

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

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Abstract

This study explored adoption (Mutabanna) in Islamic teachings, analyzing Qur'anic rulings and Prophetic guidance that reformed pre-Islamic adoption practices. Prior to Islam, Arabs treated adopted children as equivalent to biological offspring, granting them inheritance rights and attributing lineage to their adoptive parents. This led to legal and social complications, including inheritance disputes and identity confusion. The Qur'an (Surah Al-Ahzab 33:4–5) abolished these customs, commanding that adopted children be attributed to their biological fathers or considered brothers in faith if their lineage was unknown.

The study examined Ahadith and historical incidents, particularly the case of Zaid bin Haritha (RA) and the Prophet's marriage to Zainab bint Jahsh (RA), to demonstrate that adopted sons were not equivalent to biological ones. Islam permitted guardianship but prohibited the alteration of lineage or inheritance rights. False attribution of lineage was identified as a major sin with severe consequences in the afterlife.

Findings confirmed that Islam balanced caregiving with legal clarity, ensuring that orphans and abandoned children received love and financial support without disrupting lineage. Unlike Western adoption, Islamic Kafala (sponsorship) allowed care while preserving biological ties. The study highlighted that Islamic adoption laws promoted social justice, familial integrity, and divine wisdom, providing a structured system for caregiving that aligned compassion with justice.

Keywords: *Islamic adoption, Mutabanna, Quranic rulings, Prophetic guidance, Zaid bin Haritha, lineage preservation, kafala, inheritance rights, orphan care, social justice.*

Introduction

Adoption, referred to as *mutabanna* in Arabic, has been a longstanding and widespread practice throughout human history. Across different civilizations and societies, adoption emerged as a compassionate response to the needs of orphaned or abandoned children, often shaped by cultural, legal, and social norms. In pre-Islamic Arabia, adoption was commonly practiced in a way that blurred the lines between biological and adoptive

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

relationships. Adopted children were treated as if they were the natural offspring of their adoptive families. They were granted the same rights as biological children, including inheritance rights, use of the family name, and full integration into the lineage of the adoptive parents. This practice, while intended to offer emotional security and social stability, often led to legal and ethical complications, particularly with regard to inheritance distribution and the preservation of genealogical identity.

With the advent of Islam, the practice of adoption underwent a profound transformation. While Islam acknowledged the moral and humanitarian importance of caring for orphans and children in need, it also emphasized the importance of maintaining the integrity of lineage (*nasab*). Lineage holds a significant place in Islamic law and ethics, as it is closely tied to issues of inheritance, marital eligibility, and social identity. Therefore, Islam sought to reform the existing adoption system in a manner that upheld both the rights of the child and the clarity of familial ties.

The Qur'an explicitly addressed the issue of adoption in Surah Al-Ahzab (33:4–5), where it was revealed that adopted children should not be called by the names of their adoptive fathers but should instead be attributed to their biological fathers. If the identity of the biological father is unknown, then the child should be regarded as a brother in faith and a ward under care. This ruling aimed to eliminate the confusion between biological and adoptive lineage, ensuring that inheritance and legal matters remained clear and just. Furthermore, Islam prohibited the adopted child from automatically inheriting from the adoptive parents unless specified in a will, which can lawfully grant up to one-third of the estate to non-heirs.

The Prophetic tradition reinforced these teachings through practical examples. One of the most significant cases is that of Zaid bin Haritha (RA), who was once known as “Zaid bin Muhammad” after being adopted by the Prophet Muhammad (PBUH). Following the Qur'anic revelation, his name was reverted to Zaid bin Haritha, and the Prophet later married Zaid's former wife, Zainab bint Jahsh (RA), further emphasizing that an adopted son is not equivalent to a biological one in Islamic law.

Rather than rejecting the spirit of adoption, Islam introduced the concept of *Kafala*—a system of guardianship and sponsorship. *Kafala* allows individuals or families to care for, support, and raise orphaned or abandoned children without altering their lineage. This system balances compassion with legal clarity, ensuring that the child receives love, security, and provision while preserving their identity and rights.

In conclusion, the Islamic reformation of adoption practices serves to protect familial integrity, ensure justice in inheritance and lineage, and promote social welfare. It offers a divinely guided framework that harmonizes human compassion with legal and ethical precision.

Research Questions

This article addresses the following research questions:

1. What were the customs and practices surrounding adoption (*Mutabanna*) in pre-Islamic Arabia, and how did the Qur'an address and reform these practices?
2. What rulings and clarifications do the *Ahadith* provide regarding adoption, and how does the Islamic framework ensure a balance between caregiving and the preservation of lineage (*nasab*)?

Pre-Islamic Customs Regarding Adoption

Before Islam, the Arabs practiced adoption in a manner that blurred the lines between biological and adoptive relationships. Adopted children were given the surname of their adoptive parents, granted inheritance rights, and treated as biological offspring in all legal and social matters. For instance, an adopted son was considered

the equivalent of a biological son, including restrictions on marital relations with his former wife in case of divorce.

This practice often led to complications, including disputes over inheritance and confusion regarding lineage. Moreover, it sometimes resulted in unjust treatment of biological heirs and obscured the identity and rights of the adopted child's original family.

The Holy Qur'an is the word of Allah and the source of guidance and mercy. Generations to come until the Day of Judgment will continue to seek guidance from the Qur'an. It refutes false beliefs, ideologies, and customs. Not only does it reject these erroneous concepts, but it also corrects them and warns against their harm. Among these false notions were certain well-known practices of the Arabs, such as declaring an adopted child as one's biological child and likening a wife to a mother. Some of these beliefs were irrational, while others were objectionable from the perspective of Islamic teachings. Allah refuted these ignorant practices in the following verse of Surah Al-Ahzab:

“Allah has not made for any man two hearts in his breast, nor has He made your wives whom you declare as your mother's back your mothers, nor has He made your adopted sons your sons. These are your words from your mouths. And Allah speaks the truth, and He guides to the[correct]way”¹

Context of Revelation

Commentators of the Qur'an have mentioned two famous incidents regarding the revelation of this verse. The first is narrated by Ibn Abbas (may Allah be pleased with him):

“We asked Ibn Abbas (may Allah be pleased with him), ‘What does Allah's statement mean: “*Allah has not made for any man two hearts in his breast*”?’ He replied, ‘One day, the Prophet of Allah (peace be upon him) was praying, and his mind wandered. The hypocrites praying alongside him said, “Look at him—he has two hearts, one with you and another with them.” Then Allah revealed the verse, “*Allah has not made for any man two hearts in his chest*”’²

First Incident:

This verse was revealed when the Prophet (peace be upon him) was leading prayer. During the prayer, a thought crossed his mind, leading the hypocrites to raise objections. In response to their remarks, this verse was revealed. Ibn Kathir included this event in his tafsir (commentary), narrating that while the Prophet (peace be upon him) was praying, the hypocrites present accused him of having two hearts—one for his companions and another for others.³

This event was also recorded in the commentaries of Imam Tabari (d. 310 AH)⁴, Abu Ishaq Al-Zajjaj (d. 311 AH)⁵, and Jalaluddin As-Suyuti (d. 911 AH)⁶.

