

مَشْعَلَةُ الْإِرْشَادِ فِي حُقُوقِ الْعِبَادِ

80 RIGHTS OF CHILDREN

حُقُوقُ الْأَوْلَادِ



Sheikh-ul-Islam, Mufti-e-Azam,
Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ
(d. 1921 India)

Translated by
Maulana Rashid Madani Qadiri Attari
Jamia-tul-Madina Blackburn, (UK)

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PURPOSE OF TRANSLATION

In the noble mission of Dawat-e-Islami, Jāmi‘ah al-Madīnah plays a pivotal role in nurturing scholars grounded in Islamic knowledge and devoted to the propagation of the Sunnah. Among the towering personalities whose legacy continues to illuminate the path of scholarship and spirituality is A‘lā Ḥazrat Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ — the great reviver of Islām in the 14th century Hijri. His encyclopaedic works, deep insight, and unwavering defence of Sharī‘ah have guided generations of Muslims across the world.

To ensure that his intellectual and spiritual heritage reaches English-speaking audiences, Majlis Jāmi‘ah al-Madīnah UK established a dedicated department under the name “Fikr-e-Razā” (The Thought of Razā). The purpose of this department is to introduce English-speaking students and readers to the thought, scholarship, and reformative teachings of A‘lā Ḥazrat Imām Aḥmad Razā Khān.

A vast portion of A‘lā Ḥazrat’s invaluable writings including the monumental Fatāwā Razawīyyah was authored in Urdu and Arabic. While these works hold immense relevance for contemporary Muslims, language barriers have limited their reach among English-speaking scholars and students. Recognising this need, Fikr-e-Razā undertook the task of translating selected treatises into fluent, accessible English while preserving the depth and precision of the original texts.

The present booklet, “مَشْعَلَةُ الْإِنْسَانِيَّةِ فِي حُقُوقِ الْأَوْلَادِ”, The Lamp of Guidance on the Rights of Children”) by Imam Ahmad Raza Khan Bareilvi is a significant scholarly and reformatory work emphasizing the rights of children and the responsibilities of parents in Islam. In it, Imam Ahmad Raza explains that children are a entrustment from Allah, and it is the parents’ duty to provide them with proper Islamic education, moral upbringing, and loving care. He highlights, based on the Qur’an and Hadith, that fairness, kindness, and good treatment toward children are essential, while neglecting their education and upbringing is sinful. He also warns parents against worldly pride, excessive freedom, and negligence in religion, as these lead to the moral ruin of children. Overall, the treatise serves as a comprehensive guide for parents on fulfilling their spiritual and moral duties toward their children.

This translation is part of a broader effort to connect English-speaking students and communities in the UK with the intellectual and spiritual legacy of A’lā Hazrat. By engaging with his writings, readers not only gain clarity in matters of Shari’ah but also strengthen their appreciation for the revivalist movement he inspired.

May Allah Almighty accept this humble endeavour, reward all those involved in its compilation, translation, and publication, and make it a means of spreading the blessed light of Fikr-e-Razā throughout the English-speaking world. Āmīn.

Khalid Tasneem Madani, Birmingham ,UK

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ

TRANSLATOR'S INTRODUCTION

This is a *paraphrased (close)* translation of a 7 page fatwa by the Illustrious Mujaddid of the 14th islamic century, Sheikh-Ul-Islam, Mufti-e-Azam, Hakim-ul-Ummat, Al-Hafiz, Al-Qari, Ala Hazrat, Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ (d.1921).

The title of the original Fatwa is:

مَسْئَلَةُ الْإِنْسَانِ فِي حُقُوقِ الْأَوْلَادِ

(A Candle Of Guidance For The Rights Of Children)

The original fatwa can be found in *Fatawa Razawiyyah* v.24 p.452-458 (online version).

DATE OF FATWA

7 Jumadil-Ula 1310 A.H.

(27 November 1892 A.D. approximately)

80 RIGHTS OF CHILDREN

Question:

What are the rights of a son over his father?

What does Islamic law say about a father who does not fulfil his rights?

Please provide a detailed response.

