings
- Accepting an Invitation
- Giving Advice
- Sneezing
- Visiting the Sick
- Attending a Funeral

SECTION 3:

RIGHTS OF NON-MUSLIMS

- The Right to Learn About Islam
- The Right to Practice Their Religion
- The Right to Be Treated with Justice
- The Right to Be Cared For
- The Right to Respect

OBJECTIVES:

After this chapter, you should be able to:

1. Differentiate between parental obedience and absolute obedience to Allah ﷻ.
2. Describe the rights between Muslims.
3. List the limits of physical jihad.
4. Differentiate between spiritual jihad and physical jihad.
5. List Luqman's advice to his son.



Parents and Children



Siblings



Husband and Wife



Teachers and Students



Neighbors



Muslim and Non-Muslims

A **Relationship** is the state of two or more people being related or connected to each other.

As a human being, you are a social creature – you crave positive interactions with others just as you do food and water. In fact, as soon as you are born, you develop an innate bond with your parents as a form of survival.

Aside from being a need, relationships are also what make up the most enjoyable experiences in life. Connecting with other human beings can make you feel happier, healthier and more satisfied with your life.

As a Muslim, you are not only encouraged to seek out relationships but to value them.

The Messenger of Allah (ﷺ) said,
“Whoever believes in Allah and the Last Day
should not hurt his neighbor and
whoever believes in Allah and the Last Day
should serve his guest generously and
whoever believes in Allah and the Last Day
should speak what is good or keep
silent”. (Al Bukhari)

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ». رواه البخاري

This means that you are to consider the needs of your family and friends. When both parties in a relationship consider each other, it creates a **Healthy Relationship**. Some examples include a son helping his mom bring in the groceries, a man mowing his elderly neighbor's lawn or a young girl passing out goody bags for all her friends at an 'Eid party.

In contrast, when one party mistreats or harms the other, this creates an **Unhealthy Relationship**. Some examples include a neighbor playing loud music in the evenings, a sister ditching her brother's soccer game to hang out with her friends or a student cheating off of his classmate's test.

To ensure that both parties in a relationship consider the well-being of the other, Islam has given each person a set of rights and responsibilities. With any relationship in Islam – such as parents and children, husband and wife, brothers and sisters in faith, Muslims and non-Muslims, hosts and guests, neighbors or even with oneself and Allah ﷻ, one cannot be assigned a right without also fulfilling a responsibility.

This chapter will look at rights in the following relationships:

1. **Rights Between Parents and Children**
2. **Rights Between Muslims**
3. **Rights of Non-Muslims**

SECTION 1:

RIGHTS BETWEEN PARENTS AND CHILDREN

A. RIGHTS OF CHILDREN:

You are a trust from Allah ﷻ to your parents. Therefore, parenting is a great responsibility, and your parents will be held accountable for teaching you about Allah ﷻ and your purpose in this life.

*O you who believe, save yourself and your families
from a fire whose fuel is men and stones... . (Surat At-Tahrim 66:6)*

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ... [سورة التحریم 66:6]

The goal of parenting is to raise you in accordance with Allah's ﷻ rulings and His Prophet's teachings.



It is for this reason that Allah ﷻ has given you rights to ensure that you are not only cared for and protected by your parents, but you are also provided with experiences that help you grow into a stable and mature Muslim adult.

Your rights are broken into four stages: 1) your parents' marriage, 2) your infancy and early childhood, 3) your school years, and 4) your adulthood.

STAGE 1: Your Parents' Marriage

The Right for Parents to Choose a Good Co-Parent for Marriage:

Raising you to become a righteous, obedient and emotionally intelligent child begins before you are even born. It starts when your parents choose each other as spouses.

The Prophet (ﷺ) said, "Choose the best for your sperm, and marry compatible women and propose marriage to them". (Ibn Majah)

قَالَ رَسُولُ اللَّهِ ﷺ: «تَخَيَّرُوا لِنُطْفِكُمْ وَأَنْكِحُوا الْأَكْفَاءَ وَأَنْكِحُوا إِلَيْهِمْ». رواه ابن ماجه

The Prophet (ﷺ) has provided guidelines on how Muslims are to choose a good spouse and co-parent. They are based on two qualities – religiosity and virtuous character.

The Prophet (ﷺ) said,

"If a person comes to you [for marriage] with good religion and good character then you should accept it. If you do not do so, there will be temptation in the earth and extensive corruption". (At-Tirmidhi)

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَظَبَ إِلَيْكُمْ مَنْ تَرَضَوْنَ دِينَهُ وَخُلِقَهُ فَرَوْجُوهُ إِلَّا تَفَعَّلُوا تَكُنْ فِتْنَةً فِي الْأَرْضِ وَفَسَادٌ عَرِيضٌ».