The Second Incident

According to the commentators, this verse was also revealed concerning Jameel bin Ma'mar Al-Fihri, a man from the Quraysh tribe who was well-known for his intelligence and exceptional memory⁷. He could remember anything he heard once, leading people to believe and claim that he had two hearts in his chest. Jameel himself asserted that he had two hearts and that he could think independently with each⁸.

Jameel also boasted that he was more intelligent than the Prophet Muhammad (peace be upon him). He claimed that even if he used just one of his hearts, he could outthink the Prophet (peace be upon him)⁹.

However, during the Battle of Badr, when the polytheists fled after their defeat, Jameel was among them. Abu Sufyan saw him with one shoe on his foot and the other

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

in his hand. Abu Sufyan asked, "Why are you carrying one shoe in your hand and wearing the other?" Jameel replied, "I thought I was wearing both on my feet¹⁰."

At this moment, it became evident to the Quraysh that Jameel's claim of having two hearts was false. If he truly had two hearts, he would not have confused the shoe in his hand as being on his foot. This incident also debunked his claim of being more intelligent than the Prophet Muhammad (peace be upon him).

This event clarified that just as a person cannot have two hearts, it is equally impossible for someone to have two fathers. This analogy in the verse refutes three erroneous practices and beliefs of the disbelievers:

Refutations of False Beliefs in the Verse

1. **Claim of Two Hearts:** Among the Arabs, it was a common belief that the most intelligent individuals had two hearts¹¹. The heart, being the source of all human faculties, cannot exist in duplication. Allah created one heart for each person, as multiple hearts would be redundant. If one heart performed all functions, the second would be unnecessary. If both performed the same function, the need for two hearts would still be illogical¹².
2. **The Practice of Zihar (Declaring One's Wife as a Mother):** The term *Zihar* comes from the root "Z-H-R," meaning "back" or the external part of something¹³.

In linguistic terms, it refers to the act of a husband declaring to his wife, "You are as unlawful to me as my mother's back¹⁴."

During the pre-Islamic era, Zihar was considered equivalent to irrevocable divorce. If a man said such words to his wife, he could never take her back as his wife¹⁵.

Before Islam, there was a common custom among the Arabs known as Zihar. If a husband said to his wife, "*You are to me like my mother's back*," it was referred to as Zihar in Arab idiom. When a man used such words regarding his wife, he considered her permanently forbidden for himself. For them, these words were equivalent to divorce. They believed that by uttering these words, the wife became like their real mother¹⁶.

Islam abolished this practice, as Allah declared it baseless. In Surah Al-Mujadilah, Allah provided detailed rulings regarding the expiation (Kaffarah) for Zihar, making it clear that such words do not make the wife a mother. Just as it is impossible for a person to have two fathers or be born from two women, a wife can't become a mother by mere utterance.

3. **Adoption and Altered Lineage:** The Arabs would treat adopted children as if they were biological. They attributed the adopted child's lineage to themselves and granted them the same rights as a biological child, including inheritance and prohibiting marriage with certain relations. This practice contradicted the laws of inheritance and marital relations established by Allah.

Allah refuted these false beliefs by emphasizing that just as it is illogical to claim someone has two hearts; it is equally false to claim an adopted child is equivalent to a biological one. This clarification eliminated the confusion and upheld the sanctity of familial relationships as ordained by Allah.¹⁷

Misconceptions Regarding Relationships

In addition to Zihar and adoption, the Arabs held erroneous beliefs about "foster" relationships. They considered foster mothers and sisters equivalent to biological relations in all respects, including inheritance and marital restrictions. These beliefs conflicted with the laws of divorce and inheritance revealed by Allah.¹⁸

Adoption

The third prevalent custom among the Arabs was adoption. Before the advent of Islam, it was common practice among the Arabs to consider adopted children equivalent to biological offspring. These children were given a share in inheritance, and their lineage was attributed to their adoptive fathers rather than their biological ones¹⁹.

This practice deprived the rightful heirs of their legitimate shares of inheritance, granting these rights to individuals who, according to Islamic teachings, had no such entitlement. Additionally, adoption led to the prohibition of marriages that were otherwise lawful, as adoptive relationships were treated as equivalent to blood relations.²⁰

Allah Almighty clarified this matter in the Qur'an, emphasizing that a human being has only one heart. This heart either holds faith or disbelief, as truth and falsehood cannot coexist. This statement refuted the false beliefs of the hypocrites. Similarly, it was clarified that declaring one's wife as a mother (Zihar) does not make her permanently unlawful. After fulfilling the expiation (*Kaffarah*), the wife becomes lawful again. Likewise, calling an adopted child one's own does not make them equivalent to biological offspring. Regardless of the sanctity or regard given to such fictitious relationships, they can never replace the reality of true familial ties.

Islam refuted the custom of treating adopted children as biological ones, as Allah revealed the following verse in Surah Al-Ahzab to eliminate any doubts regarding this matter:

“Nor has He made your adopted sons your sons. That is merely a statement of your mouth, but Allah speaks the truth, and He guides you to the [correct] way. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers, then [they are] your brothers in religion and allies. And there is no blame upon you for that in which you have erred, but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful²¹.”

Context of Revelation:

Before Islam, adopted children were granted all the rights of biological children, including inheritance. Their lineage was attributed to their adoptive fathers. This verse corrected the disbelievers' misconceptions, clarifying that the Prophet Muhammad (peace be upon him) was not the biological father of Zaid bin Haritha (may Allah be pleased with him), his freed slave. It commanded that adopted children should be referred to by their biological fathers' names.

A narration of Abdullah bin Umar (may Allah be pleased with him):

"We only referred to Zaid bin Haritha, the freed slave of the Prophet (peace be upon him), as 'Zaid bin Muhammad' until the verse '*Call them by [the names of] their fathers; it is more just in the sight of Allah*' was revealed²²."

Incident of Zaid bin Haritha:

Commentators of the Qur'an have detailed the incident of Zaid bin Haritha (may Allah be pleased with him) as the context of this verse. Before the revelation, the Prophet (peace be upon him) adopted Zaid and referred to him as his son, leading others to call him "Zaid bin Muhammad." After the revelation of this verse, Zaid reverted to being called "Zaid bin Haritha," aligning with the divine instruction to attribute individuals to their biological lineage.

The Incident of Zaid (RA)

Zaid (RA) was traveling with his mother to her parental home when a group of raiders attacked their caravan. Zaid was captured and sold at the market of Ukaz. Hakim bin Hizam (RA) purchased him and presented him to his aunt, Khadijah (RA).