7 Jumadil-Ula 1310 A.H.

(27 November 1892 A.D. approximately)

Answer:

Allah تَعَالَى has declared the rights (حُقُوق) of a father over his children to be tremendously important (نهایت عظیم), in fact He mentioned the rights of a father alongside His own rights (حُقُوق):

أَنِ اشْكُرْ لِي وَلِوَالِدَيْكَ

Thank Me and your parents.

(Surah 31, Luqman, v.14)

However, the rights of a child over its father are tremendous too (عظیم), because a child is a compilation (جامع) of several rights;

1. Rights as a Muslim,
2. Rights as a companion (جَوَار),
3. Rights as a relative (قَرَابَت),

4. Rights as a family member (عِيَال)

These relationships mean that a child has the most unique rights over its father (*sab se zyada khususiyyat-e-khaassah*).

The more individual rights one has over another individual, the heavier and stronger his rights are (حق اشد و آكد).

Many respected scholars gave *extremely brief* explanations of children's rights in fantastic books (کتاب جلیله) such as *Ihya-Ul-Ulum*, *Ain-Ul-Ulum*, *Madkhal*, *Kimiya-e-Sa'adat*, *Dhakhirat-Ul-Muluk*, etc.

My focus will only be on direct Ahadith of our Holy Prophet

(مرفوع احادیث) ﷺ

By the divine grace of our Creator جَلَّ وَعَلَا I am hopeful that this short work of mine will be more beneficial and comprehensive (نافع و جامع) than anything else you will find on this topic, you will not find this information even in detailed books (کتاب مطولة).

بِحَسْبِ اللَّهِ If I wrote every single hadith in my mind, on this topic, in detail, with the full reference of every single hadith, then it would turn into an entire book.

However, my purpose at this moment is simply to convey the brief, direct rulings on this issue (غرض صرف افادہ احکام).

Hence, here is a list of the rights of children that are mentioned in ahadith, with short descriptions.

وبالله التوفيق

1. The very first right exists even before a child is born. A **man should avoid marrying into a vile family** (دُذیل قوم), since wicked veins definitely show their colours. (*Buree rag zaroor rang lati hai*)
2. **Marry into a religious family** (دیندار) because a child is influenced (اثر) by the habits of its maternal grandfather and maternal uncle (*nana aur mamu*).
3. **Physical beauty** (حسن و جمال) is not an Islamic condition for marriage compatibility (کُفر), but it is preferable to consider this in order to avoid potential future marital problems.

(Translator's note: This point has been paraphrased and can be found in *Bahar-e-Shariat* and *Fatawa Alamgiri* in the chapter of *Kufw*.)

4. **Before sexual intimacy** (جماع) **recite بِسْمِ اللّٰهِ**, otherwise your child will be influenced by the devil.

5. ***During intimacy (چماء) do not look at your wife's private parts*** otherwise there is a risk of your child being blind.
6. ***During intimacy (چماء) do not talk a lot*** otherwise there is a risk of your child being a mute or a stutterer (goonga ya totla).
7. ***During intimacy (چماء) both husband and wife should cover themselves and not be totally uncovered. This is what animals do.*** Otherwise there is a risk of your child being shameless (be-haya).
8. As soon as your child is born immediately call the ***adhan*** in its ***right ear*** and the ***iqamah*** in its ***left ear***, this will save it from the ***influence of the devil*** and from ***epilepsy*** (أُمُّ الصَّبِيَّانِ).
9. Chew ***something sweet like a date*** and then place it inside its mouth. Sweetness (حَلَاوَت) is a good omen (فال حسن) signifying good character (اخلاق).
10. Do ***Aqiqah*** for the baby on the 7th day, if not the 7th then the 14th, if not the 14th then the 21st day. One goat for a daughter and 2 goats for a son.

(Translator's note: Aqiqah affects the protection (سَلَامَتِي), nourishment (تَشْوِئًا), and good character of the child.)

