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HADITH

FAMILY



«خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ، وَأَنَا خَيْرُكُمْ لِأَهْلِي»

“The best among you is the one who is best to his family.  
I am the best to my family among you.”

*(Tirmidhi, Manaqib, 63)*



«فَإِنَّ لِأَهْلِكَ عَلَيْكَ حَقًّا»

“Your family has a right over you.”

*(Abu Dawud, Tatawwu', 27)*

«أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْحَيَاءُ وَالتَّعَطُّرُ وَالسِّوَاكُ وَالنِّكَاحُ»

“Four are from the Sunnah of the prophets:  
a sense of shame, wearing perfume, using the siwāk (toothpick), and marriage.”

*(Tirmidhi, Nikah, 1)*



«يَا مَعْشَرَ الشَّبَابِ، مَنْ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغْضُ لِلْبَصَرِ، وَأَحْصَنُ لِلْفَرْجِ،  
وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وَجَاءٌ»

“O company of youth! Whoever among you is able to marry, he should marry, because it is the best thing to make him lower his gaze (from what is forbidden) and to guard his dignity; and whoever is not able to marry should fast, as fasting diminishes his sexual desire.”

(Bukhari, Nikah, 3)

«خَيْرُ النِّكَاحِ أَيْسَرُهُ»

“The best marriage is the one that is the most easy.”

*(Abu Dawud, Nikah, 30-31)*



«إِنَّمَا النِّسَاءُ شَقَائِقُ الرِّجَالِ»

“Woman are counterpart of men.”

*(Abu Dawud, Taharat, 94)*

«أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا، وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا، فَأَمَّا حَقُّكُمْ عَلَى نِسَائِكُمْ  
أَلَّا يُوطِئَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَّا وَحَقُّهُنَّ عَلَيْكُمْ  
أَنْ تُحْسِنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ»

“Behold! There are rights for you upon your women, and rights for your women upon you. As for your rights upon them, not to allow anyone on your bedding whom you dislike, nor to permit anyone whom you dislike in your homes. Behold! Indeed their rights upon you are that you treat them well in clothing them and feeding them.”

(Tirmidhi, Rada', 11)





«فَاتَّقُوا اللَّهَ فِي النِّسَاءِ فَإِنَّكُمْ أَخَذْتُمُوهُنَّ بِأَمَانِ اللَّهِ وَاسْتَحَلَلْتُمْ فُرُوجَهُنَّ بِكَلِمَةِ اللَّهِ»

“Fear Allah concerning women. Verily you have taken them as the trust of Allah, and you have made being with them lawful to yourselves by remembering the name of Allah (nikah).”

(Muslim, Hajj, 147)

«عَنْ سَعِيدِ بْنِ حَكِيمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ مُعَاوِيَةَ الْقُشَيْرِيِّ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَقُلْتُ مَا تَقُولُ فِي نِسَائِنَا قَالَ أَطْعِمُوهُنَّ مِمَّا تَأْكُلُونَ وَاكْسُوهُنَّ مِمَّا تَكْتَسُونَ وَلَا تَضْرِبُوهُنَّ وَلَا تُقَبِّحُوهُنَّ»

Mu'awiya al-Qushayri narrated, "I asked the Prophet (saw) about our wives. And he said, 'Let them eat what you eat, let them wear what you wear, and do not beat them, and do not talk about them badly.'"

(Abu Dawud, Nikah, 40-41)



«لَا يَفْرَكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ»

“A believing man should not hate a believing woman; if he dislikes one of her characteristics, he will be pleased with another.”

(Muslim, Rada', 61)

«إِنَّ مِنْ أَشَرِّ النَّاسِ عِنْدَ اللَّهِ مَنْزِلَةً يَوْمَ الْقِيَامَةِ الرَّجُلُ يُفْضِي إِلَى امْرَأَتِهِ  
وَتُفْضِي إِلَيْهِ ثُمَّ يَنْشُرُ سِرَّهَا»

“The most wicked among the people in the eye of Allah on the Day of Judgment is the man who goes to his wife and she comes to him and then he divulges her secret.”

(Muslim, Nikah, 123)



«لَا تَضْرِبُوا إِمَاءَ اللَّهِ ... لَقَدْ طَافَ بِأَلِ مُحَمَّدٍ نِسَاءٌ كَثِيرٌ يَشْكُونَ أَزْوَاجَهُنَّ  
لَيْسَ أَوْلَيْكَ بِخِيَارِكُمْ»

“Do not beat Allah’s women servants!... Many women have gone round Muhammad’s family complaining against their husbands. They are not the best among you.”

(Abu Dawud, Nikah, 41-42)

«عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَّقِي الْكَلَامَ وَالْإِنْبِسَاطَ إِلَى نِسَائِنَا عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَيْبَةً أَنْ يُنْزَلَ فِيْنَا شَيْءٌ، فَلَمَّا تُوَفِّيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكَلَّمْنَا وَانْبَسَطْنَا»

Ibn ‘Umar (ra) said, “During the lifetime of the Prophet (saw), we used to avoid speaking leisurely and freely to our wives lest some divine inspiration might be revealed concerning us. But when the Prophet (saw) died, we started speaking leisurely and freely (to them).”