رواه الترمذي

STAGE 2: Your Infancy and Early Childhood

'Umar bin Al Khattab (رضي الله عنه) said,

"Play with them for the first seven years [of their life] ...".

1. Your Right to Be Breastfed:

If a mother is able to do so, then she is to breastfeed her children.

And [women] giving birth
shall suckle their children two rounds completely [i.e., two years]
for the one who is willing to perfect the suckling... . (Surat Al Baqara 2:233)
﴿سورة البقرة:233﴾ وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ... ﴿[سورة البقرة:233]

2. Your Right to Be Playful:

When you play, you learn about the world around you. It is essential for parents to foster an environment that encourages play and to actively engage in play themselves alongside you.



The Prophet had a playful nature, he allowed his grandsons Hassan and Hussain to ride on his shoulders (even during prayers).

'Abdallah bin Mas'ud (رضي الله عنه) narrated that the Prophet Muhammad (ﷺ) was praying while Hassan and Hussain were playing and sitting on his back. (Ahmad)

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَالْحَسَنُ وَالْحُسَيْنُ يَلْعَبَانِ وَيَقْعُدَانِ عَلَى ظَهْرِهِ. رواه أحمد

According to the American Academy of Pediatrics (AAP), playing can improve your abilities to plan, organize, get along with others and regulate emotions. In addition, play helps with language, math and social skills even helps you cope with stress.¹

3. Your Right to Love and Affection:

You deserve to be held, cuddled, hugged and kissed. These intimate moments

between you and your parents are what make you feel safe and secure.

Abu Huraira (رضي الله عنه) related that the Prophet (ﷺ) kissed his grandson Hassan bin 'Ali. Aqr'a bin Habis saw this and said, "I have ten sons and have never kissed any of them. The Prophet (ﷺ) looked at him and said, 'He who has no compassion will receive none'". (Al Bukhari)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَّلَ رَسُولُ اللَّهِ ﷺ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسِ التَّمِيمِيِّ جَالِسًا. فَقَالَ الْأَقْرَعُ: إِنَّ لِي عَشْرَةَ مِنَ الْوَالِدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا، فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ ثُمَّ قَالَ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ». رواه البخاري

By your parents being compassionate to you, it can help you learn how to be compassionate to others. Affection also includes when your parents ask you about your feelings and thoughts. Making a child feel comfortable with expressing their thoughts and feelings and listening with compassion is incumbent upon the parents. The companion Anas bin Malik (رضي الله عنه) had a younger brother, Abu 'Umayr. Abu 'Umayr had a pet bird that he named Nughayr. It is reported that he loved him dearly and when he died, he was deeply saddened. When the Prophet (ﷺ) came to know about the boy's loss, he visited him and was sensitive about the boy's feelings related to the loss of his pet.

Narrated by Anas (رضي الله عنه),
The Prophet (ﷺ) was the best of people in character.
I had a brother whose name was Abu Umayr.
When he (ﷺ) came he would say,
"O Abu Umayr, what happened to the Nughayr?"
(Al Bukhari)

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَحْسَنَ النَّاسِ خُلُقًا، وَكَانَ لِي أَخٌ يُقَالُ لَهُ أَبُو عُمَيْرٍ وَكَانَ إِذَا جَاءَ قَالَ ﷺ: «يَا أَبَا عُمَيْرٍ مَا فَعَلَ التُّغَيْرُ؟». رواه البخاري

By acknowledging the boy's grief, the Prophet (ﷺ) showed empathy and concern for an event that, even though it did not seem important to others, it was a big deal to Abu 'Umayr. This hadith showed that the Prophet (ﷺ) cared about his feelings. It is acceptable to be sad and talk about your emotions with others.

Research has shown that if parents constantly ignore their child's feelings or need for affection, then it may lead to poor mental health as they get older.^{2a}

STAGE 3: Your School Years

The saying of 'Umar bin Al Khattab (رضي الله عنه) continues,
“...then teach them for the next seven years ...”.

1. Your Right to Learn Good Character:

Manners are what people first notice about you, and they are due to how you were raised.

The Prophet (ﷺ) said,
“A parent cannot gift their child with any gift
better than beautiful manners”. (At-Tirmidhi)
قَالَ رَسُولُ اللَّهِ ﷺ: «مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنٍ». رواه الترمذي

Being patient, controlling anger, avoiding backbiting and slandering, greeting, offering help to a neighbor and sharing with siblings are all learned mannerisms. Your first role models for good manners are your parents.

