

Parent-Child Relationship

Name of the Book : Parent-Child Relationship

Compiler & Publisher : Association of Imam Mahdi (a.s.)

Year of Publishing : 2014

Printer : Gazelle Enterprises, Mumbai.

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Parent-Child Relationship

Good behavior, respect and honor of parents are so important that they even transcend religious beliefs. Even an iota of disobedience and disrespect to them is intolerable in the eyes of Islam. Goodness to them has been enjoined in their lifetime as well as after their death rather it has been equated to prayers, fasting and Hajj. Islam has likened being thankful to parents with being thankful to Allah.¹

And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so much as) “Ugh” nor chide them, and speak to them a generous word.²

And make yourself submissively gentle to them with compassion, and say: O my Lord! have compassion on them, as they brought me up (when I was) little.³

With unlimited importance of obedience to parents, the Holy Quran has also warned:

And if they contend with you that you should

¹ Surah Luqman (31): 14

² Surah Bani Israel (17): 23

³ Surah Bani Israel (17): 24

**associate with Me what you have no knowledge of,
do not obey them, and keep company with them in
this world kindly...¹**

Obedience to parents is allowed only till it does not involve disobedience to Allah. Parents cannot be obeyed by disobeying Allah.

Mansoor Ibn Haazim asked Imam Ja'farSadiq (a.s): What are the best deeds?

Imam (a.s.) replied:

*Being punctual in prayers, obeying parents and
striving in the way of Allah.²*

Importance of goodness to parents can be realized from the fact that it has been clubbed with praying on time and striving in the way of Allah.

Imam Muhammad Baqir (a.s.) said:

*Allah, the Almighty, has not given respite to people in
three things:*

*Safeguarding trusts – whether the one who has kept the
trust is a good doer or a sinner*

*Fulfilling promises – whether promised to a good doer
or a sinner*

*Goodness to parents – whether they are good doers or
sinners.³*

¹ Surah Luqman (31): 15

² Al-Kaafi, vol. 2, p. 108

³ Al-Kaafi, vol. 2, p. 162

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Goodness towards parents is not restricted to this material world alone rather it continues even after a person departs from this world. Holy Prophet (s.a.w.a.) said:

One who performs good deeds for his parents after their death, shall be appointed a leader of good doers on the day of Judgement. ¹

The Perfect Time

There is no prescribed time for goodness to parents but the reward in some particular instances is greater. The Holy Prophet (s.a.w.a.) has said:

One who visits the grave of his parents on Friday, he will be forgiven and will be counted among the good doers. ²

Some results of Goodness to Parents

1. Divine Satisfaction

It is mentioned in narrations, that the first divine writing on the *Lauh-e-Mahfooz* is that:

There is no God but Me and I am satisfied with the one whose parents are happy with him. ³

2. Descent of Mercy

Holy Prophet (s.a.w.a.) has instructed:

¹ Behaar al-Anwaar, vol. 71, p. 86

² Behaar al-Anwaar, vol. 76, p. 359

³ Mustadrak al-Wasaael, vol. 15, p. 176

The heavenly doors open forth on four occasions – at the time of rain, when a child looks towards the face of his parent, when the doors of the Holy Kaaba open and at the time of marriage. ¹

3. The Highest Stage of Heaven

Imam Muhammad Baqir (a.s.) gives glad tidings:

The Almighty Allah will grant the foremost grades in Paradise to the believer who possesses these four characteristics. These grades of heaven are the highest in nobility and greatness.

The one who spends on his parents, treats them with love and mercy, acts with goodness and does not make them aggrieved. ²

4. Under the shade of the Divine Throne

Imam Ja'far Sadiq (a.s.) mentions that one day Moosa (a.s.) witnessed a man under the shade of the Heavenly Throne while he was deep in prayers. He (a.s.) asked: O Lord! Who is this whom Your Throne shelters.

The reply came:

He has done goodness towards his parents and kept away from backbiting. ³

¹ Jaame' al-Akhbaar, p. 101

² Amaali by Shaikh Mufeed (a.r.), p. 167

³ Amaali of Shaikh Saduq (a.r.), p. 180

5. The Sign of being a Shia

Imam Ja'far Sadiq (a.s.) instructed:

O Jabir! Our Shia is known by these attributes.

Piety, abstinence... and goodness towards parents.¹

The importance of respect of and being kind towards parents is absolutely clear from these statements. It has great effects in the hereafter.

Since a mother takes great pains in nurturing of a child, her status too is greater.

Mother

A mother makes greater sacrifices towards the upbringing of a child in comparison to a father. Hence, the Almighty Allah has also granted the mother a higher status.

Imam Zain al-Abideen (a.s.) explains:

The right of your mother is that you know that she carried you where no one carries anyone, she gave to you of the fruit of her heart that which no one gives to anyone, and she protected you with her all being. She did not care if she went hungry as long as you ate, if she was thirsty as long as you drank, if she was without clothes as long as you were clothed, if she was in the sun as long as you were in the shade. She gave up sleep for your sake, she protected you from heat and cold, all in order that you might belong to her. You will not be able to show her gratitude, unless through

¹ Al-Kaafi, vol. 3, p. 74

God's help and giving success.¹

The pure religion of Islam has granted such a high status to a mother that if one is praying a recommended salaah and the mother calls then he/she should leave that salaah and reply to her call.

The Holy Prophet (s.a.w.a.) says:

If you are praying a recommended salaah and if the father calls then do interrupt your salaah but if the mother calls then be sure to reply to her.²

Imam Muhammad Baqir (a.s.) informs that Hazrat Moosa (a.s.) requested the Almighty thrice for guidance. In the first Instance Allah, Glory be to Him, advised him thus:

Be careful (of your duty) towards Me.

The second time Hazrat Moosa (a.s.) asked, God replied to him:

Be careful (of your duty) towards your mother.

Only on the third occasion he got the reply:

Be careful of your duty towards your father.

Imam Muhammad Baqir (a.s.) concludes:

It is due to this that the right of a mother is two-third while that of the father is one-third.³

Here the Almighty has perhaps given due importance to the great and unparalleled services of the respected mother of Hazrat Moosa (a.s.) as mentioned in the Noble Quran.