11. Gift **one thigh of the sacrificed animal to the nurse**, to show gratitude.
12. **Shave the head.**
13. **Donate silver** equivalent to the weight of the hair.
14. **Apply saffron** to your baby's head.
15. **Name your baby.** Even name a baby that dies in the womb, if you don't it will complain to Allah عَزَّوَجَلَّ.
16. **Do not choose a bad name** for your baby since this is a bad omen (فَالْبَد).
17. **Choose a name with the concept of worship (عبادت) or praise (حيد)** inside it, such as *Abdullah, Abdul-Rahman, Ahmad, Hamid*, etc. Or the names of Prophets or Saints, or your own pious ancestors. Choosing a name like this will bring blessings. Especially the glorious name Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this amazing name will bring unthinkable blessings in both worlds for your child.
18. **If you name your son Muhammad then respect and revere him (تعظيم و تكريم).**

19. **Leave space** for your child in gatherings.
20. **Be cautious (احتياط) in hitting or scolding your child.**
21. **Give your child whatever it asks for, if appropriate.**
22. Do not use **insignificant and mean nicknames** because sometimes nicknames stick and are hard to stop.
23. Have your child **breastfed for 2 (lunar) years by its mother, or a pious God fearing nurse from a noble family who is punctual in her salah (شريف قومه).**
24. Do not let your child drink **the milk of a vile (ردئيل) or ill-charactered (بد افعال) woman**, since a woman's milk influences a child's nature.
25. It is necessary (wajib) for you to provide **food (نفقة)** and anything else that your child needs, this includes **protection (حفاظت).**
26. If you have money left over after spending on your own personal needs and after fulfilling any necessary rights of Islam such as Zakat, Sadaqa-e-Fitr, Qurbani etc (اداء واجبات شريعت) then **your wife and children have a greater right over your wealth than other relatives and needy people (عزيز، قريب، محتاج، غريب).** If you have any

money left over after you have spent on your wife and children then you can spend that on others.

27. Feed your children from **pure earnings** because impure wealth will only bring impure habits.

(Napak maal napak hi adatein dalta hai)

28. **Do not eat alone without your children.** Make your personal desires subservient (تابع) to their desires (give priority to their wishes over your own wishes). Feed them whatever they wish to eat and you should eat by their means (*un ke tufail ap bhi khaey*). If there is not much available then only feed your children.

29. Your children are **trusts (امانت) of Allah تَعَالَى**, so treat them with **mercy and compassion (شفقت و محبت)**. **Kiss them, hug them, carry them on your shoulders.**

30. **Say things to make them laugh, play and be cheerful.** Be considerate (*malhuz rakhe*) of their feelings at all times, even during salahs and khutbahs.

31. When you get a **new fruit** then give it to your children first, since they are new fruits too. The new for the new.

(Naey ko naya munasib hai)

32. Now and then, whenever necessary, **buy them something sweet** (شیرینی), **new clothes, and permissible toys.**
33. **Do not make false promises just to calm them down.** Even with children, making a promise is only permissible (جائز) if you intend to fulfil it.
34. If you have more than one child then **give things equally to all of them.** Do not give preference to one child over another. Unless one of them possesses religious excellence (دینی فضیلت).

(Translator's note: If one of your children is engaged in the pursuit of religious knowledge, not secular knowledge, then you can give priority to him. Fatawa Alamgiri)

35. Definitely bring them a **gift** when you **return from a journey.**
36. **Treat them when they are sick.**
37. **Save them from severe and harmful medical treatments as much as you can** (سخت و مؤذی علاج).
38. As soon as your child can speak, make it say **Allah Allah.** Then لا اله الا الله. Then the **whole Kalimah Tayyibah.**

39. When they start to become sensible (*jab tameez aa jaey*) teach them **manners** (آداب). Teach them the methods and manners of eating, drinking, laughing, speaking, standing, sitting, walking, modesty (حیا), consideration (ریحانہ), respecting elders, obedience to parents and teachers, and also teach daughters how a wife should obey her husband.

40. Teach them the **Holy Qur'an**.

41. Have your son taught by a **teacher who is pious, God fearing, righteous, correct in Aqidah** (صحیح العقیدہ), old.

Have your daughter taught by a pious, **God fearing woman**.

42. Even after your children have completed their recitation of the whole Qur'an Shareef, **always emphasise the importance of reciting it on a regular basis**.

43. Teach them **Islamic beliefs** (عقائد اسلام) and the **Sunnah**. **These clean slates are naturally created** (مخلوق) to **accept the teachings of Islam** (فطرت اسلامی) and to **accept the truth** (قبول حق). Whatever they learn at this age will be like an engraving on a stone.