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

After her marriage to the Prophet Muhammad (peace be upon him), Khadijah (RA) gifted Zaid (RA) to him.²³

Later, during a trading journey to Syria, Zaid (RA) encountered his family members, who recognized him. They searched for Zaid (RA) and approached the Prophet Muhammad (peace be upon him), requesting his release. The Prophet (peace be upon him) gave Zaid (RA) the choice to decide whether to stay with him or return to his family. Zaid (RA) chose to stay with the Prophet (peace be upon him). Pleased with Zaid's decision, the Prophet Muhammad (peace be upon him) declared him his adopted son.²⁴

This incident occurred approximately fifteen years before the Prophet (peace be upon him) received his first revelation. At the time of the Prophet's appointment to prophethood, Zaid (RA) was thirty years old. He was the fourth person to affirm the prophethood of Muhammad (peace be upon him), following Khadijah (RA), Abu Bakr (RA), and Ali (RA).

Zaid (RA) was referred to as "Zaid bin Muhammad" due to his adoption by the Prophet (peace be upon him). However, Zaid's biological father was Haritha bin Sharahbil. The Prophet (peace be upon him) later arranged Zaid's marriage to his cousin, Zainab bint Jahsh (RA). After Zaid (RA) divorced Zainab (RA), the Prophet (peace be upon him) married her by the command of Allah, which caused the disbelievers to criticize him, saying that he married his son's wife. In response to this, Allah revealed the verse:

"Call them by [the names of] their fathers; it is more just in the sight of Allah"²⁵

After this revelation, Zaid (RA) was referred to by his biological lineage as "Zaid bin Haritha."

Clear Command Regarding Adoption

In the revealed verse, Allah commanded that adopted children should be referred to by their biological fathers. If their lineage is unknown, they are to be treated as brothers in faith and allies. Furthermore, unintentional attribution to someone other than the biological father is excused, but deliberate attribution is sinful.

Marriage to an Adopted Son's Divorced Wife

The Qur'an addresses this matter directly:

"And [remember, O Muhammad], when you said to the one on whom Allah bestowed favor, and you bestowed favor, 'Keep your wife and fear Allah,' while you concealed within yourself that which Allah is to disclose. And you feared the people, while Allah has more right that you fear Him. So when Zaid had no longer any need for her, We married her to you so that there not be upon the believers any discomfort concerning the wives of their adopted sons when they do not need them. And ever is the command of Allah accomplished."²⁶

The revelation of this verse established a new law within Islam. The custom of treating adopted children as biological ones was deeply ingrained in Arab society, requiring significant reform. Allah chose to set an example through the actions of the Prophet (peace be upon him), whose words and deeds served as the means to abolish this false practice.

The Divine Wisdom Behind the Marriage

Allah's favor upon Zaid (RA) was highlighted in the verse, emphasizing how he was blessed with Islam, freedom from slavery, and the companionship of the Prophet (peace be upon him). Additionally, the Prophet (peace be upon him) arranged Zaid's marriage to Zainab bint Jahsh (RA), a woman of noble lineage, to demonstrate that Islam erases social distinctions between slaves and free people. Initially, Zainab (RA)

and her family were hesitant about the match, viewing it as beneath their social status. However, upon learning that it was a divine command, they accepted the proposal.

Despite all efforts, the marriage between Zaid (RA) and Zainab (RA) faced incompatibility due to differences in social background and temperament. When Zaid (RA) sought permission from the Prophet (peace be upon him) to divorce Zainab (RA), the Prophet (peace be upon him) advised patience and reconciliation. However, Allah informed the Prophet (peace be upon him) through revelation that Zaid (RA) would divorce Zainab (RA), and she would then marry the Prophet (peace be upon him).

The Prophet (peace be upon him) initially hesitated, fearing criticism from the people. However, Allah commanded him to prioritize divine guidance over societal expectations. When Zainab's (RA) waiting period was complete, Allah instructed the Prophet (peace be upon him) to marry her. The marriage was conducted without the traditional ceremonies of witnesses or dowry, as it was directly ordained by Allah. Zainab (RA) later took pride in the fact that her marriage was solemnized by Allah Himself.²⁷

Lessons from the Abolishment of Adoption

This incident demonstrated that an adopted child could not be considered a biological child, and it is permissible to marry an adopted son's ex-wife or widow. Allah emphasized this by stating:

"And [prohibited to you are] the wives of your sons from your loins"²⁸

Rulings on Adoption in Light of Ahadith

Zaid (RA), a freed slave of the Prophet Muhammad (peace be upon him), was adopted by him, leading people to refer to Zaid (RA) as "Zaid bin Muhammad." After the revelation of the verse:

"Call them by [the names of] their fathers; it is more just in the sight of Allah"

Allah commanded that adopted individuals should be referred to by their biological fathers' names. Consequently, Zaid (RA) was thereafter called "Zaid bin Haritha"

This Qur'anic directive and related Ahadith leave no doubt that an adopted individual must be addressed by their biological lineage. In Islam, social and family issues are given great importance, and the issue of adoption is one such matter. Addressing adopted children as sons can create ambiguities in many societal and familial matters.

The Hadith's Guidance on Attribution to Biological Fathers

"Narrated Abdullah bin Umar (RA): 'We used to call Zaid bin Haritha, the freed slave of Allah's Messenger (peace be upon him), as Zaid bin Muhammad until the verse: *"Call them by [the names of] their fathers; it is more just in the sight of Allah"* was revealed"²⁹

This Hadith indicates that it is permissible, though not preferable, to address a child as "son" out of affection. However, attributing someone to a father other than their biological one is not allowed.

In Allah's justice system, every person should be attributed to their biological lineage. An adopted child cannot become the biological child of the adopter, nor can the adopter become their biological parent. Such misattribution creates complications in matters of inheritance, familial relationships, and the legal framework of lineage.

The practice of adoption continues in various forms worldwide today. While Islam permits adoption, it prohibits practices stemming from pre-Islamic traditions, such as attributing lineage to adoptive parents.³⁰

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

Sin of Attributing Adopted Children to Non-Biological Fathers

Islam strictly forbids attributing an adopted child to anyone other than their biological father. The Prophet Muhammad (peace be upon him) issued stern warnings regarding this act:

"Abu Hurairah (RA) narrated that the Prophet (peace be upon him) said: 'Do not renounce your fathers. Whoever renounces his father commits disbelief (kufr).'³¹

In this context, "kufr" does not imply disbelief that condemns one to Hell but refers to a major sin. Some scholars interpret it as "kufran al-ni'mah" (ingratitude), implying a rejection of the rights and respect owed to one's biological parents.³²

This warning applies to those who intentionally deny their lineage and attribute themselves to others. It does not encompass individuals who are mistakenly known by someone else's lineage.

Before the Qur'anic revelation, it was customary in the era of ignorance (Jahiliyyah) to attribute adopted children to their adoptive fathers and even grant them inheritance. After the verse "*Call them by [the names of] their fathers*" was revealed, such practices were explicitly prohibited.