¹ Risaalat al-Huqooq

² Wasaael al-Shia, vo. 15, p. 181

³ Amaali of Shaikh Saduq (a.r.), p. 511

Imam Ali Ibn Moosa al-Reza (a.s.) has also verified about the rights of the mother thus:

The rights of the mother are indeed the most incumbent. She has nurtured you where none could have kept you. She has protected with her eyes, ears and all the parts of her body. She was happy with this pain while she bore such difficulty which none other would have borne in her place. She would remain hungry while she fed the child, stayed thirsty while the child was satiated. She remained with sparse clothing but clothed the child. She braved the burning sun while keeping the child in the shade. Thus, it is absolutely necessary, keeping in mind her efforts, service and sacrifice that her recompense should only be goodness while you can never thank even the smallest of efforts of the mother until God grants you Divine assistance and help, the One who has ordered thanking the mother along with thanking Him.

The Holy Quran says:

أَنشُكِّرْ لِّي وَلِوَالِدَيْكَ ۖ إِلَى الْمَصِيرِ ﴿٢٢﴾

Be grateful to Me and to both your parents; to Me is the eventual coming.¹

This verse clarifies that, this is not just an order or request which will bear no accounting. Return towards Allah is indicative of the questioning in this regard.

¹ Fiqh al-Reza, p. 334

Father

Regarding the great right of the father, the Holy Prophet (s.a.w.a.) said:

Allah is satisfied when the father becomes happy and is dissatisfied when the father becomes angry.

Imam Zain al-Abideen (a.s.) has enumerated the rights of the father:

*It is the right of your father to realize that he is the root and you are his branch and without him you would have been non-existent. Whenever you find in yourself anything likeable, remember that your father is the basic means of that gift (of Allah) to you. And be thankful to Allah and grateful to your father accordingly.*¹

Imam Ali Ibn Moosa al-Reza (a.s.) states:

It is your responsibility to obey your father. It is also incumbent upon you to act with humility, benevolence, mercy, respect and good manners. Modulate your voice to a slow and soft tone before him. The father is the root of the son and the son is the branch of the father. Had it not been for the father, the son would not have existed. So, sacrifice your wealth, your respect and your life upon him. Your life and wealth are the property of your father, give them up for him. Act with him in the best possible manner. After his death, pray

¹ Tuhaf al-Uqool, p. 263

for him and beg God's Mercy for him.¹

While the Lord of the worlds has ordered the children to do good with the parents and treat them with utmost respect, He has also not permitted the parents to behave in an oppressive and unjust manner with their children. The parents do have the right over the wealth of the children but not so much that the child himself does not retain any right upon his own wealth.

A person inquired from Imam Ja'far Sadiq (a.s.): How much can a father take from the wealth of his son. The reply:

If needy, then the daily bread.

The narrator once again asked: What do you have to say regarding the tradition of the Holy Prophet (s.a.w.a.)í you and your wealth, all belong to you father. Imam (a.s.) answered:

A person complained about his father in the presence of the Holy Prophet (s.a.w.a.)... he has oppressed me about the inheritance of my mother. The father explained... I have deposited the inheritance for him and me both. Holy Prophet (s.a.w.a.) then remarked, "You and your wealth, all belong to your father."

This was at the time when the father did not own anything. Do you think that the Prophet (s.a.w.a.) would imprison the father on the complaint of his son²

The Perpetual Service

Service, respect and goodness towards parents continues even after

¹ Behaar al-Anwaar, vol. 71, p. 76-77

² Al-Kaafi, vol. 5, p. 136

their death. Only the nature of service changes, but it does not end. The manner of serving them in this world is medicine, treatment, food, clothes, travel, etc. for these are the needs of the worldly life. But after death, the difficulties of the world are no more and the needs change to reward and good works. Now the nature of service includes Surah Fateha, recitation of Quran on behalf of them, helping the needy, Ziyarat and other good deeds, Majlis of Imam Husain (a.s.), seeking forgiveness on their behalf and other such works. Imam Ali Ibn Moosa al-Reza (a.s.) warns:

*The person who acts with kindness towards his parents in this life but does not pray for them after their passing away is considered as a 'breaker of relations'.*¹

Imam Muhammad Baqir (a.s.) also says:

*If a person acts with goodness towards the parents in this life but does not fulfill their debt after their demise, does not seek forgiveness for them, he will be considered 'disloyal' to his parents.*²

It is a fact that a person who does not pray, seek forgiveness, recite the holy book, go for Ziyarat on behalf of the parents after their demise, his children too will forget him in a similar way after his own death while the needs of the hereafter are much more severe than the needs of the world.

Cutting off Relations

Modern Man has become so engrossed in the worldly affairs that

¹ Behaar al-Anwaar, vol. 71, p. 77

² Al-Zuhd, p. 33

he has forsaken his aged parents. The status of his parents has just been reduced to a merename in his Curriculum Vitae. God has forbidden cutting off relations with the parents and has condemned it. There are some who evendespise and humiliate their parents. They will meet an unfortunate end.

The Noble Quran has described an unworthy son thus:

And he who says to his parents: Fie on you! do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to you! believe, surely the promise of Allah is true. But he says: This is nothing but stories of the ancients. These are they against whom the word has proved true among nations of the jinn and the men that have already passed away before them; surely they are losers.¹

This holy verse is not only for the deniers of the hereafter. Rather, it also refers to the people who insult and abuse their parents. The Holy Quran has, in Surah Bani Israel, verse 23, announced in a lucid manner:

say not to them (so much as) "Uff" nor chide them...

The Holy Prophet (s.a.w.a.) warns:

"Beware of misbehaving with your parents. The fragrance of Paradise can be felt from a distance of 1000 years but the one whose parents disowned him

¹ Surah Ahqaaf (46): 17-18

will be deprived of even the fragrance of Heaven.”¹

A person who is disowned by his parents is not only deprived of Paradise but even of its fragrance. Imam Ja'far Sadiq (a.s.) said:

The minimum stage of disowning by parents is the word 'Uff' and if some word was smaller than it, God would have prohibited even that.²

Imam (a.s.) has also said:

If the parents of a person act unjustly with him and he reacts with a look of anger at this injustice then Allah will not accept his salaah.³

The worst form of disowning by parents is to murder them.