(Bukhari, Nikah, 81)



«إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ تَعَالَى عَلَى مَنَابِرٍ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمَنِ،  
الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُّوا»

“Those who are just and fair in their rulings and in their dealings with their families and those of whom they are in charge will be with Allah, the Most Merciful, on thrones of light.”

(Nasa'i, *Adab al-Qudat*, 1)

«عَنِ الْأَسْوَدِ بْنِ يَزِيدَ سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: مَا كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ فِي الْبَيْتِ؟ قَالَتْ: كَانَ يَكُونُ فِي مِهْنَةِ أَهْلِهِ، فَإِذَا سَمِعَ الْأَذَانَ خَرَجَ»

Aswad b. Yazid narrates: When I asked 'Aisha, "What would the Prophet do at home?", she said, "He would work for his family, and when he heard the adhan (call for the prayer), he would go out."

(Bukhari, Nafaqat, 8)





«أَفْضَلُ دِينَارٍ يُنْفِقُهُ الرَّجُلُ دِينَارٌ يُنْفِقُهُ عَلَى عِيَالِهِ وَدِينَارٌ يُنْفِقُهُ الرَّجُلُ عَلَى دَابَّتِهِ  
فِي سَبِيلِ اللَّهِ وَدِينَارٌ يُنْفِقُهُ عَلَى أَصْحَابِهِ فِي سَبِيلِ اللَّهِ»

“The most excellent money is one that a person spends on his family, and the dinar which he spends on his animal in Allah’s path, and the dinar he spends on his companions in Allah’s path.”

(Muslim, Zakat, 38)

«إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ»

“If a man spends on his family with the hope of reward from Allah then it is an act of charity for him.”

(Bukhari, Iman, 41)



«كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقُوتُ»

“It is sin enough for one to neglect those whom he should maintain.”

*(Abu Dawud, Zakat, 45)*

«يَدُ الْمُعْطَى الْعُلْيَا وَابْدَأْ بِمَنْ تَعُولُ أُمَّكَ وَأَبَاكَ وَأُخْتِكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ»

“The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closest.”

(Nasa'i, Zakat, 51)



«ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ دَعْوَةُ الْمَظْلُومِ وَدَعْوَةُ الْمُسَافِرِ  
وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ»

“Three supplications are accepted, there is no doubt in them (about them being accepted): The supplication of the oppressed, the supplication of the traveler, and the supplication of parents against their child.”

(Tirmidhi, Birr wa Sila, 7)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» -ثَلَاثًا- قُلْنَا:  
بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ»

The Messenger of Allah asked for three times, “Shall I not tell you the greatest of sins?” The Companions said, “Yes, O Messenger of Allah!” Then he said, “To associate partners with Allah, and to be undutiful to one’s parents...”

(Bukhari, Adab, 6)



«الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ، فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ»

“Parents are the middle of the gates of Paradise,  
so if you wish, neglect that gate, or protect it.”

(Tirmidhi, *Birr wa Sila*, 3)

«مَنْ فَرَّقَ بَيْنَ الْوَالِدَةِ وَوَلَدِهَا فَرَّقَ اللَّهُ بَيْنَهُ وَبَيْنَ أَحَبَّتِهِ يَوْمَ الْقِيَامَةِ»

“He who separates a mother from her child will by Allah be separated from his loved ones on the Day of Judgment.”

(Tirmidhi, Buyu', 52)





«كُلُّ مَوْلُودٍ يُوَلَّدُ عَلَى الْفِطْرَةِ ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ...»

“No child is born except in al-Fitrah (a natural state, i.e., Islam) and then his parents make him Jewish, Christian, or Magian.”

(Bukhari, Jana'iz, 92)

«مَا نَحَلَ وَالِدٌ وَلَدًا مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنِ»

“There is no gift that a father gives his son more virtuous than good manners.”

*(Tirmidhi, Birr wa Sila, 33)*



«اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ»

“Fear Allah and treat all of your children fairly!”

(Muslim, Hiba, 13)

«مَنْ عَالَ ثَلَاثَ بَنَاتٍ، فَأَدَّبَهُنَّ وَزَوَّجَهُنَّ، وَأَحْسَنَ إِلَيْهِنَّ، فَلَهُ الْجَنَّةُ»

“The Paradise is the destination for those people who take good care of the livelihood of his three daughters, teach them good manners, help them make a good marriage, and treat them well.”

*(Abu Dawud, Adab, 120-121)*



«مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ»

“Whoever desires more sustenance and late lease of life should keep good relations with their relatives.”