What parents *do* has a much stronger influence on you than what they *say*. Therefore, when they cook food for those who are ill or bring a gift when invited to a friend's house, for example, you are more likely to continue these behaviors later when you're older. No one is perfect, including your parents, so focus on their good qualities and learn from their mistakes.

2. Your Right to Be Taught Islam:

It is your parents' responsibility to either teach you Islam directly or to provide you with a reliable and trustworthy educational resource. This knowledge goes beyond just performing religious rituals; it includes understanding the deeper aspects of Islam that connect your heart to Allah ﷻ. It involves discovering the purpose of life, acknowledging the existence of God, and appreciating the truth and wisdom found in the *Qur'an* القرآن and *Sunnah* سنة.

To simply focus on the acts of Islam whilst leaving out the heart of it can cause a detachment from its ultimate purpose. It is only when your heart is connected to the acts of worship that you can commit to them consistently and with good intentions.



Allah ﷻ has provided parents with guidance on how to teach you Islamic knowledge. The Qur'an mentions Luqman, who was a wise and righteous man. He is not identified as a prophet but is known for his wisdom. The Qur'an does not provide details about Luqman's life and origin. It is only his wisdom and moral teachings that are emphasized. In Surat Luqman, the Qur'an recounts the advice Luqman gave to his son, teaching him about monotheism, humility, patience, and manners.

Activity 1: Parental Advice

After reading Luqman's advice to his son, list all of the pieces of advice that Luqman shared with his son and how you can benefit from them. Do it with a partner.

Luqman's Advice to His Son

(سورة لقمان 31: 13-19) [19-13:31 Surat Luqman]

V 13. O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.

﴿وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ وَيَبْنَىٰ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ﴾ [13]

V 14. 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.

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَئِهِ فِي عامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾ [14]

V 15. But if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness and follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do.

﴿وَإِنْ جَاهِدَاكَ عَلَىٰ أَنْ تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَىَّٰ ثُمَّ إِلَىَّٰ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ﴾ [15]

V 16. O my son, indeed if wrong should be the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted.

﴿يَبْنَىٰ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ حَرْدَلٍ مِّنْ حَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ﴾ [16]

V 17. O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination.

﴿يَبْنَىٰ أَقِمِ الصَّلَاةَ وَامْرُءًا بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ﴾ [17]

V 18. And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone self-deluded and boastful.

﴿وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ﴾ [18]

V 19. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.

﴿وَأَقْصِدْ فِي مَشْيِكَ وَأَغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ [19]

3. Your Right to Learn about Your Body:

You also have the right to learn about your body – how it works, how it goes through changes, how to keep it safe from harm, how it belongs to you and how it deserves privacy. Allah ﷻ provides many lessons in Surat An-Noor (chapter 24) that your parents are to teach you from a young age as a means to empower you with wisdom about your bodies.

Some examples include:

- Seeking permission before entering a room.
- Lowering your gaze.
- Guarding private parts.
- Maintaining modesty, inwardly and outwardly.
- Not trusting rumors or spreading them.
- Seeking marriage.
- Protecting yourself from relations outside of marriage.

4. Your Right to Learn Social Skills:

Parents play a crucial role in ensuring that you are surrounded by positive companions and are equipped with the ability to recognize signs of peer pressure and bullying.

The Prophet (ﷺ) said,

“The example of a righteous friend compared to a bad friend is the example of a perfume seller and a blacksmith. As for the perfume seller, you will either buy perfume from him or benefit from the good smell he exudes, whereas the blacksmith will either burn you or your clothes or the foul smell will rub off on you”. (Al Bukhari & Muslim)

قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْجَلِيسِ الصَّالِحِ وَالْجَلِيسِ السَّوِّءِ، كَمَثَلِ صَاحِبِ الْمِسْكِ وَكَبِيرِ الْحَدَّادِ؛ لَا يَعْدَمُكَ مِنْ صَاحِبِ الْمِسْكِ إِذَا تَشْتَرِيهِ أَوْ تَجِدُ رِيحَهُ، وَكَبِيرِ الْحَدَّادِ يُحْرِقُ بَدَنَكَ أَوْ ثَوْبَكَ، أَوْ تَجِدُ مِنْهُ رِيحًا خَبِيثَةً». البخاري ومسلم

Moreover, parents contribute to the development of your self-confidence by motivating you to engage with others and express yourself when necessary.

Narrated Ibn 'Umar (رضي الله عنه)، that the Messenger of Allah (ﷺ) said,

“Indeed there is a tree that does not shed its foliage, and it is similar to the believer.