44. Instil the **love and respect** (محبت و تعظیم) of our **Glorious Prophet, Mercy For All Humanity** صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ inside

their hearts since this is the soul and essence of faith
(اصل ايمان وعين ايمان).

45. Teach them to love and respect (محبت و تعظيم) the **Family, Companions, Saints, and Scholars** of the community of our Lumionious Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, since this is the **essence of the Sunnah** (اصل سنت) and it is the **jewelery of faith** (زيرِ ايمان), rather, it is the **means for the consistency of faith** (باعثِ بقاءِ ايمان).

46. Begin to **verbally emphasise the importance of salah** from the (lunar) age of 7.

47. Teach them Islamic knowledge, especially the rules of **wudu, ghusl, salah, fasting**, and especially the excellences of qualities such as **Trusting God** (توكل), **contentment** (قناعت), **detachment from the world** (زهد), **sincerity** (اخلاص), **humility** (تواضع), **honesty** (امانت), **truth** (صدق), **justice** (عدل), **modesty** (حيا), **having a clean heart** (سلامتِ صدر), **protection of the tongue** (سلامتِ لسان) etc, and especially the dangers of vices such as **greed** (حِرْص), **love of this world** (حُبِّ دُنْيَا), **desire of popularity** (حُبِّ جَاه), **showing off** (رِيَا), **self-admiration / pride** (عُجْب), **arrogance** (تَكَبُّر).

dishonesty (خِيانت), *lying* (كُذِب), *oppression* (ظلم), *indecentcy* (فحش), *backbiting* (غِيْبِت), *jealousy* (حسد), *hatred* (بَغْض) etc.

48. Be **kind and gentle** when educating and teaching your children (رَفَق و نَرَمِي).
49. Whenever appropriate **rectify** your children with a serious glare of the eyes, or reprimanding, or a warning (تَنْبِيْه تَهْدِيْد), but do not curse them (كُوسِنَا) since cursing will not rectify their behaviour, rather this might increase their disobedience (اِفْسَاد).
50. **Do not strike your children on their faces.**
51. Most of the time (اَكْثَر) you should **suffice with only warning and scaring** to rectify them (تَهْدِيْد و تَخْوِيْف) and keep a **healthy level of fear** in their hearts (رُعْب).
52. During their study time give them time to **play** in order to keep them energetic (نَشَاط).
53. **Beware, beware, never let them sit in bad company.** A bad companion is worse than a venomous snake.

54. Absolutely, **never let them look at romantic books and sinful songs** (کتابِ عشقیہ و غزلاتِ فسقیہ) like *Bahadur-Danish*, *Meena-Bazar*, *Masnawi Ghanimat* etc. because a soft stick will bend however it is bent.

A sahih hadith proves that girls should not be taught the translation of Surah Yusuf Shareef since this blessed Surah mentions the treachery of women. How then can it be acceptable to expose children to indecent poetry (خُرافاتِ شاعرانہ).

55. Do whatever you can to **make sure that your children pray salah when they reach the (lunar) age of 10.**

56. At this age **do not let your son sleep on the same bed as yourself or anyone else.**

57. **When your children reach maturity (جوان) you should marry them off.** When choosing a spouse for your child you should give consideration to the potential spouse's family status, religious status, character and physical appearance (قوم و دین و سیرت و صورت).

58. At this age, if you wish to give your child any instruction that it could potentially disobey, then give the instruction as a **kind and gentle suggestion**, rather than an order and command. This is to save your child

from becoming disobedient to its parents, which is a terrible calamity.

59. ***Do not exclude children from your inheritance.*** Some people make a will before they die for their entire wealth to be inherited by a particular inheritor or stranger just to exclude an inheritor that they don't like.

60. ***Worry about them even after you die,*** meaning whilst you're alive leave at least two thirds of your inheritance for them, do not donate more than a third of your wealth.

These 60 rights relate to both sons and daughters.

In fact the last 2 apply to all inheritors.

