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- See also:** 'ALAQA; ANGELS; 'ARAFĀT; BLOODSHED; BODY; CALIPH; CORRUPTION; COVENANT; CREATION; DIVINE DECREE; EARTH; ḤAWWĀ' (EVE); HUMANS; IBLIS; INNATE NATURE; INTERCESSION; JINN; LANGUAGE AND SPEECH; PARADISE; PROPHETHOOD; SATAN; SOUL; SUPPLICATION AND ANSWER; TWO SONS OF ĀDAM; WOMB.

MUZAFFAR IQBAL

Adhān

See CALL TO PRAYER

ADOPTION

The practice of assuming parenthood of another's child. Adopted children are mentioned three times in the Madani Sūrat al-Aḥzāb (Q 33:4-5, 37). In Q 33:4 and 37, the word used for them is *ad'iyā'*, the anomalous plural of *da'i*, from the root *d'-w*; eight forms of this root occur in the Qur'ān, 112 times in all. In Q 33:5, adopted children are the referent of the pronoun (*-hum*) in the phrase "call them".

The meanings of the root *d'-w* (verbal forms *da'ā'*/*yad'ū*) include: to call, to summon, to invite; to invoke, to pray, to appeal; to claim, to allege, to pretend, to accuse; to weaken, to collapse (Azhari; Ibn Manzūr; *sub d'-w*). *Da'i* is used both for a person who claims as his father, another who is not his real father; and also for someone claimed as son by one who is not his real father (Azhari; Fayyūmī, *Miṣbāḥ*; Ibn Manzūr,

sub d-^c-y). Al-Zamakhsharī (467-538/ca.1074-1143), al-Zabīdī (1145-1205/1732-1791), and al-Ālūsī (1217-1270/1803-1853) comment on the anomalous form of the plural, *ad^ciyā²*: like other such words, including *taqī/atqiyā²*, *shaqī/ashqiyā²*, and *ghanī/aghniyā²*, whose plurals one might expect to follow the form *fā^clā*, it follows the form *af^cilā²* due to the literal similarity (*al-tashbīḥ al-lafẓī*) by which one term (adoptee, *fā^cil* in the passive sense of *maf^cūl*) is taken as another (adopter, *fā^cil* in the active sense of *fā^cil*) (Zabīdī, *sub d-^c-w*; Zamakhsharī and Ālūsī, *sub Q 33:4*).

Usage and Background

The three verses concerning this topic are:

Allah has not given a person two hearts within his body; nor has He made your wives whom you declare to be [as unlawful as] your mothers' backs your real mothers; nor has He made those whom you call your sons your own sons. These are [but] words that you utter with your mouths, whereas Allah proclaims the Truth and directs you to the right path. Call them after their [real] fathers: that is more equitable in the sight of Allah. And if you do not know their [real] fathers, then [regard them as] your brethren in faith (ikhwānukum fī-l-dīn) and your dependants (mawālīkum). You will incur no sin if you err in this respect, but [for] what your hearts intend—for Allah is Ever Most Forgiving, Most Merciful.

Q 33:4-5

And lo, [Muḥammad,] you said unto him whom Allah had favored and you had favored, “Keep your wife to you, and fear Allah!” And you concealed within yourself what Allah was to reveal. And you feared people, although Allah has greater right that you fear Him. So when Zayd had come to the end of his claim on her [by divorcing her], We gave her to you in marriage, so that there should be no blame for the believers regarding the wives of their adopted sons after their claims upon them had ended. And Allah’s decree is ever accomplished.

Q 33:37

Al-Qurṭubī (d. 671/1273) claims consensus among exegetes that the verse *nor has He made those whom you call as sons your own sons...* (Q 33:4) was revealed concerning Zayd b. Ḥāritha (d. 8/629) (*q.v.*), whom the Prophet had adopted while still in Makka, and his marriage to Zaynab bint Jaḥsh after she and Zayd had divorced (see MARRIAGE AND DIVORCE). ‘Abdullāh b. ‘Umar (8BH-73/614-693), may Allah be pleased with him and his father, said: “We did not call Zayd b. Ḥāritha (Zayd son of Ḥāritha) anything

but Zayd b. Muḥammad (Zayd son of Muḥammad), until it was revealed in the Qur’ān *Call them after their [real] fathers: that is more equitable in the sight of Allah*” (Bukhārī, Tafsīr al-Qur’ān, *ud^cūhum li-ābā²ihim huwa aqsa² ‘inda Llāh*; Muslim, Faḍā’il, faḍā’il Zayd b. Ḥāritha wa Usāma b. Zayd). Al-Qurṭubī provides further details regarding Zayd’s adoption:

According to Anas b. Mālik and others, Zayd b. Ḥāritha was captured in Syria by a group of people of the tribe of Tihāma. Ḥakīm b. Ḥizām b. Khuwaylid bought him [as a slave] and gifted him to his aunt, Khadija, and Khadija gave him to the Prophet, upon him blessings and peace, who freed him and adopted him as his son (*tabannāhu*). Zayd lived with him for a long time. Then [one day] his father and uncle came with ransom money to free him—and this was before the Mission of the Prophet, upon him blessings and peace. [The Prophet] said to them: “Allow him the freedom to choose. If he choose you, he is yours without ransom.” And Zayd chose slavery with Allah’s Messenger, upon him blessings and peace, instead of freedom with his people. Then Muḥammad, upon him blessings and peace, said: “People of Quraysh, bear witness that he is my son, my inheritor, and I am his inheritor.” And the Prophet went around the groups of the Quraysh and made them bear witness to this. Thereupon, Zayd’s father and uncle were pleased and returned [to whence they had come].

sub Q 33:4

In his commentary on the next verse, al-Qurṭubī gives more details about adoption as it was practiced during the Age of Ignorance (see JĀHILIYYA):

This [verse] was also revealed concerning Zayd b. Ḥāritha, as already mentioned. The statement of Ibn ‘Umar (d. 74/693), “We did not call Zayd bin Ḥāritha except [by the name of] Zayd bin Muḥammad,” demonstrates that establishing consanguinity and mutual bonds through adoption was a normal practice during the Age of Ignorance and [the early days of] Islam until Allah abrogated it through His command *Call them after their [real] fathers: that is more equitable in the sight of Allah*. Allah annulled the ancient laws of adoption (*ḥukm al-tabannī*) and prohibited the unqualified use of such terms (i.e., calling foster-children by the name of their foster-parents) and directed people, through this injunction, that it is preferable and more fair that adopted individuals be addressed after their biological fathers. It is said that during the Age of Ignorance, when someone admired