Can any of you tell me what it is? 'Abdullah said,

'The people started thinking about the trees of the desert.

And it occurred to me that it may be the date-palm'.

Then the Prophet (ﷺ) said, 'It is the date-palm'.

But J was shy – meaning to say anything. ‘Abdullah said, ‘So J informed my father ‘Umar (رضي الله عنه) about what J had thought of’, and he said, ‘If you had said it, that would be more beloved to me than this or that’’. (At-Tirmidhi)

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مِنَ الشَّجَرِ شَجْرَةً لَا يَسْقُطُ وَرَقُهَا وَهِيَ مَثَلُ الْمُؤْمِنِ حَدَّثُونِي مَا هِيَ». قَالَ عَبْدُ اللَّهِ فَوَقَعَ النَّاسُ فِي شَجَرِ الْبَوَادِي وَوَقَعَ فِي نَفْسِي أَنَّهَا النَّخْلَةُ. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هِيَ النَّخْلَةُ». فَاسْتَحْيَيْتُ أَنْ أَقُولَ قَالَ عَبْدُ اللَّهِ فَحَدَّثْتُ أَبِي وَهُوَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ بِالَّذِي وَقَعَ فِي نَفْسِي. فَقَالَ: «لَأَنْ تَكُونَ قُلْتَهَا أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي كَذَا وَكَذَا». رواه الترمذي

Speaking up is especially important when you have disagreements with your friends. You may shy away from conflict, but your parents can guide you, so you handle situations appropriately and advocate for yourself.

5. Your Right to Be Disciplined with Dignity:

Discipline can help teach you to obey rules, understand consequences and take accountability for your actions. Parents should conduct discipline with patience, good insight, wisdom and, most importantly, tolerance.

The Prophet (ﷺ) said,
 “Whenever gentleness is added to something
 it beautifies it and whenever it is withdrawn from something
 it leaves it defective”.

(Muslim)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ وَلَا يَنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ». رواه مسلم

The Prophet (ﷺ) demonstrated a compassionate and respectful approach to discipline. When Anas bin Malik (رضي الله عنه) made mistakes as a young person living with him, the Prophet (ﷺ) never shamed him. Instead, he gently taught and reminded Anas, focusing on kindness rather than harshness. This approach teaches us the importance of providing guidance and nurturing during adolescence, fostering a positive environment for learning and personal growth.

For example, the Prophet (ﷺ) would ask him, “Did you take care of that task I asked you to do?” rather than, “Why have not you done what I asked you to do yet?! How many times do I have to remind you?!”

Narrated Anas (رضي الله عنه), “J served the Prophet (ﷺ) for ten years, and he never said to me, ‘uff’ [a minor harsh word denoting impatience] and never blamed me by saying, ‘Why did you do so or why didn’t you do so?’” (Al Bukhari)

حَدَّثَنَا أَنَسٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ، فَمَا قَالَ لِي أُمَّ. وَلَا لَمْ صَنَعْتَ وَلَا أَلَّا صَنَعْتَ. رواه البخاري

'Umar bin Abu Salamah (رضي الله عنه) reported,
"I was under the care of Allah's Messenger (ﷺ),
and as my hand used to roam about in the dish he said to me,
'Boy, mention the name of Allah, and eat with your right hand
and eat from what is near to you'". (Muslim)

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ فِي حِجْرِ رَسُولِ اللَّهِ ﷺ وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ فَقَالَ لِي:
(يَا غُلَامُ سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ وَكُلْ مِمَّا يَلِيكَ)). رواه مسلم

To verbally or physically abuse children all in the name of discipline is not discipline; it is abuse. Acting in an unjust manner out of anger is not acceptable in Islam.

The Prophet (ﷺ) said,
"There shall be no harm and no reciprocating harm". (Muslim)
قَالَ رَسُولُ اللَّهِ ﷺ: ((لَا ضَرَرَ وَلَا ضِرَارَ)). رواه مسلم

STAGE 4: Your Adulthood

The saying of 'Umar bin Al Khattab (رضي الله عنه) ends with,
"...and befriend them seven (and after that)".

1. Your Right to Be Respected:

While your parents are always there to guide you, when you become an adult, they are there to acknowledge your self-accountability and give you space to make healthy decisions. This is known as **Respect**.



Respecting Youth: 'Abdallah bin 'Abbas

'Abdallah bin 'Abbas (رضي الله عنه) was the young cousin of the Prophet (ﷺ). His father was Rasulullah's paternal uncle, Al 'Abbas, the younger brother of the Prophet's (ﷺ) father.