The Prophet (s.a.w.a.) has said:

The stages of disowning by parents are one below the other but the lowermost stage of disownment is murder of parents.⁴

Disownment by parents means harming them, tormenting them or disregarding the rights of either of them and not behaving with them in a suitable and kind manner. Disownment by parents does not need the validity of speaking it out. Rather, the actions of the children, mental torture and spiritual torment is enough for disownment.

¹ Al-Kaafi, vol. 2, p. 349

² Al-Kaafi, vol. 2, p. 349

³ Al-Kaafi, vol. 2, p. 349

⁴ Al-Kaafi, vol. 2, p. 348

The Effects of Harming Parents

The effects of bad behavior with parents will not manifest itself on the Day of Judgement but will be seen in this world itself. Allah makes this matter clear in Hadith-e-Qudsi:

I swear by My Might, My Honour and My Elevation, if a person disowned (by parents) will do the worship of the Messengers, then too I will not accept it.¹

Imam Ali Naqi (a.s.) says:

The age of the disowned one decreases and he faces humiliation in this world and the next.²

Imam Ja'far Sadiq (a.s.) also clarifies:

The effect of tormenting parents is that the prayers are not accepted. The surroundings turn dark (darkness envelops the heart and belief and the spirituality of a person dies out).³

One who does not care for his parents, troubles them, torments them, neither his salaah nor his other worships are accepted and his prayers are rejected. He faces humiliation and disgrace in this world and the hereafter. The Prophet (s.a.w.a.) is himself dissatisfied with him. He will be deprived in this world and the hereafter. Whereas, respecting the parents and being good to them is the cause of success in this world, deliverance in the next and results in the acquisition of the highest of grades.

¹ Jaame' al-Sa'adat, vol. 2, p. 271

² Behaar al-Anwaar, vol. 71, p. 84

³ Al-Kaafi, vol. 2, p. 448

The Prayer of the Child for the Parents

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَأَهْلِ بَيْتِهِ الطَّاهِرِينَ خُصِّصْهُمْ
 فَضْلَ صَلَواتِكَ وَرَحْمَتِكَ وَكَاتِبِكَ بِسَلَامٍ مَبْلُوغٍ خُصِّصْ
 فَكْرَ امَّةٍ بِكَ وَالْإِلَاقَةَ بِكَ رَحِمَ الرَّحِيمِينَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَبِيهِ
 وَآلِهِمُنِي لِمَا يَجِبُ لَهُمَا اللَّهُمَّ اجْعَلْ لِي لِمَا ذَكَرْتُ كُلَّهُ تَمَامًا
 الْمُتَمَلِّئِي بِمَا لِي بِهِمْ وَوَقْنِي بِمَا أَتَّبَعْتُ مِنْ لِي بِهِمْ حَتَّى لَا
 يَقُوتَنِي إِلَّا عَمَلُ شَيْءٍ وَلَا تَقْطُرْ كَأَنِّي عَنِ الْحُقُوفِ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَأَبِيهِ وَآلِهِمَا وَصَلِّ عَلَى مُحَمَّدٍ وَأَبِيهِ
 أَوْجَلِّ لَنَا الْحَقَّ الَّذِي تَقَرَّبَ إِلَيْهِ اللَّهُمَّ اجْعَلْنِي أَهْلًا هَيِّبَةً الشَّيْطَانِ
 الْعُسُوفِ وَآلِهِمَا أَلَامَ الْهُوفِ وَاجْعَلْ طَاعَتِي لَوَائِظِي وَرَبِّي لِمَا أَهْلُ
 لِعَيْنِي مِنْ رُقْدَةِ الْوَلَدَانِ وَأَتْلُجْ صَدْرِي مِنْ شَرِّهِ الْهَلَاكِ حَتَّى أُوْرِّثَ
 هَوَايَ هَوَاهُمَا وَأَقْدِمَ لِي رِضَايَ رِضَاهُمَا وَاتَّكِرْ لِي هَمَاهُمَا وَإِنْ قَلَّ
 التَّقَرُّبُ لِي لِمَا وَإِنْ كَثُرَ لِي خَفِضْ لِي هَمَّهُ وَتِي وَأَطِيبْ لِي مَآلِي
 وَالْإِنْ لِي عَزَّيْزًا عَظِيمًا لِيهِمَا قَلْبِي وَصَيْرْنِي لِمَا رَزَقَا لِيهِمَا
 شَرًّا لِي أَشْكُرْ لِيهِمَا رُبِّي وَآتِيهِمَا لِي كَرَمَتِي وَاحْفَظْ لِيهِمَا مَا
 حَفِظَاهُمَنِي فِي صَبْرِي لِي وَمَا مَهْمُمَنِي مِنْ أَدَى أَوْ لَهْلِ لِيهِمَا
 عَنِّي مِنْ مَكْرُوهِ أَوْ ضَاعَ لِي لِيهِمَا مِنْ حَقِّ فَاجِعَةٍ حِلَّةٍ وَتَوَلَّى لِيهِمَا
 فِي دَرَجَةٍ وَزَادَهُ فِي حَسَنَاتِهِمَا لِي لِيهِمَا لِي عَافَاهُمِنْ
 الْحَسَنَاتِ لِي وَمَا تَعَلَّقَ لِي مِنْ قَوْلٍ أَوْ أَسْرَفَ لِي مِنْ فِعْلٍ
 أَوْ ضَعَفَ لِي مِنْ حَقِّ أَوْ قَطَّرَ لِي مِنْ وَاجِبٍ فَقَدْ وَتَيْتُهُ وَتَتَّ
 بِهِ لِيهِمَا وَرَغِبْتُ إِلَيْكَ فِي وَضْعِ تَبِعَتِهِ عَنْهُمَا فَإِنِّي لَا مَهْمَا لِي هُتْسِي
 وَلَا أَسْأَلُهُمَا فِي رُبِّي وَلَا أَكْرَهُ مَا تَوَلَّاهُ مِنْ أَمْرٍ رُبِّي فَهُمَا أَوْجَبُ
 حَقِّي لِي وَأَقْدَمُ حَسَنَاتِي لِي وَأَعْظَمُ لِي مِنْ أَنْ أَقْصِيَهُمَا بَعْدَ لِي أَوْ
 أَتَزَلَّ لِي لِي لِي إِذَا لِي طَوَّلْتُ لِي عَنْهُمَا بَرِّي وَتَوَلَّاهُ تَعَبَهُمَا

