SAMPLE

Children: The Trust We Carry

Raising and Caring for Children in the Quran

Aira Aurora

Free sample: Introduction & Chapter 1

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This free sample contains the Introduction and Chapter 1. The complete book contains the full contents above.

Introduction

Children in the Quran are described as a gift, a trust, and a test. They are not possessions to be owned, nor are they mere extensions of their parents. They are souls entrusted to the care of their mothers and fathers, carrying their own purpose, their own destiny, and their own relationship with their Creator.

This book examines what the Quran says about children — from conception and birth, through the years of nurturing and education, to the reciprocal duty of kindness to parents in their old age. It also covers the Quran's extensive guidance on orphans, who are placed under the special protection of the entire community. The book draws primarily from the Quran as its source, with

Hadith clearly distinguished where referenced.

The Quran addresses children across many surahs. The guidance covers the physical and emotional burden of pregnancy and nursing, the father's obligation of provision, the duty of children to honor their parents, the importance of knowledge and education, the principles of discipline, the community's responsibility toward orphans, and the difficult question of losing a child. Each of these topics is treated with specific commands and principles that together form a comprehensive framework for understanding parenting as the Quran presents it.

This is the second book in the Life in the Quran sub-series of the NurOne series. The first book covered marriage — the bond between spouses. This book covers the fruit of that bond — the children who are entrusted to their parents, and the lifelong relationship that grows between them.

Let us begin, as the Quran begins the discussion of children, with the gift of new life and the trust it carries.

Chapter 1: The Gift of Children

The Quran does not describe children as property or as mere biological outcomes. It describes them as a trust — an amanah — placed in the hands of parents. In Surah Al-Anfal, Allah says:

"And know that your properties and your children are but a trial, and that Allah has with Him a great reward" (8:28).

The word fitnah (trial, test) is used here to describe both wealth and children. This is not a negative assessment — it is a realistic one. Children are a source of joy, but they are also a test of patience, priorities, and faith. The parent who recognizes this test will approach parenting with humility, knowing that the children are not theirs to own but are in their care for a time.

In Surah Al-Munafiqun, the Quran says:

"Your wealth and your children are but a trial, and Allah has with Him a great reward" (64:15).

The repetition of this message across different surahs emphasizes its importance. Children are a gift, but they are also a responsibility that will be accounted for. The parent who neglects this responsibility, or who allows the love of children to distract from the remembrance of Allah, has misunderstood the nature of the gift.

The Quran describes children as a blessing from Allah. In Surah Al-Nahl, Allah says:

"And Allah has made for you from yourselves mates and has made for you from your mates sons and grandchildren and has provided for you good things. Then in falsehood do they believe, and in the favor of Allah they disbelieve?" (16:72).

This verse lists children alongside "good things" (rizq) as a provision from Allah. The gift of children is not a random biological event; it is a divine provision, and gratitude for it is an act of faith.

In Surah Al-Furqan, the Quran describes the servants of the Most Merciful:

"And those who say: Our Lord, grant us from among our wives and offspring comfort to our eyes, and make us a leader for the righteous" (25:74).

This prayer — asking Allah for children who bring "comfort to the eyes" (qurrat a'yun) — is one of the few Quranic prayers specifically for offspring. It is not a prayer for children who are merely numerous or successful, but for children

who are righteous, who bring peace to the parents' hearts, and who become leaders in goodness.

The Quran acknowledges the joy that children bring. When the angels announced the birth of a son to Ibrahim, they said:

"We give you glad tidings of a knowledgeable boy" (15:53).

The announcement of a child is described as "glad tidings" (bushra) — good news that brings happiness. The Quran does not suppress the emotional dimension of having children. It acknowledges that children bring joy, and it presents this joy as legitimate and even divine.

While the Quran celebrates children as a blessing, it also warns against allowing the love of children to override the love of Allah. In Surah Al-Tawbah, the Quran says:

"Say, if your fathers, your sons, your brothers, your wives, your relatives, the wealth you have acquired, the commerce in which you fear decline, and the dwellings in which you delight are more beloved to you than Allah and His Messenger and striving in His cause, then wait until Allah executes His command. And Allah does not guide the defiantly disobedient people" (9:24).

This verse does not prohibit the love of children. It establishes a hierarchy — the love of Allah and His Messenger comes first, and all other loves, including the love of children, must be subordinate to it. A parent who loves their children more than they love Allah has misplaced the gift and risked the Giver.

In pre-Islamic Arabia, the birth of a daughter was often met with shame. The

Quran directly confronts this practice:

"And when one of them is informed of the birth of a female, his face becomes dark, and he suppresses grief. He hides from the people because of the disgrace of what he has been informed of. Should he keep it in humiliation or bury it in the dust? Unquestionably, evil is what they decide" (16:58-59).

The Quran does not merely condemn the practice of burying daughters alive; it condemns the attitude behind it — the belief that a daughter is a source of shame. The Quran presents daughters and sons as equal gifts from Allah, each carrying the same dignity, the same potential for righteousness, and the same capacity to bring comfort to the parents' eyes.

The Prophet Muhammad is reported to have said:

"Whoever has three daughters and is patient with them, provides for them, and raises them properly, Paradise is his." (Sahih Muslim)

This Hadith directly counters the cultural prejudice against daughters and establishes that raising them with care is a path to Paradise.

The gift of children, as the Quran presents it, is a trust that brings both joy and responsibility. It is a divine provision that demands gratitude, a test that requires patience, and an opportunity to raise souls who will carry their own relationship with Allah. The parent who understands this approaches parenting not as an obligation or a burden but as a sacred task — the nurturing of souls entrusted to their care.

The Quran presents children not only as a personal gift but as a continuation of the divine covenant. In Surah Al-Imran, Allah says:

"Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them — out of jealous animosity between themselves. And whoever disbelieves in the verses of Allah, then indeed, Allah is swift in account" (3:19).

This verse, while addressing the broader question of religion, establishes the principle that faith is a continuous tradition passed from one generation to the next. The parent who raises a child in faith is not creating something new — they are continuing a chain that stretches back to the first revelation. The child is not merely a new life; they are the next link in a covenant that Allah has maintained across centuries.

In Surah Maryam, the Quran records the prayer of Ibrahim:

"My Lord, grant me from among the righteous" (37:100).

And Allah's response:

"So We gave him glad tidings of a forbearing boy" (37:101).

This exchange shows that Ibrahim did not pray for just any child — he prayed for a righteous one. The quality of the child mattered more than the existence of the child. The parent who prays for offspring should pray not for numbers or success but for righteousness, because the righteous child is the true continuation of the covenant.

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ABOUT THE AUTHOR

Aira Aurora is an independent researcher and writer specializing in Quranic studies. Her work focuses on close reading of the Quranic text, exploring its themes, narratives, and moral framework with attention to both the original Arabic and the broader human context.

The NurOne master series is her primary project -- a multi-sub-series exploration of the Quran covering prophets, people, places, events, lessons, commands, signs, the unseen, the hereafter, and everyday life. Each book is a close reading of the Quranic verses on a specific topic, presented in clear, accessible language.

Her work is published under the pen name Aira Aurora.

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