Respect for the Youth

It is customary in Islam that whenever you are passing a shared item, you start with those sitting on the right. It is also customary to start with the elders. 'Abdallah was sitting on the Prophet's (ﷺ) right and preferred his right over the elders in the gathering. The Prophet (ﷺ) respected his choice.

A drink was brought to the Messenger of Allah (ﷺ) and he drank some of it. On his right was a boy ['Abdallah bin 'Abbas] and on his left were elderly people. He said to the boy, "Would you permit me to give the rest of this drink to these on my left?"

The boy said, 'O Messenger of Allah, I would certainly not give preference to anyone in anything that might come to me from you'.

So he handed over the rest of the drink to him". (Al Bukhari & Muslim)

أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى بِشَرَابٍ، فَشَرِبَ مِنْهُ وَعَنْ يَمِينِهِ غُلَامٌ وَعَنْ يَسَارِهِ الْأَشْيَاحُ، فَقَالَ لِلْغُلَامِ: «أَتَأْذَنُ لِي أَنْ أُعْطِيَ هَؤُلَاءِ؟»، فَقَالَ الْغُلَامُ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ، لَا أُؤْتِرُ بِنَصِيبِي مِنْكَ أَحَدًا، قَالَ: فَتَلَّهُ رَسُولُ اللَّهِ ﷺ فِي

يَدِهِ. رواه البخاري ومسلم

Respecting Abdullah's Knowledge

In another example, Ibn 'Abbas narrated, 'Umar used to admit me [into his house] along with the old men who had fought in the battle of Badr. Some of them said [to 'Umar], "Why do you allow this young man to enter with us, while we have sons of his own age?" 'Umar said, "You know what person he is". One day 'Umar called them and called me along with them. I had thought he called me on that day to show them something about me [i.e., my knowledge]. 'Umar asked them, "What do you say about [the surah]: "When comes the help of Allah and the Conquest [of Mecca] "اذا جاء نصر الله والفتح" Some of them replied, "We are ordered to praise Allah ﷻ and repent to Him if we are helped and granted victory". Some said, "We do not know". Others kept quiet. 'Umar then said to me, "Do you say similarly?" I said, "No". 'Umar said "What do you say then?" I said, "This verse indicates the

approaching of the death of Allah's Messenger (ﷺ) of which Allah ﷻ informed him. When comes the help of Allah ﷻ and the Conquest [i.e., the Conquest of Mecca], that will be the sign of the Prophet approaching death, so testify the uniqueness of your Lord [i.e., Allah ﷻ] and praise Him and repent to Him as He is ready to forgive". On that, 'Umar said, "I do not know about it anything other than what you have said".^{2b}

B. RIGHTS OF PARENTS

A parent's love for their child is like no one else's in the world. It is a commitment of selfless devotion and the desire to see the kids prosper. Their prayers (*dua'* دعاء) are a treasure for their offspring, like no other. They would even go so far as to give you anything they could, even a great personal sacrifice, just to make you happy.

'Aishah (رضي الله عنها) said, "A poor woman came with her two daughters, and J gave her dates, and she gave each to her daughters. She was about to eat her own, when one child asked for it. She then divided the date that she intended to eat between them.

This [kind] treatment of her impressed me, and J mentioned that which she did to Allah's Messenger (ﷺ). Thereupon he said, 'Verily Allah has assured Paradise for her, because of [this act] of her, or He has rescued her from Hellfire"'. (Muslim)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَنِي مَسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهُمَا ثَلَاثَ تَمَرَاتٍ فَأَعْطَتِ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَاسْتَطْعَمْتُهُمَا ابْنَتَاهَا فَشَقَّتِ التَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ». رواه مسلم

The fulfillment of your rights as children is crucial for your overall growth and development. However, it is the fulfillment of your responsibilities towards your parents that will have a profound impact on your life both in this world and in the Hereafter.

The Prophet (ﷺ) was asked, "Which deed is the dearest to Allah?"

He (ﷺ) replied, 'To perform the prayers at their stated fixed time'.

Then he (ﷺ) was asked, 'What is the next [in goodness]?' He (ﷺ) replied,

'To be good and dutiful to your parents"'.
(Al Bukhari & Muslim)



سَأَلَ النَّبِيُّ ﷺ أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: «(الصَّلَاةُ لَوْ قَفِيهَا، قُلْتُ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدَيْنِ)». رواه البخاري ومسلم

There are several verses in the Qur'an with the sequence of prioritizing your relationship with Allah ﷻ followed by your parents.