In this context, "kufr" refers to fabricating a lie against Allah by falsely claiming a lineage. The perpetrator effectively denies the truth of Allah's creation by asserting that they were born from someone other than their biological father.³³

Warning Against Attributing to Non-Biological Fathers

The Prophet (peace be upon him) explicitly warned against such misattribution:

"Sa'd (RA) narrated that he heard the Prophet (peace be upon him) say: 'Whoever attributes himself to someone other than his father, knowing well that he is not his father, Paradise will be forbidden for him'³⁴

This Hadith is documented in multiple sources, including Sunan Ibn Majah³⁵ and Sunan Abi³⁶ Dawood. It clearly states that deliberately attributing oneself to a non-biological father is a grave sin that bars entry to Paradise.

Interpretation of "Knowingly"

Scholars explain the clause "knowing well" as an essential condition. A person is guilty only when they knowingly attribute themselves to someone other than their father. Muhammad Amin ibn Abdullah states that if someone knowingly and intentionally attributes themselves to another person and considers this permissible, it constitutes disbelief (kufr). However, if they do so without deeming it permissible, it is a major sin but not disbelief.³⁷

The warning extends to individuals who falsify their lineage for personal gain, such as inheritance or status enhancement.³⁸ The Prophet (peace be upon him) emphasized the severity of such actions:

"Abu Dharr (RA) narrated that the Prophet (peace be upon him) said: 'Whoever knowingly attributes himself to someone other than his father has committed disbelief. Whoever claims something not rightfully is not one of us and should prepare for his place in Hell.'³⁹

This Hadith also emphasizes that denying one's true lineage or attributing oneself to another is tantamount to rejecting the blessings of Allah. It is a grave sin and a form of deception.⁴⁰

Divine Curse for Misattribution

The Prophet (peace be upon him) declared that such acts invite Allah's curse:

"Abdullah bin Abbas (RA) narrated: The Prophet (peace be upon him) said: 'Whoever attributes himself to someone other than his father, or takes another as his master

without the permission of his actual master, upon him is the curse of Allah, the angels, and all people”⁴¹

This Hadith underscores that attributing oneself to someone other than one’s father is a sin with severe consequences. It brings the displeasure of Allah, the angels, and humanity.

Deprivation from Paradise

The Prophet (peace be upon him) stated that those who falsely attribute themselves to others are barred from even smelling the fragrance of Paradise:

"Abdullah bin Amr (RA) narrated: The Prophet (peace be upon him) said: 'Whoever attributes himself to someone other than his father will not smell the fragrance of Paradise, even though its fragrance can be perceived from a distance of five hundred years’⁴²

This Hadith is also recorded in *Sahih Bukhari* under a different chain of narration, as well as in *Sahih Muslim*, *Sunan Ibn Majah*, and *Sunan Abi Dawood*. In these collections, the Prophet Muhammad (peace be upon him) explicitly warns that Paradise will be forbidden for anyone who knowingly attributes themselves to someone other than their biological father.

The gravity of this warning lies in the act being deliberate. Such misattribution disrupts the divine system of lineage, creates confusion in inheritance laws, and undermines familial integrity. By highlighting the seriousness of this sin, the Prophet (peace be upon him) emphasized the importance of preserving the truth of one’s lineage as ordained by Allah.

The Consequences of False Claims and Accusations in Islam:

"Abu Dharr (RA) reported that he heard the Messenger of Allah (ﷺ) say: 'Whoever knowingly claims to belong to someone other than their (biological) father has committed kufr. And whoever claims something that is not theirs is not one of us and should prepare their place in Hellfire. If someone calls another a disbeliever or an enemy of Allah, and they are not as such, it will rebound upon the one who said it’⁴³

This Hadith serves as a severe warning against deliberate misattribution of lineage. Such an act constitutes a denial of Allah's blessing, as it falsifies one's identity and claims something that is not theirs. The Prophet (ﷺ) clearly stated that such a person is not among the believers and has reserved a place for themselves in Hellfire.

Key Points in the Hadith:

1. **Deliberate False Attribution:** A person knowingly associating themselves with someone other than their biological father has committed kufr, not in the sense of disbelief that expels from Islam but as a major sin that entails ingratitude and disobedience to Allah.
2. **Fraudulent Claims:** Claiming ownership or rights over something that one has no entitlement to is also prohibited, as it undermines justice and fairness.
3. **Calling Others "Disbelievers" or "Enemy of Allah":** If such accusations are unfounded, the blame returns to the accuser, highlighting the gravity of slander and false accusations in Islam.⁴⁴

Clarifications:

Some scholars interpret the Hadith's apparent meaning as metaphorical rather than literal. The term "kufr" here refers to **kufran al-ni'mah (ingratitude for blessings)** or committing a major sin rather than apostasy. This aligns with the broader Islamic understanding that a Muslim does not leave the fold of Islam due to major sins like lying, murder, or adultery unless accompanied by an explicit act of disbelief.

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

Thus, this Hadith highlights the moral and ethical imperative to preserve lineage and avoid falsehood, while warning against accusations that could lead to discord and injustice.

Scholars explain the condition of "وهو يعلم" in the Hadith to emphasize that a person becomes sinful only when they knowingly attribute themselves to someone who is not their biological father. **Muhammad Amin bin Abdullah** elaborates that a person who consciously claims to belong to someone other than their father and considers their act permissible has committed **kufr (disbelief)** that separates them from the faith. This act involves denial of the father's rights and claiming a false lineage, which is both deceitful and sinful. Some individuals do so for personal gain, such as enhancing their status or claiming inheritance fraudulently⁴⁵

Allah curses those Who Attribute Their Lineage to Others:

*"Ibn Abbas (RA) reported that the Messenger of Allah (ﷺ) said: 'Whoever attributes themselves to someone other than their father, or claims allegiance to a master other than their own, upon them is the curse of Allah, the angels, and all people'."*⁴⁶

This Hadith underscores the severe condemnation of misrepresenting one's lineage or allegiance. Allah, His angels, and all people collectively curse such individuals, emphasizing the gravity of the sin. This serves to protect the sanctity of lineage and prevent societal disorder.

Sheikh-ul-Hind Mahmood Hasan Deobandi's Explanation of Actions:

Sheikh-ul-Hind⁴⁷ divides human actions into two categories:

1. Mufradat (Simple Acts):

These are actions whose outcomes are directly explained by the Prophets (peace be upon them). For instance, the Prophet (ﷺ) highlighted the transformative power of the **Kalima Tayyibah** (Declaration of Faith) by stating that its reciter will enter Paradise and be saved from Hellfire.

2. Murakkabat (Complex Acts):

These are actions whose consequences will be fully revealed on the Day of Judgment. Sheikh-ul-Hind explains that the curse mentioned in "فعلية لعنة الله" implies that such a person will not enter Paradise immediately and will be subject to divine punishment. However, the effect of the Kalima Tayyibah may ultimately lead them to Paradise after purification in Hellfire.