(Muslim, Birr wa Sila, 20)

«لَيْسَ الْوَاصِلُ بِالْمُكَافِي ، وَلَكِنَّ الْوَاصِلُ الَّذِي إِذَا قَطَعَتْ رَحْمُهُ وَصَلَهَا»

“One who keeps relations with family members is not the one who recompenses good done to him by his relatives, but he is the one who keeps good relations with those relatives who had severed the bond of kinship with him.”

(Bukhari, Adab, 15)



«تَعَلَّمُوا مِنْ أُنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ، فَإِنَّ صِلَةَ الرَّحِمِ مَحَبَّةٌ فِي الْأَهْلِ مَشْرَاهُ  
فِي الْمَالِ، مَنْسَأَةٌ فِي الْأَثَرِ»

“Learn enough about your lineage to facilitate keeping your ties of kinship. For indeed keeping the ties of kinship encourages affection among the relatives, increases the wealth, and increases the lifespan.”

(Tirmidhi, Birr, 49)

«إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ عَلَيْكُمْ عُقُوقَ الْأُمَّهَاتِ، وَوَأْدَ الْبَنَاتِ، وَمَنْعًا وَهَاتِ.  
وَكَرِهَ لَكُمْ ثَلَاثًا قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»

“Verily Allah, the Glorious and Majestic, has forbidden for you disobedience to mothers, burying alive daughters, and demanding that which is not one’s legitimate right. And He disapproved three things for you; irrelevant talk, persistent questioning, and wasting wealth.”

(Muslim, Aqdiyyah, 12)





«أَنَا وَامْرَأَةٌ سَفَعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَامَةِ ... امْرَأَةٌ أُمْتُ مِنْ زَوْجِهَا ذَاتُ مَنْصِبٍ  
وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا»

“I and a woman whose cheeks have become black shall on the Day of Resurrection be like these two (pointing to the middle and forefinger), i.e. a woman of rank and beauty who has been bereft of her husband and devotes herself to her fatherless children till they go their separate ways or die.”

(Abu Dawud, Adab, 120-121)

«لَا تَرْغَبُوا عَنْ آبَائِكُمْ ، فَمَنْ رَغِبَ عَنْ أَبِيهِ فَهُوَ كُفْرٌ»

“Do not deny your fathers, and whoever denies his father is charged with disbelief.”

(Bukhari, Faraidh, 29)



«...أَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ اِحْتَجَبَ اللَّهُ مِنْهُ وَفَضَحَهُ  
عَلَى رُءُوسِ الْأَوَّلِينَ وَالْآخِرِينَ»

“Allah the Exalted will veil Himself from any man who disowns his child when he looks at him, and disgrace him in the presence of all creatures, first and last.”

(Abu Dawud, Talaq, 28-29)

«...مَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ»

“Whoever is killed over his family (while protecting his family),  
then he is a martyr.”

*(Tirmidhi, Diyat, 21)*



«يَا بُنَيَّ إِذَا دَخَلْتَ عَلَى أَهْلِكَ فَسَلِّمْ يَكُونُ بَرَكَهٌ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ»

“O my little son! When you enter upon your family then give the Salam (i.e. greeting), it will be a blessing for you and upon the inhabitants of your house.”

*(Tirmidhi, Isti'dhan, 10)*

«فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ تُكْفِرُهَا الصَّلَاةُ وَالصَّوْمُ  
وَالصَّدَقَةُ وَالْأَمْرُ وَالنَّهْيُ»

“Human is tested by his family, wealth, children, and neighbors.  
Praying (salah), fasting, charity, and enjoining the good and forbidding  
the evil expiate sins emerging from those tests.”

*(Bukhari, Mawaqit al-Salat, 4)*



«...اللَّهُمَّ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، اجْعَلْنِي مُخْلِصًا لَكَ وَأَهْلِي فِي كُلِّ سَاعَةٍ فِي الدُّنْيَا  
وَالْآخِرَةِ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ»

“[The Messenger of Allah (saw) used to say after his prayers,]  
O Allah, our Lord and Lord of everything! Make me and my family sincere to  
You at every moment both in this world and in the Hereafter.  
O Possessor of glory and honor...”

(Abu Dawud, Witr, 25)

«اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي دِينِي وَدُنْيَايَ وَأَهْلِي وَمَالِي، اللَّهُمَّ اسْتُرْ عَوْرَتِي»

[The Messenger of Allah (saw) never failed to utter these supplications in the evening and in the morning,] “O Allah, I ask You for well-being in this world and in the Hereafter: O Allah! I ask You for forgiveness and well-being in my religion and my worldly affairs, in my family and my property. O Allah! Conceal my faults.”

(Abu Dawud, Adab, 100-101)





«...اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ،

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَكَآبَةِ الْمَنْظَرِ وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ»

[Whenever the Messenger of Allah (saw) set out on a journey, he would pray as,]  
“O Allah, You are (our) owner during the journey, and the guardian of (our) family. O Allah, I seek refuge with You from hardships of the journey, gloominess of the sights, and finding of evil changes in property and family on return.”

(Muslim, Hajj, 425)