فِي حَرَامِي وَابْنِ إِسْرَافِيلَ أَتُسَبِّحُهُمَا بِسَبْعَةِ أَلْفِ هَيْهَاتَ مَا
 تَسْلُوهُنَّ إِن مَنِيَّ حَلَمُهُمَا وَلَا أَدْرَكَ مَا يَحِبُّ لِي لُهُمَا وَلَا أَتَاضِرُ وَظِيْفَةُ
 لِي لِيهِمَا فَصَلِّ لِي مُحَمَّدًا وَآلَهُ وَأَعْنِي ۚ وَابْنِ مَنْ أَسْمَعِينَ بِهِ وَوَقِّفْنِي
 هَدْيَ مَنْ رُغِبَ إِلَيْهِ وَلَا تَجْعَلْنِي فِرَاقَ أَهْلِ الْعُقُوقِ لِلْآلَةِ وَالْأَهْلِ يَوْمَ
 تَجْزَى كُلُّ نَفْسٍ بِمَا كَسَلَتْ وَهُمْ لَا يُظْلَمُونَ ۚ صَلِّ لِي مُحَمَّدًا وَآلَهُ وَ
 ذُرِّيَّهُمْ خَصُّصْ أَبَوِي الْفَضْلَ مَخْصَصَتْ بِهِ الْعِبَادُكَ الْمُرِيدِينَ وَ
 لِي لِيهِمَا ۚ رَحِمَ الرَّحِيمِينَ ۚ لَا تَسْلُوهُنَّ ذِكْرَهُمَا فِي أَدْرَاسَةِ لَوَاتِي وَفِي
 مِنْ أَيْلِي وَفِي كُلِّ سَلَاةٍ مِنْ سَلَاتِكَ لِي ۚ صَلِّ لِي مُحَمَّدًا وَآلَهُ
 وَأَعْفِرْ لِي بِدَعَائِي لُهُمَا وَأَعْفِرْ لُهُمَا بِبِرِّهِمَا بِي مَغْفِرَةً حَمْدًا وَارْضَ عَنْهُمَا
 بِمَعَايِي لِهَوَاضِي عَزْمًا وَبَلِّغُهُمَا كَرَامَةَ مَوَاطِنِ الْإِلَهِ مَتَةً ۚ وَإِنْ
 تَبَلَّغْتَ مَغْفِرَتَكَ لُهُمَا فَشَقِّعْهُمَا لِي ۚ وَإِنْ تَبَلَّغْتَ مَغْفِرَتَكَ لِي فَشَقِّعْنِي لِيهِمَا
 حَتَّى نَجْتَمِعَ ۚ إِنَّكَ فِي دَارِ كَرَامَتِكَ وَمَوْلَى مَغْفِرَتِكَ وَرَحْمَتِكَ ۚ إِنَّ
 دُؤْلَ الْفَضْلِ الْعَظِيمِ وَالْمَنْ الْقَدِيمِ وَأَنْتَ أَرْحَمُ الرَّحِيمِينَ .

O God, bless Muhammad, Thy slave and Thy messenger, and his Household, the pure, and single them out for the best of Thy blessings, Thy mercy, Thy benedictions, and Thy peace! And single out my parents, O God, for honour with Thee and blessings from Thee, O Most Merciful of the merciful! O God, bless Muhammad and his Household, teach me through inspiration knowledge of everything incumbent upon me toward them, and gather within me knowledge of all that completely! Then make me act in accordance with what Thou hast inspired me and give me the success to put into practice the knowledge Thou hast shown to me, lest I fail to act according to something Thou hast taught me or my limbs feel too heavy to perform that with which Thou hast inspired

me! O God, bless Muhammad and his Household, as Thou hast ennobled us through him, and bless Muhammad and his Household, as Thou hast made incumbent upon us rights toward the creatures because of him! O God, fill me with awe of my parents, the awe one has toward a tyrannical sovereign, and let me be devoted to them, with the devotion of a compassionate mother! Make my obedience and devotion to them more gladdening to my eyes than sleep to the drowsy and more refreshing to my breast than drink to the thirsty, so that I may prefer their inclination to my inclination, set their satisfaction before my satisfaction, make much of their devotion to me though it be little, and make little of my devotion to them though it be great. O God, lower before them my voice, make agreeable to them my words, make mild before them my temper, make tender toward them my heart, and turn me into their kind companion, their loving friend!

O God, thank them for my upbringing, reward them for honouring me, and guard them as they guarded me in my infancy! O God, and whatever harm has touched them from me, detested thing has reached them from me, or right of theirs which has been neglected by me, allow it to alleviate their sins, raise them in their degrees, and add to their good deeds! O He who changes evil deeds into manifold good deeds!

O God, whatever word through which they have transgressed against me, act through which they have been immoderate with me, right of mine which they

have left neglected, or obligation toward me in which they have fallen short, I grant it to them and bestow it upon them, and I beseech Thee to remove from them its ill consequence, for I do not accuse them concerning myself, find them slow in their devotion toward me, or dislike the way they have attended to my affairs, my Lord! They have rights against me which are more incumbent, precedence in beneficence toward me that is greater, and kindness toward me that is mightier than that I should settle accounts with justice or repay them with equivalents. Where then, my God, would be their long occupation with bringing me up? Where the hardship of their toil in taking care of me? Where the stinting of themselves to provide me with plenty? What an idea! I can never discharge their right against me, fulfil my obligations toward them, or accomplish the duty of serving them. So bless Muhammad and his Household and help me, O Best of those whose help we seek! Give me success, O Most Guiding of those whom we beseech! Place me not among the people of disrespect to fathers and mothers on the day when every soul will be repaid for what it has earned, they shall not be wronged.

O God, bless Muhammad, his Household, and his progeny and single out my parents for the best which Thou hast singled out for the fathers and mothers of Thy faithful servants, O Most Merciful of the merciful! O God, let me not forget to remember them after my ritual prayers, at every time throughout my night, and in each of the hours of my day! O God, bless

*Muhammad and his Household, forgive me through my supplication for my parents, forgive them through their devotion toward me with unfailing forgiveness, be well pleased with them through my intercession for them with resolute good pleasure, and make them reach through Thy generosity the abodes of safety! O God, if Thy forgiveness reaches them first, make them my intercessors, and if Thy forgiveness reaches me first, make me their intercessors, so that we may gather together through Thy gentleness in the house of Thy generosity and the place of Thy forgiveness and mercy! Verily Thou art Possessor of abounding bounty and ancient kindness, and Thou art the Most Merciful of the merciful!*¹

Children

Where the holy religion of Islam has enumerated the rights of the parents and ordered the utmost acts of goodness and kindness towards them, it has not forsaken the rights of the children.