Thus, the apparent contradiction between divine mercy and justice is reconciled. Both principles are valid, as some individuals may initially face punishment but will eventually attain salvation through Allah's mercy.⁴⁸

Hadith on False Allegiance:

*"Abu Huraira (RA) reported that the Prophet (ﷺ) said: 'Whoever associates themselves with a group without the permission of their master, upon them is the curse of Allah, the angels, and all people. On the Day of Judgment, neither obligatory nor voluntary deeds will be accepted from them.'"*⁴⁹

This Hadith, recorded in **Sunan Abi Dawood**⁵⁰, highlights the serious consequences of falsely claiming allegiance to a group or individual without rightful association. The rejection of deeds, both obligatory and voluntary, underscores the severity of this transgression.

Those Who Misattribute Their Lineage Will Be Denied the Fragrance of Paradise:

"عن عبد الله بن عمرو... من ادعى إلى غير أبيه لم يرح ریح الجنة، وإن ریحها لیوجد من مسيرة خمسمائة عام"

"Abdullah bin Amr (RA) reported that the Messenger of Allah (ﷺ) said: 'Whoever attributes themselves to someone other than their father will not smell the fragrance of Paradise, even though its fragrance can be detected from a distance of 500 years'"⁵¹

This Hadith emphasizes the spiritual deprivation of those who falsely attribute their lineage. Such individuals are denied even the distant fragrance of Paradise, symbolizing their estrangement from divine mercy.

Key Lessons:

1. **Preservation of Lineage:** Islam emphasizes the sanctity of lineage as a cornerstone of family and societal structure. Misrepresenting lineage disrupts this order and invites severe consequences.
2. **Divine Justice:** The curse and exclusion from Paradise highlight the seriousness of such actions, urging Muslims to adhere to truthfulness in their personal and familial identities.
3. **Importance of Repentance:** While the consequences are severe, the door to repentance remains open for those who sincerely seek Allah's forgiveness.
4. **Moral Integrity:** The teachings aim to uphold honesty, fairness, and accountability in both personal and societal relationships.

These traditions collectively underscore the importance of truth, justice, and the protection of family and societal values in Islam.

It is Permissible to Marry the Widow or Divorcee of an Adopted Son

The Prophet Muhammad (ﷺ) adopted Hazrat Zaid ibn Harithah (RA) as his son and arranged his marriage to Hazrat Zainab bint Jahsh (RA), his cousin. However, due to incompatibility between them, Hazrat Zaid (RA) divorced Hazrat Zainab (RA). Subsequently, Allah commanded the Prophet (ﷺ) to marry Hazrat Zainab (RA), establishing a precedent to clarify the permissibility of marrying the widow or divorcee of an adopted son.

Evidence from Sahih al-Bukhari

The following hadith provides evidence of this ruling:

"Anas (RA) narrated: Zaid ibn Harithah came complaining about his wife, and the Prophet (ﷺ) repeatedly said, 'Fear Allah and keep your wife.' Anas added: If the Prophet (ﷺ) were to conceal anything, he would have concealed this [verse]. Anas further narrated that Zainab (RA) used to boast to the other wives of the Prophet (ﷺ), saying: 'Your families arranged your marriages, but Allah married me to the Prophet (ﷺ) from above the seven heavens.' The verse, 'And you concealed in yourself what Allah was to bring to light, and you feared the people, while Allah has more right that you fear Him' [Surah Al-Ahzab 33:37] was revealed concerning Zainab and Zaid ibn Harithah (RA)"⁵²

This hadith and its corresponding Qur'anic verse illustrate that there is no legal or moral prohibition in Islam against marrying the widow or divorcee of an adopted son.

Key Points from Surah Al-Ahzab

1. **Adopted Sons Are Not Real Sons:**
Surah Al-Ahzab declares that adopted sons are not equivalent to biological sons in matters of lineage, inheritance, or marital prohibitions. Allah says:
"Call them by [the names of] their fathers; it is more just in the sight of Allah." (33:5)
2. **Clarification of Marital Rules:**
The marriage of the Prophet (ﷺ) to Hazrat Zainab (RA) served to abolish the pre-Islamic practice that considered the wives of adopted sons akin to the wives of biological sons, whom one could not marry. Allah explicitly states:

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

"So when Zaid had no longer any need for her, We married her to you, in order that there not be upon the believers any discomfort concerning the wives of their adopted sons when they have no longer any need of them. And ever is the command of Allah accomplished"

3. **Social and Religious Reform:**

This event aimed to break deep-seated tribal customs and practices of jahiliyyah (pre-Islamic ignorance), establishing a clear separation between adopted relationships and biological kinship.

Denying the Parentage of One's Own Child Is a Sin

Abu Huraira (RA) reported that he heard the Messenger of Allah ﷺ say when the verse of **Li'an** was revealed:

"Any woman who inserts into a people (family or tribe) a man who is not from them (i.e., attributes a child to a family through adultery or false attribution), she will have no connection with Allah, and Allah will not admit her into Paradise. Likewise, any man who denies his child while looking at them (acknowledging their existence), Allah will conceal Himself from him, and He will expose him to disgrace before the first and last generations on the Day of Resurrection."⁵³

Context of Revelation

This stern warning was issued when the **verse of Li'an** was revealed:

"And those who accuse their wives [of adultery] and have no witnesses except themselves..."⁵⁴

The Prophet ﷺ explained the severity of falsely attributing lineage or denying one's legitimate offspring. This applies to:

1. A **woman** who falsely attributes a child to her husband or family, born out of fornication, and declares it as her husband's child.
2. A **man** who denies his legitimate offspring, either out of malice, shame, or to avoid responsibility.

Consequences of Such Actions

1. **For the Woman:**

- A woman who knowingly attributes a child to a man who is not the biological father will be deprived of Allah's protection and barred from Paradise.

2. **For the Man:**

- A man who denies his biological child, despite knowing it to be his, will face disgrace on the Day of Judgment. Allah will withhold His mercy, and the man will be humiliated in front of all people, past and present.

Interpretation of "Exclusion from Paradise"

Scholars have explained this severe warning in two ways:

1. **Permanent Exclusion:**

If the person considers such actions permissible, despite knowing their prohibition in Shariah, this act constitutes **apostasy**, and such a person will never enter Paradise.

2. **Temporary Exclusion:**

If the person does not deem the act permissible but commits it out of weakness or malice, they will face severe punishment in Hell. However, they may eventually enter Paradise after expiation for their sins.⁵⁵

Warnings Against Such Acts in the Quran and Hadith

The act of denying one's child or falsely attributing lineage undermines the divine system of family and societal justice. It creates confusion in inheritance, relations, and lineage, all of which are carefully protected in Islam. Allah warns that those who engage in such deception:

- Will not enjoy the honor of Paradise.
- Will be subjected to **public humiliation on the Day of Judgment**, as stated in the Quran:
“Indeed, they will be partitioned away from their Lord on that Day.”⁵⁶

The Concept of Adoption in Historical Context

Allah, the Lord of all worlds, has blessed humanity with countless blessings, one of the most significant being the gift of children. He has placed in every human the natural desire for offspring. However, the fulfillment of this desire lies solely in Allah's hands. He bestows children to whomever He wills, grants sons to some, daughters to others, or blesses some with both. Yet, He also chooses to withhold this blessing from certain individuals, as per His wisdom.