Here are some rights that are specific to sons:

61. Teach him how to ***write***.

62. Teach him how to ***swim***.

63. Train him to be ***brave and courageous***.

64. Teach him ***Surah Mai'dah***.

65. Make people aware of his ***circumcision*** (إعلان).

Here are some rights that are specific to daughters:

66. ***Do not be sad*** on the birth of a daughter, rather con-

sider it a divine blessing (نَعِبَتِ الْهِيَّة).

67. Teach her how to **sew and cook**.

68. Teach her **Surah Noor**.

69. **Do not educate her in a way that increases the chances of sins.**

(Translator's note: This point has been paraphrased.

The current co-education system of boys and girls studying together, especially in colleges and universities, has already caused major spiritual and moral unrest, and God knows what spiritual and social evils we are yet to witness in the future as a result of co-education. Muslims must make serious efforts to establish segregated Islamic schools. We must also keep a close eye on the social media interactions of our daughters, especially with boys. If possible put a total ban on their social media use.

At the end I have included an extra fatwa outlining the 5 conditions that women must fulfil if they wish to take on a job.)

70. **Be kinder and more considerate to daughters** since their hearts are more fragile.

71. When you give gifts to your children, **give your daughters exactly the same as you give to your sons.**

72. ***Give gifts to your daughters first and then to your sons.***

73. ***From the (lunar) age of 9 do not let your daughter sleep in the same bed as yourself or even her brothers.***

74. From this age ***keep a special eye on your daughter.***

75. ***Never allow your daughter to attend a wedding wherein there is singing, music or dancing.*** Even if it is a brother's wedding. Songs are a terrible form of magic (سخت جادو).

76. Even a small amount of damage to these fragile pieces of glass (*nazuk shishiyan*) is a tremendous amount of damage. Put a total ban on them visiting places that are harmful to their religion (***unislamic functions***). Restrict them to their homes. Do not let them stand around on the roof tops of their own homes.

(Translator's note: In countries like India or Pakistan, spending time on the flat roof tops is common, this makes women visible to onlooking men and vice versa.)

77. Adorn your daughters in your homes with ***attractive clothes and jewellery*** to encourage marriage proposals.

78. When you receive a suitable marriage proposal then ***do not delay in marrying your daughter.***

79. ***If possible marry her off at the age of 12.*** (Hadith)

(Translator's note: Although marrying daughters at the age of 12 may be considered impractical and unacceptable in 2024 UK, 14 centuries ago it was not only acceptable but also encouraged in a **hadith of the Holy Prophet ﷺ**. Bear in mind that marrying daughters at this age was *only encouraged* and it is *not a necessary instruction*. Even in 2024 UK the marriages of daughters should not be delayed after 18 without a strong valid reason.

According to a 2023 UK report a survey of 4000 children showed that a third of the children had seen pornography by the age of 10. The average age at which the children were exposed to pornography was 12.

Parents can easily access the flood of disturbing online statistics regarding explicit habits and behaviour in children in 2024 Britain.)

80. Never marry your daughter to a ***blatant sinner, especially to a man with misguided beliefs*** (فاسق فاجر خصوصاً بد
منه‌ب).

These are 80 rights of children that I can think of at the moment which are mentioned by our Benevolent and Merciful Prophet ﷺ.

Most of these rights are only **recommendations** (مُسْتَحَب), not **compulsory**, which means that there is no sin if they are not fulfilled.

Some of these rights are such that fathers will be questioned about them in the afterlife, but sons cannot force their father's to fulfil these rights in this world.

However, there are **some rights for which children are allowed to complain to judges (authorities)** and have authorities force (مُجْبُور) their fathers to fulfil those rights.

1. **Living and food expenses** (نَفَقَة). A judge can force a father to pay these expenses to his children and even imprison him if he refuses to pay.
2. **Breast-feeding**. If a mother cannot breast-feed and another woman will only breastfeed a man's child if she is paid then it is necessary (وَاجِب) for him to pay her. If a mother is divorced and her iddat has finished, and she does not wish to breast feed her ex-husband's child without being paid then her child's father must pay her.