Worship Allah, associate nothing with Him,
and be good to your parents... .
(Surat An-Nisa' 4:36)

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾ [سورة النساء:4:36]

Your Lord has decreed that you worship none but Him,
and be good to your parents... . (Surat Al Isra' 17:23)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا...﴾ [سورة الإسراء:17:23]

The close proximity of these commands shows their importance in the hierarchy of Islamic priorities.

The following are some of the rights you owe your parents:

1. Your Parents' Right to Be Respected and Honored:

In many cultures in the world, there are certain days devoted to showing respect towards parents, such as Father's Day and Mother's Day. In Islam, every day is to be recognized as a day to show respect to your parents.

And We have enjoined man in respect of his parents –
his mother bears him with weakness upon weakness and his weaning
takes two years –
saying, Be grateful to Me and to both your parents;
to Me is the eventual coming.

(Surat Luqman 31:14)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصْلَهُ فِي عَامَيْنِ
أَنْ أَشْكُرْ لِي وَلِوَالِدَيْكَ إِلَىٰ الْمَصِيرِ﴾ [سورة لقمان:14:31]

Respecting parents, regardless if they are Muslim or not, is mentioned in the Qur'an eleven times.

Respect does not mean that you always agree with your parents; rather, it means that your treatment of them should always be filled with gentleness and kindness. It is one of the most beloved acts to Allah ﷻ.

It is narrated by Asma' bint Abu Bakr (رضي الله عنها) that her pagan mother came to see her from Makkah. Asma' (رضي الله عنها) said to Allah's Messenger (ﷺ) [seeking his verdict],

"My mother has come to me
and she desires to receive a reward from me,
shall I keep good relations with her?"

The Prophet (ﷺ) said, 'Yes, keep good relations with her'.
(Al Bukhari & Muslim)

قَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ ﷺ قَدِمَتْ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ، فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَاسْتَفْتَيْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ:
إِنَّ أُمَّي قَدِمَتْ وَهِيَ رَاغِبَةٌ، أَفَأَصِلُ أُمَّي؟ قَالَ ﷺ: ((نَعَمْ صِلِي أُمَّكِ)). رواه البخاري ومسلم

While we are to respect both parents, special emphasis is given to the mother due to her unique hardships of pregnancy, labor and breastfeeding.

We have enjoined on human beings to be kind to parents.

In trial upon trial did the mother bear you
and in pain did she give you birth... . (Surat Luqman 31:14)

﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهَنَا عَلَى وَهْنٍ...﴾ [سورة لقمان 14:31]

A man came to the Prophet (ﷺ) and said,
"O Messenger of God!

Who among the people is the most worthy of my good companionship?

The Prophet (ﷺ) said, 'Your mother'.

The man said, 'Then who?'

He (ﷺ) said, 'Then your mother'.

The man further asked, 'Then who?'

He (ﷺ) said, 'Then your mother'.

The man asked again,

'Then who?'

He (ﷺ) said, 'Then your father'. (Al Bukhari)

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ ﷺ: ((أُمَّكَ)). قَالَ: ثُمَّ مَنْ؟ قَالَ ﷺ:
((ثُمَّ أُمَّكَ)). قَالَ: ثُمَّ مَنْ؟ قَالَ ﷺ: ((ثُمَّ أُمَّكَ)). قَالَ: ثُمَّ مَنْ؟ قَالَ ﷺ: ((ثُمَّ أَبُوك)). رواه البخاري

The exclusive hardship that a mother endures can never be repaid by her child.

Sa'id ibn Abi Burda (رضي الله عنه) said, "I heard my father say that Ibn 'Umar (رضي الله عنه) saw a Yamani man going around the House while carrying his mother on his back, saying, 'I am your humble camel. If her mount is frightened, I am not frightened.' Then he asked, 'Ibn 'Umar? Do you think that I have repaid her?' He replied, 'No, not even for a single groan'".^{2c}

Even though defending the Muslims comes with a tremendous reward, it is incomparable to what one receives when they take care of their mother.

Jahima came to the Prophet (ﷺ) and he said,
“O Messenger of Allah, I intend to join the expedition and
I seek your counsel.
The Prophet (ﷺ) said, ‘Do you have a mother?’
He said ‘yes’. The Prophet (ﷺ) said,
‘Stay with her, for Paradise is beneath her feet’”. (An-Nasa’i)
جاءَ جاهمةٌ إلى النَّبِيِّ ﷺ، فقالَ: يا رسولَ اللهِ، أردتُ أن أغزوَ وقد جئتُ أستشيرُكَ؟ فقالَ ﷺ:
«هلْ لكِ من أمٍّ؟»، قالَ: نعم، قالَ ﷺ: «فألزميها فإنَّ الجنةَ تحتَ رجليها». رواه النسائي

While motherhood is given special focus in Islam, this does not take away from the valuable and vital role that fathers play in your life. “Just as fathers can never fully offer their children what mothers can, mothers can never fully offer their children what fathers can”.³ Both motherhood and fatherhood are essential for your development, and both mothers and fathers are deserving of respect.