For those who are deprived of children, it is essential to understand that this too is part of Allah's divine plan. Therefore, they must refrain from adopting non-Islamic methods to fulfill their yearning for children. From the era of pre-Islamic Arabia to the modern age, childless parents in many societies have adopted others' children to fill this void in their lives.

The Concept of Adoption in Pre-Islamic Arab Society

Among the many societal flaws of pre-Islamic Arabia was the practice of **adoption (Mutabanna)**. It was not deemed inappropriate for Arabs to include non-biological children in their lineage. This practice was widespread, where childless parents would formalize agreements with the biological parents of children—regardless of their age—and adopt them as their own. These agreements were often announced publicly in the Kaaba or in the presence of notable individuals.

In Arab society, if a person liked a youth, they would adopt them as their child and incorporate them into their lineage. Consequently, the adopted child would inherit the adopter's wealth. This practice became a growing problem as adopted children were granted the same rights as biological offspring. In some cases, even if the true lineage of the child was known, they would still be adopted. This often occurred with youths captured during wars or those kidnapped and sold by bandits.

The Rights and Status of Adopted Children

Adopted children (Mutabanna) were accorded the same rights and responsibilities as biological children. For instance:

1. **Inheritance Rights:** Adopted children were treated as heirs to their adoptive parents' estates, just like biological children.
2. **Prohibition of Marriage:** Adopted children were treated as mahram (non-marriageable kin). Marriage to the adoptive mother or sister was prohibited, just as it would be with one's biological mother or sister. Similarly, the widow or divorcee of an adopted son was considered prohibited, akin to the widow of a biological son.

This practice of adoption was rooted in pre-Islamic cultural norms that extended beyond mere care and nurturing, deeply intertwining it with lineage and familial structures.

The Reform Brought by Islam

The pre-Islamic practice of adoption was just one of the many erroneous customs prevalent in Arab society. It created social, familial, and legal complications that

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

disrupted the sanctity of lineage and inheritance laws. To address and rectify these practices, Allah Almighty sent the Prophet Muhammad ﷺ with divine guidance.

The Qur'an explicitly corrected these erroneous beliefs and practices, declaring that an adopted child could not be equated with a biological one. The Prophet ﷺ's example, particularly regarding Zaid bin Haritha (RA), played a crucial role in dismantling the entrenched cultural misconceptions surrounding adoption.

This reform emphasized the preservation of lineage and clarified that adoption, while permissible as an act of care and compassion, must not distort the identity or legal rights of the adopted child.

The Blessed Birth of the Prophet ﷺ and Its Purpose

Before the advent of Prophet Muhammad ﷺ, the Arab society was steeped in immorality, corruption, and erroneous beliefs. Allah Almighty entrusted the Prophet ﷺ with the responsibility of reforming this society and transforming it into an exemplary one by implementing divine commandments. Allah, in His infinite wisdom, knows what is best for His creation, what benefits them, and what harms them. Therefore, Allah sent the Prophet ﷺ to guide humanity, nurture their character, and establish the Shariah.

The Qur'an states:

"It is He who has sent among the unlettered a Messenger from themselves, reciting to them His verses, purifying them, and teaching them the Book and wisdom, although they were before in manifest error."⁵⁷

The Prophet ﷺ was given the task of guiding a society that was immersed in the darkness of ignorance. Despite the challenges, opposition, and hardships, the Prophet ﷺ gradually carried out his mission with steadfastness. During this journey, he and his companions were compelled to migrate to Madinah. The migration was not merely an escape from persecution but a strategic move to establish a peaceful environment where a civilized and exemplary society could be formed. Undoubtedly, the Prophet ﷺ was the leader and guide of this society.⁵⁸

Social Reforms Introduced by the Prophet ﷺ

During the period between the Battle of Uhud and the Battle of Ahzab, the Prophet ﷺ and his companions faced numerous difficulties. Despite these challenges, they continued to work on building and structuring a new Islamic society. During this time, Allah revealed various laws and guidelines for the Muslims:⁵⁹

1. **Laws of Marriage and Divorce:** These provided clear guidance on family structure, responsibilities, and rights.
2. **Prohibition of Intoxicants and Gambling:** Alcohol and gambling, which were widespread vices in Arab society, were declared forbidden.
3. **Implementation of a Legal Framework:** Rules and regulations were established to govern the societal, economic, and moral aspects of life.

Additionally, some of the erroneous beliefs and practices prevalent in the society were corrected to clarify the truth for the people of Arabia. These reforms ensured that no doubt or ambiguity remained regarding the divine guidance.

Three False Beliefs of the Arabs

Before the advent of Islam, Arab society held many erroneous beliefs. After the emergence of Islam, Allah Almighty refuted these beliefs, which had been entrenched in their society for generations. Among these, three prominent beliefs were:

1. Claiming that a highly intelligent person had two hearts in their chest.
2. Considering a wife unlawful (like one's mother) by comparing her to a mother through the act of *zihar*.

3. Adopting someone else's child as one's own (through *tabanni*, adoption) and attributing one's lineage to the child⁶⁰.

Among these, the first belief was not related to faith but rather a natural impossibility that everyone knew was untrue. It was used as a prelude to address the other two issues, which pertain to familial and societal matters that hold special significance in Islam. The Arabs had created self-imposed laws according to their desires and beliefs. The purpose of Islam was to clarify the truth and bring justice.

The Concept of *Tabanni* in Islamic Shariah

The Qur'an provides clear guidance to eliminate this ignorant practice. Islam organized the family structure on a natural basis and strengthened familial ties. Consequently, Islam rejected the custom of *tabanni* (adoption) and established family relationships based on lineage.

The Qur'an states:

*"Allah has not made for any man two hearts in his chest. And He has not made your wives whom you declare unlawful your mothers. And He has not made your adopted sons your (real) sons. That is merely your statement by your mouths. But Allah speaks the truth, and He guides to the [right] way"*⁶¹

Relationships are established based on blood ties and reality; mere verbal declarations cannot alter this truth. For example, a wife does not become one's mother simply by calling her so, nor can an adopted child become a biological son. Biological children are those born from a person's own lineage and are the rightful heirs. Verbal declarations of relationships, no matter how sanctified, can never replace real ones.

Justice in Ascribing Lineage According to Allah

The Qur'an declares:

"Call them by [the names of] their fathers; it is more just in the sight of Allah."⁶²

Allah's justice lies in attributing every individual to their true lineage, as it ensures fairness. A son inherits the traits and legacy of his biological father and is a trustee of his lineage. This justice also safeguards the rights and responsibilities of both parents and children.

A balanced family system can only exist when every relationship is correctly identified. Stability in the family structure is achieved when truth and honesty form its foundation. Conversely, systems built on falsehood lead to destruction. A family structure based on false relationships will disrupt familial harmony and negatively impact society as a whole.