Children are the gifts granted by the Almighty. The parents are responsible for the well-being, safety, teaching and training of the children. They will receive great reward and recompense for teaching and training their children well. If they are negligent in proper training of the child then the loss will be theirs to bear. The infallible Ahle Bait (a.s.) have narrated numerous traditions in regards to the rights of children which are enumerated as follows:

1. Giving a good name to the child

¹ Sahifa al-Sajjadiyyah, Dua no. 24

2. Respecting the mother of the child
3. Teaching the Quran
4. Circumcision
5. Teaching swimming
6. Giving suitable nourishment
7. Treating them with love
8. Helping them in doing good
9. Imbuing their hearts with the love of Ahle Bait (a.s.)

The Messenger of Allah (s.a.w.a.) elucidates:

*The child has a right upon his father that he should respect the mother, give him a good name, if he is a boy then after teaching him the Holy Quran, circumcise him, teach him swimming and if she be a girl then teach her Surah Noor in preference to Surah Yusuf, give her not an abode in the upper floors of the home (which means that her area of teaching and working be veiled from the eyes of the namahram). And make haste in her marriage.*¹

Imam Zain al-Abideen (a.s.) also states:

*It is the right of your child to know that he is from you and, with all his virtue and vice, is connected to you in this world...*²

¹ Al-Kaafi, vol. 6, p. 49

² Al-Faqih, vol. 2, p. 232

Well-being and Training

A word of Caution

Imam Ja'far Sadiq (a.s.) warns:

Beware! Do not have physical relations in the room where your children sleep because it produces physical depravity in them. ¹

Protection against Diseases

A right of the child upon the parent is also that he should be kept safe from illness. The Prophet of God (s.a.w.a.) explains:

It is prohibited to establish physical relationship during the period of menstruation. If somebody does so, then the child can be affected by white spots and leprosy. Then blame only yourself. To have physical relations before the ritual bath in ceremonial impurity due to any cause will result in a mentally imbalanced child. Blame yourself for that. ²

In a narration, The Prophet (s.a.w.a.) informs:

O Ali! Keep away from physical relations on the 1st and 15th of the lunar months. Do you not see that the insane faint more on the 1st and 15th nights? ³

Imam Ja'far Sadiq (a.s.) says:

Do not engage in physical relations on the 1st, 15th and the last night of the month. If you do so, then you are

¹ Al-Kaafi, vol. 5, p. 499

² Elal al-Shara'ee p. 514

³ Tuhaf al-Uqool, p. 12; Wasaael al-Shia, vol. 30, p. 131

*responsible for the miscarriage of your child and if not then there is a greater chance of the child being born mentally unstable.*¹

However, the 1st night of the month of Ramazan is an exception to this rule. The Holy Prophet (s.a.w.a.) says:

*Do not engage in conversation during physical relations for it might lead to the child being born dumb.*²

Cleanliness

The Prophet of Islam (s.a.w.a.) instructs:

*Keep your children neat and clean, away from dirt. Shaitaan smells out filth which affects the dreams of the child and angels who are with the child feel discomfort.*³

Circumcision on the Seventh Day

Circumcision is necessary for a child. It is found in the narrations of Ahle Bait (a.s.) that the son should be circumcised on the 7th day so that he may remain pure.⁴

Spiritual Training

It is narrated about spiritual and religious training that Adhaan should be recited in the right ear of the new born and Iqamah in the left ear. The Holy Prophet (s.a.w.a.) informed Ali Ibn AbiTalib

¹ Wasaael al-Shia, vol. 20, p. 129

² Al-Khesaal, p. 520

³ Uyoon al-Akhbaar al-Reza, vol. 2, p. 169

⁴ Al-Kaafi, vol. 6, p. 35

(a.s.):

*When a child is born, be it boy or girl, speak the Adhaan in the right ear and Iqamah in the left so that Shaitaan cannot harm the child in any manner.*¹

O Ali! Recite this dua at the time of physical relations:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ جَبَّ الشَّيْطَانُ وَجَبَّ الشَّيْطَانُ مَلَزَنِي .

O Allah! Safeguard us from Shaitaan and safeguard the child which You grant us from Shaitaan.

*If Allah grants a child then he will be protected from Shaitaan.*²

Nourishment

The religion of Islam has taken special care in regards to the nourishment of the child especially in the period of weaning. The Noble Quran orders that it is the responsibility of the mother to feed her child for two years. Even if she undergoes a divorce, the responsibility of the mother to wean her child remains. During this period it is the responsibility of the father to arrange for the food, clothing, etc. of the mother.

The Reward of Weaning a Child

The Holy Prophet (s.a.w.a.) remarks:

The pregnant woman is like a worshipper, a keeper of fasts and like the one who strives with her life and wealth in the way of God and when the child is born,

¹ Tuhaf al-Uqool, p. 13

² Tuhaf al-Uqool, p. 12

*she gets the reward which is unfathomable. When she weans her child, then for every weaning a reward of setting free a slave from the progeny of Hazrat Ismail (a.s.) is added to her account. When she completes her weaning and the period ends, an angel besides her announces... Allah has forgiven all your sins. Now start your deeds anew.*¹

Teaching and Training

It is important to note a few points in teaching and training the children:

1. Religious knowledge ó includes the Quran, beliefs, morals, worship and social laws
2. Education in Social responsibilities
3. Physical education

The Reward of Teaching Quran

The Prophet of Allah (s.a.w.a.) says:

*One who teaches Quran to his children, then the parents will be called on the Day of Judgement and gifted two invaluable dresses of light which will illuminate the faces of the people of Paradise.*²

In another tradition, the Messenger of God (s.a.w.a.) also informs:

The Noble Quran will present a person on the Day of Judgement whose face would have turned pale. The Quran would appeal to God – this is the man whom I

