

YAQEEN INSTITUTE FOR ISLAMIC RESEARCH

40 HADITHS ON SOCIAL JUSTICE

LECTURE NOTES

PRESENTER: SH. OMAR SULEIMAN
FOUNDER AND PRESIDENT OF YAQEEN INSTITUTE



Chapter 26: The Sin of Favoritism – Be Just With Your Children

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

It was narrated that An-Nu'man said:

"My mother asked my father for a gift and he gave it to me. She said: 'I will not be contented until you ask the Messenger of Allah to bear witness.' So my father took me by the hand, as I was still a boy, and went to the Messenger of Allah. He said: 'O Messenger of Allah, the mother of this boy, the daughter of Rawahah, asked me for a gift, and she wanted me to ask you to bear witness to that.' He said: 'O Bashir, do you have any other child apart from this one?' He said: 'Yes.' He said: 'Have you given him gifts like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness, for I will not bear witness to unfairness.'"

[Sunan an-Nasai]

عَنِ النَّعْمَانِ، قَالَ سَأَلَتْ أُمِّي أَبِي
بَعْضَ الْمُوهَبَةِ فَوَهَبَهَا لِي فَقَالَتْ لَا
أَرْضَى حَتَّى أَشْهَدَ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ . قَالَ فَأَخَذَ أَبِي بِيَدِي
وَأَنَا غُلَامٌ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ أُمَّ
هَذَا ابْنَتَ رَوَاحَةَ طَلَبَتْ مِنِّي بَعْضَ
الْمُوهَبَةِ وَقَدْ أَعْجَبَهَا أَنْ أَشْهَدَكَ عَلَى
ذَلِكَ . قَالَ " يَا بَشِيرُ أَلَا ابْنُ غَيْرِ هَذَا
" . قَالَ نَعَمْ . قَالَ " فَوَهَبْتَ لَهُ مِثْلَ مَا
وَهَبْتَ لِهَذَا " . قَالَ لَا . قَالَ " فَلَا
تُشْهَدُنِي إِذَا فَايَنِّي لَا أَشْهَدُ عَلَى جَوْرِ
" .

[سنن النسائي]

Introduction

- Previously we discussed love for and obedience to the parents and also briefly discussed parents not abusing that. Now we will discuss the sin of favoritism between children, whether that be between boys and girls, older children and younger children, etc.
- The Hadith doesn't say to give the exact same gift to each child. Rather, it should be similar in its value or worth to the child.
- There are many variations of this Hadith. Imam Nasai dedicates an entire section to these variations.
- Hadith: اعدلوا بين أولادكم ، اعدلوا بين أولادكم ، اعدلوا بين أولادكم

- “Be just with your children, be just with your children, be just with your children.”

Practical Manifestations

- This is not just about how you treat your children financially. It also refers to how you treat them emotionally.
 - Sahabah would encourage justice even in regards to kissing your children.
- There is a Mursal Hadith narrated by Hassan (ra): He says that while the Prophet (ﷺ) was speaking to his companions a young boy walked in and walked up to his father. He wiped the head of his child and he sat him down on his lap. Some time passed and a young girl came to him (his daughter) and the father caressed her hair and then set her on the ground. He didn't greet them equally. The prophet (ﷺ), while he was speaking said, don't you have another side to give (of your lap) and the father put him on the other side of his lap. And the Prophet (ﷺ) said, “now you've shown justice.”
- Zayd (ra) was the adopted son of the Prophet (ﷺ). The Prophet (ﷺ) also treated him the same as Hassan. He would put them both in his life and would say “Oh Allah be merciful to them as I am merciful to them.”
- Scholars say there may naturally be more attachment to one of your kids over the other, and even the most righteous of people had that. But that can be in your heart but not something shown in your actions.
- Omar Ibn Abdul Aziz had one son who he loved the most out of all his kids. He said, “Know that I love you, and it is not possible for me to prefer me over one of your brothers with even a bite of food.”

Exceptions

- There are a few exceptions that allow you to show some favoritism:
 - If a child is sick
 - If one child is unemployed or has financial difficulties
 - If one child lives further away

- If one child is extravagant and irresponsible (to teach them responsibility)
- If children are in different phases in their life

Ramifications of Favoritism

- There was a study about the effects of favoritism. Favoritism doesn't just affect the neglected child but has ramifications for everyone in the house.
 - Even in a situation where parents don't show favoritism, envy can still develop like in the case of Ya'qoob's children. Ya'qoob (ra) was not unfair in how he treated his children. Had he been unfair, their envy likely would have gone a lot further.
 - The Prophet (ﷺ) had more attachment to Fatima (ra), but he never showed favoritism.
- Hadith of Sahih Muslim: **إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَىٰ مَنَابِرَ مِنْ نُورٍ عَنِ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكَلْنَا يَدَيْهِ يَمِينُ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا**.
 - "Certainly the Dispensers of justice will be seated on the pulpits of light beside God, on the right side of the Merciful, Exalted and Glorious. Either side of the Being is the right side both being equally meritorious. (The Dispensers of justice are) those who do justice in their rules, in matters relating to their families and in all that they undertake to do."
- Hadith of Sahih Muslim: **مَا مِنْ عَبْدٍ يَسْتَرْعِيهِ اللَّهُ رَعِيَّةً يَمُوتُ يَوْمَ يَمُوتُ وَهُوَ غَاشٌّ لِرَعِيَّتِهِ إِلَّا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ**
 - "There is none amongst the bondsmen who was entrusted with the affairs of his subjects and he died in such a state that he was dishonest in his dealings with those over whom he ruled that the Paradise is not forbidden for him."

Not Preferring Sons over Daughters

- The Prophet (ﷺ) mentioned those who are given daughters and treats them well, they'll be a form of protection from them on the day of judgement.
- The Hadith of taking care of an orphan also applies to those taking care of a daughter. The reward it promises is being close to the prophet (ﷺ) in Jannah

- Surah Shura Ayah 49: **لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنَاثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ**
 - “To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males.”
 - Allah (swt) mentions girls and then he mentions sons. Daughters were mentioned before sons as gifts or blessings. Some reasons are:
 - to console girls who were mistreated
 - to emphasize that this is Allah’s will and not the parents’ will
 - to give preference to girls because the people of that time were so harsh to girls.
 - Allah (swt) mentions girls and then mentions males with the particular mention of ‘al’ in front of boys and not girls. He kept the word females indefinite. He used the definite article with males. By doing that he amends the perceived inferiority of girls by bringing them forwards.
 - Ibn Taymiyyah says it is a stronger expression to use the word girls without the ‘al’ before it. (Tuhfatul Mawdud Fi Ahkam al-Mawlud)
- Scholars mention the right to education – that girls and boys should have the right to education equally. An example of that is in Ibn Malik. The greatest scholar of his children was his daughter Fatima.