2. Your Parents’ Right to Be Obeyed:

Obedience means to be compliant to the authority of your parents. Follow their orders and requests to the best of your ability, as long as they are in obedience of Allah ﷻ. One of the commandments of Allah ﷻ is to show obedience to your parents.



The Prophet (ﷺ) said,
“The pleasure of Allah is in the pleasure of the parents,
and the displeasure of Allah is in the displeasure of the parents”.
(At-Tirmidhi)
قالَ رَسُولُ اللهِ ﷺ: «رَضِيَ اللهُ في رِضَى الوالِدَيْنِ، وَسَخَطُ اللهُ في سَخَطِ الوالِدَيْنِ». رواه الترمذي

Parental obedience, rooted in love and respect, encourages you to trust your parents’ wisdom and life experience, even when the reasoning behind their requests or instructions isn’t immediately clear to you. Just as Muslims are to obey and follow Allah’s ﷻ command out of complete trust in Him and His wisdom, obeying your parents is an extension of this submission.

Activity 2: Respect in Parent-Child Relationships

The Prophet (ﷺ) mentioned that one of the signs of the Day of Judgment is "...that the slave-girl will give birth to her master...". (Al Bukhari & Muslim)

إِنَّ مِنْ أَمَارَاتِ السَّاعَةِ كَمَا قَالَ رَسُولُ اللَّهِ ﷺ: ((...إِذَا وَلَدَتِ الْأُمَّةُ رَبَّتَهَا...)). رواه البخاري ومسلم

Ibn Hajar states that one of the interpretations to this hadith is that children will disobey their mothers and end up treating her like a slave, with the child as the master of the relationship. In groups, discuss the following:

1. Explain how this may be seen in today's time.
2. brainstorm the impact of this behavior and suggest improvements.

Disobedience to parents is considered one of the major sins, and may even threaten one's relationship with Allah ﷻ.

Allah's Messenger (ﷺ) said,
"Shall I inform you of the biggest of the great sins?
They said, 'Yes, O Allah's Apostle!' He said,
'Associating partners with Allah,
and disobedience to parents'". (Al Bukhari)

قَالَ رَسُولُ اللَّهِ ﷺ: ((أَلَا أُخْبِرُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟)). قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ ﷺ: ((الِشْرَافُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ)).
رواه البخاري

However, in contrast to your relationship with Allah ﷻ, you are not to give your parents absolute obedience.

And We have enjoined upon man goodness to parents.
But if they endeavor to make you associate with Me
that of which you have no knowledge, do not obey them.
To Me is your return, and I will inform you about what you used to do.
(Surat Al 'Ankabut 29:8)

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

[سورة العنكبوت 29:8]

If your parents order you to worship other than Allah ﷻ or to commit *haram* حرام, then you must follow the obedience of Allah ﷻ over their order.

Ask Your Parents Questions



As you increase your knowledge in Islam and in the world, you may discover that certain beliefs or practices that your parents taught you are not from Islam but are from culture. While you are to obey your parents, if you have questions about the way they practice Islam or how they want you to practice, then you are encouraged to ask.

As a Muslim, you are not supposed to take knowledge at face value or blindly; rather you are to seek out the proof behind the information. And that starts with asking questions. Even angels, who are created to only worship and obey Allah ﷻ, asked Allah ﷻ. Allah ﷻ did not deny their questioning, and as a result, He answered them.

And [mention, O Muhammad],
when your Lord said to the angels,
'Indeed, I will make upon the
earth a successive authority'.
They said, 'Will You place upon it
one who causes corruption therein
and sheds blood, while we declare
Your praise and sanctify You'?
Allah said, 'Indeed, I know that
which you do not know'.

(Surat Al Baqara 2:30)

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾
[سورة البقرة 2:30]

3. Your Parents' Right to Be Treated with Kindness:

Speaking rudely or offensively to your parents, even in moments when you disagree with them or do not see eye to eye, is impermissible.