¹ Amaal of Shaikh Saduq (a.r.), p. 411-412

² Al-Kaafi, vol. 6, p. 49

have kept unsatiated during the day and awake during the night. The hope for Your Mercy has made his heart strong and the expectancy of Your forgiveness is alive in his heart. O Allah! Deal with him in a manner in which I have given him hope. God will reply: Place the kingdom and the servitude in his left. Adorn his parents in such jewelry which will surpass the entire world in its value. On the Day of Judgement, everyone will look at the parents and enumerate their excellences. They too will be in awe of the excellences and will ask God – O Allah! Why do we have these excellences? God will answer them – this is the effect of teaching Quran, the religion of Islam and the love of Muhammad(s.a.w.a.) and Ali(a.s.) to your child. ¹

The Result of Negligence in Education & Training

On seeing a few children, The Messenger of Islam (s.a.w.a.) remarked:

The children of the last era are cursed in relation to their parents. The people asked: O Messenger of God (s.a.w.a.)! Is this about the polytheist parent? He (s.a.w.a.) answered: No rather it is regarding the believing parents who do not educate their children about the religion but actually prevent them from it. They become happy over the minor profits of this material world. I dissociate myself from them and they from me. ²

¹ Tafseer of Imam Hasan al-Askari (a.s.), p. 450

² Jaame' al-Akhbaar, p. 106

Social and Physical Education

The Holy Prophet (s.a.w.a.) said:

Train your children in swimming and archery. ¹

He (s.a.w.a.) also said:

Respect your children. Train them well so that you may be forgiven. ²

O Ali (a.s.)! It is the right of the child upon the father to teach him etiquette and assign for him a proper place. ³

The child should be trained in religion and his heart should be illuminated with the true faith, taught etiquette and manners. He should be given a suitable and appropriate place in the society. He should be trained in such a manner that he becomes the center of the Grace of God and Ahle Bait (a.s.).

To Behave in a Loving Manner

The Holy Prophet (s.a.w.a.) instructed:

One who behaves with his son lovingly, Allah will grant him one good deed. ⁴

He (s.a.w.a.) also informed:

Love your child more. Allah grants one higher stage in Paradise, whose distance is 500 years, for each act of

¹ Al-Kaafi, vol. 6, p. 47

² Makaarim al-Akhlaaq, p. 222

³ Al-Faqih, vol. 4, p. 372

⁴ Al-Kaafi, vol. 6, p. 49

This gains importance in the present time where love has lost its meaning in the household. Love and care has departed leading to a society and community devoid of amity.

Abdullah Ibn Masood narratesí Imam Husain (a.s.) came in the holy presence of the Prophet (s.a.w.a.). He (s.a.w.a.) kissed Imam (a.s.). The Holy Prophet (s.a.w.a.) while kissing him announced:

O Allah! I befriend him and You too befriend him and those who are his friends. ²

This esteemed tradition points towards the truth that if you want to be among those included in the prayer of the Holy Prophet (s.a.w.a.) and a recipient of the Love of God, then enrich your children with the love of Imam Husain (a.s.) and prepare the future mourners of Husain (a.s.).

Result of Lack of Love

The Holy Prophet (s.a.w.a.) was kissing Imam Hasan and Imam Husain (a.s.). Iqra Ibn Haabis was present there. He said: I have 10 sons and I have never kissed anyone of them. The Prophet (s.a.w.a.) cautioned:

One who does not have mercy then mercy will not be granted unto him.

According to some other narrations, the Holy Prophet (s.a.w.a.) became very angry upon hearing this. The signs of anger were evident on his shining visage. He (s.a.w.a.) said:

¹ Rauzat al-Waezeen, p. 269

² Kifaayat al-Athar, p. 81

If God has snatched love from your heart then who can do anything in that matter!

One who neither has mercy upon the young nor has respect for the elders is not from us (i.e. he is not a Muslim).¹

Respect of Children

Respecting children trains them to be dignified. They understand how to stay away from bad deeds. Respect children so that they learn to respect themselves. The Prophet of God (s.a.w.a.) said:

Respect your children, treat them with dignity and teach them the best etiquette so that you may be forgiven.²

A Suitable Name

The Holy Prophet (s.a.w.a.) pointed out:

The first gift that a father gives to the child is a good name. So keep suitable names for your children.³

He (s.a.w.a.) has also emphasized:

When you name your child Muhammad then respect him and reserve a place in your gatherings. Do not react angrily with him.⁴

¹ Behaar al-Anwaar, vol. 43, p. 282-283

² Makaanim al-Akhlaaq, p. 222

³ Al-Nawaado, p. 6

⁴ Uyyoon al-Akhbaar al-Reza, vol. 2, p. 29

Name your child after the Noble Prophet (s.a.w.a.)

The Holy Prophet (s.a.w.a.) said:

The table of the house which seats people with the name of Muhammad and Ahmed is hallowed and glorified twice a day. ¹

Marriage

The Messenger of Allah (s.a.w.a.) has emphasized:

The father of a son has upon him three rights of which one is that the son upon maturity should be married. ²

Help your Child

The Noble Prophet (s.a.w.a.) has informed:

May Allah have mercy upon the one who helps him in good deeds!

The people asked: And what kind of help is it?

He (s.a.w.a.) replied:

He should accept what he can and forbear upon what he can't. ³

Equitable Behaviour

The Divine Messenger (s.a.w.a.) has ordered:

Behave equitably with children in the distribution of

¹ Uyoon al-Akhbaar al-Reza, vol. 2, p. 29

² Rauzat al-Waezeen, p. 369

³ Al-Saraaer, vol. 3, p. 595

*gifts.*¹

The Prophet (s.a.w.a.) saw a person with two sons while he kissed only one of them. He (s.a.w.a.) remarked: *Why do you not behave equitably with them?* The Prophet (s.a.w.a.) further said: *Be just with your children as you want justice to be done with you.*²

Promote the Girl Child

The revered Messenger (s.a.w.a.) has emphasized:

*When a person buys gifts and material for his household, be it for giving charity to the indigent, he should always give preference to the girl child over the boy. The one who makes him daughter happy has the reward of freeing a slave from the progeny of Ismail (a.s.).*³

He (s.a.w.a.) has also said:

Act with justice while distributing gifts but if you wish to give more, then prefer your daughter over your son.
4

It is the responsibility of the people who believe in God, His Prophet (s.a.w.a.) and the Mastership of Ahle Bait (a.s.) and seek to gain the approval of Ahle Bait (a.s.) in this world and the next that they should keep the above mentioned facts in mind and train their children in the best of ways. Thus, they would be among the helpers, aides and sincere slaves of Imam-e-Zamana (a.t.f.s.) when

¹ Akhlaaq-e-Tusi, vol. 3, p. 564

² Makaarim al-Akhlaaq, p. 220

³ Amaali of Shaikh Saduq (a.r.), p. 577

⁴ Akhlaaq-e-Tusi, vol. 3, p. 563

he reappears.