3. **Child-Maintenance.** A son to the age of 7, and a daughter to the age of 9, are to be raised by their mother, or maternal-grandmother, or paternal-grandmother, or mother's sister (*khala*), or father's sister (*phuphi*). If any of these women refuse to take care of the child without being paid and the child is poor but the father can afford to pay them then he must pay.
4. **Guardianship.** After a boy reaches the age of 7 and a daughter reaches the age of 9, their father must (واجب) take them into his guardianship. If he refuses then a judge can force him to.
5. Leaving **inheritance** for children. He cannot spend all his wealth on strangers whilst he is terminally ill and is sure that he is going to die soon.
6. A father must not marry his daughter with **a dowry that is significantly less than the average dowry in her family**. He must also not marry his daughter to a man with corrupt beliefs or a vile character etc.
7. If the people of any city stop **circumcising** their sons then an Islamic Leader can force them (مجبور) to do it.

وَاللَّهُ أَعْلَمُ

(Translator's note: These last 7 points have been summarised)

End of Ala Hazrat's Book On Children's Rights

The following is not in the original book and is an addition by the translator.

5 CONDITIONS FOR WOMEN WORKING

As promised in point 69 here are the 5 Conditions for the permissibility of women working. These conditions have also been mentioned by Imam Ahmad Raza Khan رحمته اللہ علیہ.

1. *Her **clothes must not be transparent**, whereby her hair, wrists, or any other part of her body that must be covered, is visible through her clothes.*
2. *Her **clothes must not be tight** whereby the curves of her body (outline of chest, shins etc) are noticeable.*
3. ***No part of her hair, neck, stomach, wrist or shin must be uncovered.***
4. *She **must not be alone with a marriageable man** (نَامِغَرَم) for even a brief amount of time.*
5. *There **must be no risk of mischief** (فِتْنَة) whilst she is in her work place, or whilst going to and from her workplace.*

"If these 5 conditions are fulfilled then there is no harm in a woman working.

(Providing she has consent from her husband too.)

*If even one of these conditions is not fulfilled then it is haram
for a woman to work.”*

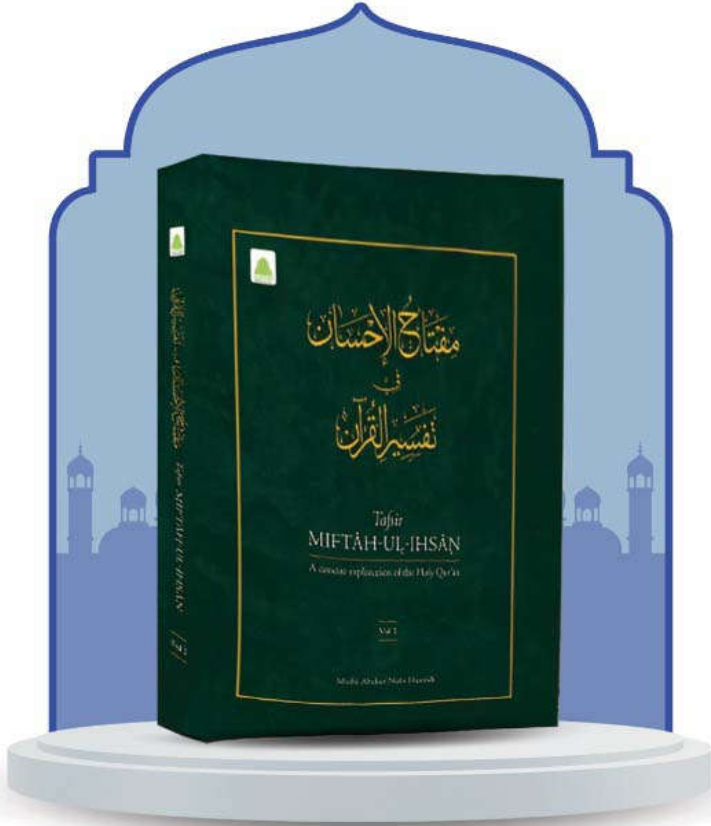
(Fatawa Razawiyyah, vol. 22, p. 248)

*“The fulfilment of these 5 conditions in this day and age is
tremendously difficult.*

*It is almost impossible for men and women working in the
same offices to keep themselves covered completely at all
times, and to avoid informal interactions, and sinful glances.*

Therefore, it is safer for women to work from home.”

(Pardey Ke Bare Mein Suwal Jawab, p.160, [written 24-06-2009](#))



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