The Wisdom of Islamic Commands Regarding *Tabanni*

Allah has revealed His commands in accordance with human nature. The Qur'an clarifies that *tabanni* is a practice devoid of reality. An adopted child can never become a biological one; therefore, they must be referred to by their biological father's name. Violating this principle would disrupt Islamic laws regarding lineage, inheritance, and kinship.

It is impossible for any person to have two fathers. A father is only the one whose lineage a child carries. No other individual can claim this biological connection, nor can they inherit from one another.

This profound clarification by Islam ensures that familial ties are preserved in their true form, safeguarding the social and spiritual harmony of the community.

The Impact of Customs and Traditions

The traditions and customs of pre-Islamic Arabia had deeply influenced the hearts and minds of its people. To eradicate such practices permanently, bold and decisive actions were necessary. Whenever an initiative is undertaken for reform, it often faces significant opposition and uproar initially.

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

For instance, the case of **Hazrat Zayd (RA)**, who was the Prophet Muhammad's (PBUH) adopted son, serves as an example. He was commonly referred to as *Zayd bin Muhammad*. However, when **Surah Al-Ahzab, verse 5**, was revealed, people began calling him *Zayd bin Harithah*, restoring his lineage to his biological father. Later, Prophet Muhammad (PBUH) arranged Hazrat Zayd's marriage with his cousin, **Hazrat Zaynab (RA)**. Unfortunately, the marriage did not last, and they divorced.

Allah then instructed the Prophet (PBUH) to marry Hazrat Zaynab (RA) to demonstrate to society that it was permissible to marry the ex-wife of an adopted son since an adopted son is not equivalent to a biological son. This marriage was a difficult but necessary step for societal reform as per the principles of Islamic law. Despite facing criticism and taunts from the people accusing him of marrying his son's former wife, the Prophet (PBUH) fulfilled Allah's command to establish the truth.

When the Parentage of an Adopted Child is Unknown

At times, the biological parentage of an adopted child may be unknown. What should be done in such cases? The Qur'an provides a clear answer:

"But if you do not know their fathers, then they are [still] your brothers in religion and those entrusted to you."

This verse clarifies that if the parentage of an adopted child is unknown, the child should be treated as a brother or companion in faith. Some scholars interpret this as referring to the concept of *wala* (alliance), which was a significant social bond in Arab society. This practice continued in Islam with specific guidelines.

The Concept of *Wala* (Alliance)

In cases where an adopted child's lineage is unknown, the practice of *wala* becomes relevant. In pre-Islamic Arabia, *wala* referred to a bond between a freed slave and the tribe that freed them. After the slave's emancipation, they remained socially and economically connected to their former owners. The freeing tribe would inherit the wealth of the freed individual if they had no biological heirs and would support them in times of need. Similarly, the freed slave would support the tribe in collective matters.⁶³

Islam upheld this system of *wala* as a social alliance but clarified that such individuals could not be treated as biological children.

Clarification Regarding Errors in Attribution

Allah, in His infinite wisdom, clarified that if someone unintentionally attributes a child to themselves out of compassion or goodwill, there is no sin in such an error. However, knowingly altering someone's lineage or adopting them as one's biological child is prohibited.

"And there is no blame upon you for that in which you have erred but [only for] what your hearts intended. And ever is Allah Forgiving and Merciful."⁶⁴

This verse indicates that mistakes made in ignorance or without ill intention are forgiven. However, deliberate disobedience of this divine command is punishable. If someone repents sincerely for their past errors, Allah, in His mercy, accepts their repentance.⁶⁵

Wisdom Behind the Command

Allah, in His infinite wisdom, is fully aware of the benefits and consequences of His commands. He had already informed the Prophet Muhammad (PBUH) about his marriage to Hazrat Zaynab (RA). The purpose of this command was twofold:

1. To console and honor Hazrat Zaynab (RA) for her obedience to Allah's decree.
2. To abolish the ignorant practice of adoption (*tabanni*) and clarify that an adopted child is not equivalent to a biological one.

Allah is the ultimate source of knowledge and wisdom. He supports those who strive to implement His commands, regardless of societal criticism. The Prophet (PBUH) exemplified unwavering dedication to fulfilling Allah's will, demonstrating that divine guidance always takes precedence over public opinion.

Key Lessons

1. **Adherence to Divine Commands:** Believers are encouraged to follow Allah's commands wholeheartedly, placing trust in His wisdom and guidance.
2. **Social Reforms:** The abolition of practices like *tabanni* highlights Islam's emphasis on establishing a just and truthful societal system.
3. **Faith in Allah's Support:** Allah never abandons those who remain steadfast in their responsibilities and strive to uphold His laws.

By following these principles, individuals and societies can align themselves with divine guidance, ensuring justice, harmony, and stability.

Findings and Conclusions

The study "Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective" examines the historical context, Quranic rulings, and Prophetic guidance on adoption, particularly focusing on the transition from pre-Islamic customs to Islamic legal principles. It was found that before the advent of Islam, the Arabs practiced adoption in a manner that equated adopted children with biological offspring. Adopted children were given the names of their adoptive fathers, granted inheritance rights, and considered mahram (non-marriageable kin). This practice led to numerous social and legal complications, including disputes over inheritance, identity confusion, and the distortion of biological lineage. Islam, while recognizing the emotional and social importance of caring for orphaned or abandoned children, introduced significant reforms to ensure justice and preserve familial integrity. The Quran explicitly abolished the pre-Islamic notion of adoption that altered lineage. Surah Al-Ahzab (33:4-5) clearly states that calling an adopted child one's biological son is a mere verbal claim and has no legal or biological validity. The Quran instructs that adopted children should be attributed to their biological fathers, and if their parentage is unknown, they should be treated as brothers in faith. The study highlights the incident of Zaid bin Haritha (RA), who was initially referred to as "Zaid bin Muhammad" until the revelation of this verse. Following this divine command, he was thereafter known as "Zaid bin Haritha," restoring his true lineage. Another major reform introduced by Islam was the abolition of restrictions on marrying the widow or divorcee of an adopted son. This was demonstrated when the Prophet Muhammad (PBUH), under divine command, married Zainab bint Jahsh (RA) after Zaid (RA) divorced her. This act was a direct challenge to pre-Islamic traditions and served to clarify that an adopted son is not a biological son, and therefore, his wife is not considered an unlawful relation.

The Ahadith further reinforce these rulings by emphasizing the prohibition of falsely attributing lineage. The Prophet (PBUH) explicitly warned against attributing oneself to someone other than one's biological father, declaring it a grave sin. Multiple Ahadith in Sahih Bukhari, Muslim, Ibn Majah, and Abu Dawood indicate that knowingly misattributing lineage is a major offense, with severe consequences such as exclusion from Paradise, divine curse, and public disgrace on the Day of Judgment. However, Islam does permit referring to an adopted child affectionately as "son" as long as it does not imply biological or legal parentage. The concept of "Wala" (social allegiance) was also introduced for cases where an adopted child's biological lineage is unknown, allowing them to form social ties while maintaining legal clarity.