The Prayer of Parents for Children

سَمِ اللّٰهُ الرَّحْمٰنُ الرَّحِيْمُ: اَللّٰهُمَّ صَلِّ عَلَىٰ مُحَمَّدٍ وَعَلَىٰ مُّحَمَّدٍ.

١١١ وَمَنْ لَمْ يَبْقَاءُ وَهِيَ وَحْدَهَا ٢٢٢ لَمْ يَوْعَى ٢٢٣ لَمْ يَأْمُدْ لِي فِي
 اعْتَارِهِمْ زِدْ لِي فِي ٢٢٤ إِلَيْهِمْ وَرَبِّ لِي صَغِيرَهُمْ وَقَوْلِي ضَعِيفَهُمْ وَصَحِّ لِي
 أَبْدَانَهُمْ وَأَدَبَهُمْ ٢٢٥ وَالْقَهْمَ ٢٢٦ فِي أَنْفُسِهِمْ وَفِي جَوَارِهِمْ وَفِي كُلِّ مَا
 عَمِلَتْ بِهِ مِنْ أَمْرِهِمْ وَأَذَرْتُ لِي ٢٢٧ يَدِي أَرْزَأَهُمْ وَاجْعَلْهُمْ ٢٢٨ أَرَاءَ
 بُرَأَائِهِمْ مَطِيعِينَ ٢٢٩ لَوْلَا لَيْتُكَ مُحِبِّينَ ٢٣٠ مُحِبِّينَ وَلِجَمِيعِ ٢٣١ أَتِكَ
 مِعَانِي ٢٣٢ وَنَحْضِينَ أَمِينٍ ٢٣٣ شَدُّدُ ٢٣٤ عِضْدِي وَاقِمِ ٢٣٥ أَوْدِي ٢٣٦ وَكَثُرِ
 ٢٣٧ لِي دَادِي ٢٣٨ وَرَبِّ ٢٣٩ مُحْضَرِي ٢٤٠ وَذِكْرِي وَكَفْنِي ٢٤١ فِي عَيْ ٢٤٢ وَ
 أَعْنِي ٢٤٣ لِي ٢٤٤ حَاجَتِي وَاجْعَلْهُمْ لِي مُحِبِّينَ ٢٤٥ وَلِأَيِّ ٢٤٦ مُسْلِمِينَ ٢٤٧
 لِي مُطِيعِينَ ٢٤٨ لِي ٢٤٩ مُحِبِّينَ وَلَا ٢٥٠ مُفْنِينَ وَلَا ٢٥١ لَطِيفِينَ وَاعْنِي ٢٥٢ لِي
 ٢٥٣ وَلِي ٢٥٤ وَلِي ٢٥٥ وَهَبْ لِي مِنْ ٢٥٦ مَعَهُمْ وَلَا دَلَاكُورًا وَاجْعَلْ
 ذِي ٢٥٧ لِي ٢٥٨ وَاجْعَلْهُمْ لِي عَوًّا ٢٥٩ مَا سَأَلْتُكَ ٢٦٠ وَذِي ٢٦١ مِنْ
 الشَّيْطَانِ ٢٦٢ فَكَلِّ ٢٦٣ لَنَا وَامْرُتْنَا ٢٦٤ وَرَبِّ ٢٦٥ فِي ثَوَابِ مَا أَمَرْتَنَا
 وَرَبِّ ٢٦٦ عِقَابًا جَعَلْتَ لَنَا ٢٦٧ سُلْطَانَةً ٢٦٨ لَنَا ٢٦٩ مَا لَمْ ٢٧٠ لَنَا ٢٧١ عَلَيْهِ
 ٢٧٢ أَسْكَنْهُ دُورًا ٢٧٣ وَاجْرِيته ٢٧٤ مَلِي ٢٧٥ دِمَانًا لَا يَغْلُ أَنْ يَغْلُ وَلَا سُلَى ٢٧٦
 ٢٧٧ لَنَا ٢٧٨ وَخَوْفًا ٢٧٩ بِغَيْرِكَ أَنْ هَمَمْنَا بِفَاحِشَةٍ ٢٨٠ لَنَا ٢٨١ لَيْلَهَا وَإِنْ
 هَمَمْنَا بِعَمَلٍ صَالِحٍ ٢٨٢ لَنَا عَنْهُ يَنْصِبُ ٢٨٣ لَنَا ٢٨٤ عَوَاتٍ وَيَنْصِبُ ٢٨٥ لَنَا
 ٢٨٦ عَوَاتٍ إِنْ ٢٨٧ كَذَبْنَا وَإِنْ ٢٨٨ ٢٨٩ ٢٩٠ ٢٩١ ٢٩٢ ٢٩٣ ٢٩٤ ٢٩٥ ٢٩٦ ٢٩٧ ٢٩٨ ٢٩٩ ٣٠٠ كَيْدُهُ
 يَضُنُّ لَنَا ٣٠١ وَالْأَلَا ٣٠٢ ٣٠٣ ٣٠٤ ٣٠٥ ٣٠٦ ٣٠٧ ٣٠٨ ٣٠٩ ٣١٠ ٣١١ ٣١٢ ٣١٣ ٣١٤ ٣١٥ ٣١٦ ٣١٧ ٣١٨ ٣١٩ ٣٢٠
 تَحْدَهُ ٣٢١ كَثْرَةُ ٣٢٢ ٣٢٣ ٣٢٤ ٣٢٥ ٣٢٦ ٣٢٧ ٣٢٨ ٣٢٩ ٣٣٠ ٣٣١ ٣٣٢ ٣٣٣ ٣٣٤ ٣٣٥ ٣٣٦ ٣٣٧ ٣٣٨ ٣٣٩ ٣٤٠
 اعْطِنِي كُلَّ ٣٤١ أَفْضَلِ لِحَوَائِجِي وَلَا تَمْنَعْنِي ٣٤٢ الْإِلَاقَةَ وَقَدْ ضَمَنْتَهَا لِي وَ
 لَا تَحْجُبْ دَلَالِي عَنْكَ ٣٤٣ وَقَدْ أَمَرْتَنِي بِهِ وَأَمِنْ ٣٤٤ كُلِّ ٣٤٥ مَلِصٍ لِحُجِّي فِي