And your Lord has decreed that you not
worship except Him, and to parents, good treatment.
Whether one or both of them reach old age [while] with you,
say not to them [so much as] 'uff'
[i.e., an expression of irritation or disapproval]
and do not repel them but speak to them a noble word.
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'.
(Surat Al Jsra' 17: 23–24)

﴿وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ
أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا
﴿وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾
[سورة الإسراء: 17: 23-24]

Nor are you to cause them to be offended or abused by others. Unkind behavior towards others' parents may lead others to treat your parents unkindly.

The Prophet (ﷺ) said,
"To abuse one's parents is also a major sin.
He was asked, 'Can anyone abuse his parents?'
The Prophet (ﷺ) responded,
'Yes, if a person abused someone else's parents and
that person, in retaliation, abused his parents, –
then it is as though he himself had abused his parents''.
(Muslim)

قَالَ رَسُولُ اللَّهِ ﷺ:
«مِنَ الْكَبَائِرِ شَتْمُ الرَّجُلِ وَالِدَيْهِ». قَالُوا: يَا رَسُولَ اللَّهِ هَلْ يَشْتُمُ الرَّجُلُ وَالِدَيْهِ؟!
قَالَ ﷺ: «نَعَمْ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ».
رواه مسلم

Activity 3: Treatment of Parents

Think back to a time when you did not talk to your parents in a kind way. Were you frustrated with what they were saying? How can you respectfully disagree with them if this happens in the future?

Give two scenarios that show how to talk with respect when you disagree with your parents.

4. Your Parents' Right to Be Looked After:

When your parents reach old age, it is your responsibility to provide for and look after them.

A man came to the Prophet (ﷺ) complaining that his father wanted to take some of his property, and he (ﷺ) replied, "You and your property belong to your father".
(Ibn Majah)

جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي اجْتَاَحَ مَالِي. فَقَالَ ﷺ: ((أَنْتَ وَمَالُكَ لِأَبِيكَ)). رواه ابن ماجه

This includes financial support. You are to share your wealth and provide for them within your means and ability.

They ask you as to what they should spend.
Say, 'Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler.
And whatever you do of good – indeed, Allah is Knowing of it'.
(Surat Al Baqara 2: 215)

﴿يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ [سورة البقرة 2:215]

The Prophet (ﷺ) said,
“When a Muslim spends something on his
family intending to receive Allah’s reward
it is regarded as sadaqa for him”.

(Al Bukhari)

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً». رواه البخاري



5. Your Parents’ Right to Be Honored After Death:

Your duties toward your parents extend even after their death. One of the best ways to honor them when they are gone is to pray for them.

...My Lord and Sustainer! Be kind and have mercy
on them as they cherished,
nurtured and sustained me in childhood.

(Surat Al Jsra’ 17:24)

﴿...وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا﴾ [سورة الاسراء: 24]

This is why having children is one of the greatest investments; a child’s prayer for their parents is one of the few things that can change their status in the Hereafter.

The Messenger of Allah (ﷺ) said,
 “When the son of Adam dies,
 all his good deeds come to an end, apart from three:
 sadaqa jaariyah [ongoing charity],
 beneficial knowledge and a righteous son [or daughter]
 who will pray for him”.

(Muslim)

قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ
 صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رواه مسلم

A man from Bani Salamah came and asked,
 “O, Prophet, does some right of my
 parents remain on me even after they have died?

The Prophet (ﷺ) said, ‘Yes. Praying
 and seeking forgiveness for them, fulfilling
 the promises they have made to someone,
 showing mercy and generosity to their blood
 relatives and being kind and
 respectful to their friends”.

(Abu Dawud)

جَاءَ رَجُلٌ مِنْ بَنِي سُلَيْمٍ فَقَالَ: يَا رَسُولَ اللَّهِ هَلْ بَقِيَ مِنْ بِرِّ أَبِي شَيْءٌ أَبْرُهُمَا بِهِ بَعْدَ مَوْتِهِمَا؟ قَالَ ﷺ:
 «نَعَمْ، الصَّلَاةُ عَلَيْهِمَا، وَالِاسْتِغْفَارُ لَهُمَا، وَإِنْفَاذُ عَهْدِهِمَا مِنْ بَعْدِهِمَا،
 وَصِلَةُ الرَّحِمِ الَّتِي لَا تُوصَلُ إِلَّا بِهِمَا، وَإِكْرَامُ صَدِيقِهِمَا».

رواه أبو داود

Another way is to maintain relationships with their family and friends after they’re gone.

The Prophet (ﷺ) said,
 “The best act of righteousness is that a man should
 maintain good relations with his father’s loved ones”.

(Muslim)

قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَبْرَ الْبِرِّ صِلَةُ الْوَالِدِ أَهْلَ وَدِّ أَبِيهِ». رواه مسلم