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

A key finding of the study is that Islam maintains a balance between caregiving and the preservation of lineage. While the pre-Islamic practice of adoption allowed adopted children to inherit like biological heirs, Islam restructured the system to ensure that only biological offspring have inheritance rights. However, Islam encourages financial support for orphans and adopted children through bequests (Wasiyyah) and voluntary gifts. The purpose of these rulings is to protect the rights of biological heirs, prevent identity confusion, and uphold divine justice, while still ensuring that vulnerable children receive care and support. The study confirms that Islam does not prohibit adoption, but rather regulates it in a way that preserves social justice and lineage integrity.

Furthermore, the study concludes that the Prophet Muhammad (PBUH) set the ultimate example in implementing these rulings. His treatment of Zaid bin Haritha (RA) demonstrated compassionate caregiving while adhering to the Quranic command regarding lineage. His marriage to Zainab (RA) was a divine act meant to challenge deep-rooted pre-Islamic customs and establish a clear precedent for future generations. The research also highlights that Islamic social reforms were introduced gradually to avoid societal unrest. The revelation of Surah Al-Ahzab (33:37) and the Prophet's personal implementation of these laws helped reinforce the message and ensured its acceptance within the Muslim community.

Another crucial finding is that false attribution of lineage is a major sin with serious consequences. Ahadith explicitly state that those who falsely claim lineage will face severe punishment, including exclusion from Paradise and divine curse. The warnings apply to both those who deny their biological parentage and those who deliberately adopt a false lineage. Islam's strong stance on this matter aims to protect inheritance rights, maintain familial structures, and uphold truthfulness in social and legal affairs.

The study also finds that adoption in Islam is different from Western-style adoption. While Western legal systems often allow for the complete integration of an adopted child, including changing their surname and inheritance rights, Islam prohibits altering lineage while allowing full caregiving responsibilities. Instead, Islam promotes Kafala (sponsorship), a system where orphans and abandoned children receive love, care, and financial support without disrupting the biological lineage system.

Ultimately, this research confirms that Islamic rulings on adoption are designed to establish justice, preserve familial structures, and prevent social confusion. The prohibition against treating adopted children as biological heirs is not meant to discourage caregiving but rather to ensure fairness in inheritance, marriage laws, and family relationships. The Quranic and Prophetic approach to adoption exemplifies a perfect balance between human compassion and divine justice, ensuring that orphans and abandoned children receive care without compromising legal and ethical principles.



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- ³⁹ Muslim ibn al-Ḥajjāj. *Al-Musnad al-Ṣaḥīḥ*, vol. 1, p. 80, ḥadīth no. 112.
- ⁴⁰ Muḥyī al-Dīn Yāhyā ibn Sharaf al-Nawawī. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, vol. 2, p. 49.

Rulings and Guidance on Adoption (Mutabanna) in Islamic Teachings: A Quranic and Prophetic Perspective

- ⁴¹ Ibn Mājah. *Sunan Ibn Mājah*, vol. 2, p. 870, ḥadīth no. 2609.
- ⁴² Ibn Mājah. *Sunan Ibn Mājah*, vol. 2, p. 870, ḥadīth no. 2611.
- ⁴³ Muslim ibn al-Ḥajjāj. *Al-Musnad al-Ṣaḥīḥ*, vol. 1, p. 80, ḥadīth no. 112.
- ⁴⁴ Muḥyī al-Dīn Yaḥyā ibn Sharaf al-Nawawī. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*, vol. 2, p. 49.
- ⁴⁵ Muḥammad al-Amīn ibn ‘Abd Allāh. *Al-Kawkab al-Waḥḥāj Sharḥ Ṣaḥīḥ Muslim*. Dār al-Minhāj, Dār Ṭawq al-Najāh, 2009, vol. 2, p. 507.
- ⁴⁶ Abū ‘Abd Allāh Muḥammad ibn Yazīd. *Sunan Ibn Mājah*, vol. 2, p. 870, ḥadīth no. 2609.
- ⁴⁷ Muḥammad Abū Bakr Shaykh. *Mawlānā Maḥmūd Ḥasan Ḥaḍrat Shaykh al-Hind*. Al-Jam‘iyyah Media Foundation, March 2012, p. 7.
- ⁴⁸ Shabbīr Aḥmad ‘Uthmānī. *Dars-i Bukhārī*, p. 438.
- ⁴⁹ Abū Dāwūd Sulaymān ibn al-Ash‘ath. *Sunan Abī Dāwūd*, Ḥadīth no. 5114.
- ⁵⁰ Abū Dāwūd. *Sunan Abī Dāwūd*, Ḥadīth no. 5115.
- ⁵¹ Abū ‘Abd Allāh Muḥammad ibn Yazīd. *Sunan Ibn Mājah*, vol. 2, p. 870, ḥadīth no. 2611.
- ⁵² Muḥammad ibn Ismā‘īl. *Al-Jāmi‘ al-Ṣaḥīḥ*, vol. 9, p. 124, ḥadīth no. 7420.
- ⁵³ Aḥmad ibn Shu‘ayb al-Khurasānī. *Al-Sunan al-Ṣuḡhrā li-l-Nasā’ī*. Maktab al-Maṭbū‘āt al-Islāmiyyah, Aleppo, 1986, vol. 6, p. 179, ḥadīth no. 3481.
- ⁵⁴ Sūrat al-Nūr 6
- ⁵⁵ Muḥammad ibn ‘Alī. *Sharḥ Sunan al-Nasā’ī al-Musammā*. Dār al-Mi‘rāj al-Duwaliyyah li-l-Nashr, vol. 29, p. 164.
- ⁵⁶ Sūrat al-Mu‘minūn 101
- ⁵⁷ Sūrat al-Jumu‘ah 2
- ⁵⁸ Ṣafī al-Raḥmān Mubārakpūrī. *Al-Raḥīq al-Makhtūm*. al-Maktabah al-Salafiyyah, Lahore, p. 27.
- ⁵⁹ Abū al-A‘lā Mawdūdī. *Tafḥīm al-Qur‘ān*. Idārat Tarjumān al-Qur‘ān, Lahore, 1994, vol. 4, p. 63.
- ⁶⁰ Muḥammad Shafī‘. *Ma‘ārif al-Qur‘ān*. Maktabah Ma‘ārif al-Qur‘ān, Karachi, 2008, vol. 6, p. 83.
- ⁶¹ Sūrat al-Aḥzāb 4
- ⁶² Sūrat al-Aḥzāb 5.
- ⁶³ Muḥammad Aslam Ṣiddīqī. *Tafsīr Rūḥ al-Qur‘ān*. Nāshir: Idārah Hudan li-l-Nās, January, 2012, vol. 9, p. 241.
- ⁶⁴ Sūrat al-Aḥzāb 5.
- ⁶⁵ Ghulām Rasūl Sa‘īdī. *Tibyān al-Qur‘ān*. Farīd Book Stall, Lahore, 2004, vol. 9, p. 378.