ثُبَّايَ وَأَخْرِقْ مَلَكَرْتُ مَلَكًا وَمَا ظَهَرْتُ أَوْ أَخْفَيْتُ أَوْ
 لَكْتُ أَوْ أَسْرَرْتُ وَأَجْعَلْنِي فِي جَمِيعِ ذَٰلِكَ مِنَ الْمُصْلِحِينَ الْمُسْلِمِينَ
 الْمُتَجَرِّبِينَ لِقَابِ إِلَيْكَ بِرِ الْمُنَوِّينَ وَكُلِّ إِلَيْكَ الْمُؤْمِنِينَ
 بِكَ الْإِحْيَيْنَ فِي التَّلَافَةِ إِلَيْكَ الْمُرْتَعِزِينَ الْمُوسِّعِينَ لِيَهْمُ الرِّزْقُ الْإِلَهِي
 مِنْ فَضْلِ الْوَاسِعِ جُودِكَ وَكَرَمِكَ الْمُعَزِّينَ مِنْ إِلَيْكَ وَالْمُرْتَعِزِينَ
 الْهَلِيمَ بَعْدَ الْوَأَسْعِ الْمُعَافِينَ مِنَ الْبَلَاءِ حَمَتِكَ وَالْمُغْنِينَ مِنَ الْفَقْرِ بَغْنَاكَ وَ
 الْمُعَصِّمِينَ مِنَ الْوَأَسْعِ وَالْمُرْتَعِزِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ
 الشَّدِيدِ وَالْوَأَسْعِ بِطَاعَتِكَ وَالْمُرْتَعِزِينَ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ
 الْإِحْيَيْنَ لِكُلِّ مُعَصِّينِكَ الْإِحْيَيْنَ فِي جُودِكَ الْإِحْيَيْنَ أَعْطَانَا جَمِيعَ ذَٰلِكَ
 بِتَوْفِيقِكَ وَرَحْمَتِكَ وَكُلِّ مِنْ قَابِ الْعَمِيرِ وَأَعْطِ جَمِيعَ الْمُسْلِمِينَ وَ
 الْمُسْلِمَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْإِلَهِي سَأَلْتُكَ لِنَفْسِي وَلِوَلَدِي فِي
 رَافِعِ الْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ
 وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ وَالْإِحْيَيْنِ

O God, be kind to me through the survival of my children, setting them right for me, and allowing me to enjoy them! My God, make long their lives for me, increase their terms, bring up the smallest for me, strengthen the weakest for me, rectify for me their bodies, their religious dedication, and their moral traits, make them well in their souls, their limbs, and everything that concerns me of their affair, and pour out for me and upon my hand their provisions! Make them pious, fearing, insightful, hearing, and obedient toward Thee, loving and well-disposed toward Thy friends, and stubbornly resistant and full of hate toward all Thy enemies! Amen!

O God, through them strengthen my arm, straighten

my burdened back, multiply my number, adorn my presence, keep alive my mention, suffice me when I am away, help me in my needs, and make them loving toward me, affectionate, approaching, upright, obedient, never disobedient, disrespectful, opposed, or offenders! Help me in their upbringing, their education, and my devotion toward them, give me among them from Thyself the male children, make that a good for me, and make them a help for me in that which I ask from Thee!

Give me and my progeny refuge from the accursed Satan, for Thou hast created us, commanded us, and prohibited us, and made us desire the reward of what Thou hast commanded, and fear its punishment! Thou assigned to us an enemy who schemes against us, gave him an authority over us in a way that Thou didst not give us authority over him, allowed him to dwell in our breasts and let him run in our blood vessels; he is not heedless, though we be heedless, he does not forget, though we forget; he makes us feel secure from Thy punishment and fills us with fear toward other than Thee.

If we are about to commit an indecency, he gives us courage to do so, and if we are about to perform a righteous work, he holds us back from it. He opposes us through passions, and sets up for us doubts. If he promises us, he lies, and if he raises our hopes, he fails to fulfill them. If Thou dost not turn his trickery away from us, he will misguide us, and if Thou dost not protect us from his corruption, he will cause us to slip.

O God, grant me my every request, accomplish for me my needs, withhold not from me Thy response when Thou hast made Thyself accountable for it to me, veil not my supplication from Thyself, when Thou hast commanded me to make it, and be kind to me through everything that will set me right in this world and the next, in everything that I remember or forget, display or conceal, make public or keep secret!

In all of this, place me through my asking Thee among those who set things right, those who are answered favourably when they request from Thee and from whom is not withheld when they put their trust in Thee, those accustomed to seek refuge in Thee, those who profit through commerce with Thee, those granted sanctuary through Thy might, those given lawful provision in plenty from Thy boundless bounty through Thy munificence and generosity, those who reach exaltation after abasement through Thee, those granted sanctuary from wrong through Thy justice, those released from affliction through Thy mercy, those delivered from need after poverty through Thy riches, those preserved from sins, slips, and offenses through reverential fear toward Thee, those successful in goodness, right conduct, and propriety through obeying Thee, those walled off from sins through Thy power, the refrainers from every act of disobedience toward Thee, the dwellers in Thy neighbourhood!

O God, give me all of that through Thy bestowal of success and Thy mercy, grant us refuge from the chastisement of the burning, and give to all the

Muslims, male and female, and all the faithful, male and female, the like of what I have asked for myself and my children, in the immediate of this world and the deferred of the next! Verily Thou art the Near, the Responder, the All-hearing, the All-knowing, the Pardoner, the Forgiving, the Clement, the Merciful!

And give to us in this world good, and in the next world good, and protect us from the chastisement of the Fire.¹

¹ Adapted from the book Mafaatih al-Hayaat by Ayatullah Jawaadi al-Amuli (may Allah grant him a long life)