



The Sanctity of Lineage in Islam: Legal, Ethical, and Social Implications

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Abstract:

Lineage (Nasab) is a foundational element of human identity and a crucial aspect of Islamic teachings, deeply intertwined with family structures, inheritance rights, and societal order. Islam places immense emphasis on preserving lineage, considering it one of the five fundamental objectives of Islamic law (Maqasid al-Shariah). The Holy Quran and Hadith explicitly prohibit altering, concealing, or falsely attributing lineage, classifying such acts as major sins (kabira) and, in some cases, as acts of disbelief (kufr) when committed intentionally. This study explores the legal, moral, and social dimensions of lineage in Islam, analyzing the severe consequences for those who falsify their ancestry. Islamic law establishes clear guidelines regarding lineage to ensure justice in inheritance, prevent confusion in kinship, and maintain the sanctity of marriage prohibitions (mahram relationships). The Quranic command "Call them by (the names of) their fathers; that is more just in the sight of Allah" (Surah Al-Ahzab 33:5) serves as a divine directive to uphold the integrity of lineage. Prophetic traditions reinforce this by warning that falsely claiming another lineage invites divine curses, social rejection, and severe punishments, including exclusion from Paradise. Scholars from various Islamic schools of thought have consistently affirmed that altering lineage disrupts familial responsibilities, weakens social bonds, and leads to moral and legal complications.

Furthermore, this paper highlights the negative societal impacts of lineage falsification, such as identity crises, psychological distress, disputes over inheritance, and the risk of incestuous relationships due to a lack of clarity in family ties. The study also examines historical and contemporary interpretations of lineage-related rulings, emphasizing the necessity of honesty in lineage attribution to preserve familial harmony and societal trust. This research synthesizes Islamic jurisprudence, Quranic exegesis, and Hadith analysis to conclude that safeguarding lineage is a religious obligation and a critical measure for maintaining social justice, legal clarity, and ethical order. Any deviation from truthful lineage attribution is deemed a grave violation of Islamic principles, warranting serious spiritual, social, and legal repercussions.

Keywords: Lineage (Nasab), Islamic Law (Shariah), Inheritance Rights, False Attribution, Major Sin (Kabira), Disbelief (Kufr), Identity and Kinship, Family Structure, Maqasid al-Shariah, Social Justice.

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Introduction

Lineage (Nasab) is a core element of human identity and a fundamental aspect of Islamic teachings. It defines familial relationships, determines inheritance rights, and shapes social structures. Islam places significant emphasis on preserving lineage, considering it one of the five essential objectives of Islamic law, known as Maqasid al-Shariah. The Holy Quran and Hadith strictly prohibit altering, concealing, or falsely attributing lineage, as such actions can lead to severe religious, legal, and social consequences. The preservation of lineage is not only a matter of personal integrity but also a necessity for societal stability. A well-defined lineage ensures the proper implementation of inheritance laws, prevents confusion in kinship ties, and upholds the sanctity of marriage prohibitions (mahram relationships). The Quranic command "Call them by (the names of) their fathers; that is more just in the sight of Allah" (Surah Al-Ahzab 33:5) underscores the obligation of truthful lineage attribution. The teachings of the Prophet Muhammad (peace be upon him) further reinforce this principle, warning that falsifying one's lineage is a major sin (kabira) and, in deliberate cases, an act of disbelief (kufr).

This study aims to explore the legal, ethical, and social implications of lineage falsification in Islam. It examines Quranic injunctions, prophetic traditions, and scholarly interpretations to highlight the severe consequences of altering lineage. Additionally, the study examines the broader societal implications of lineage concealment, including identity crises, inheritance disputes, and the erosion of family structures.

Through an analysis of Islamic jurisprudence and scholarly discourse, this research aims to demonstrate that protecting lineage is not only a religious obligation but also a crucial safeguard against societal corruption. By maintaining truthful lineage attribution, individuals and communities can uphold justice, preserve moral values, and ensure social harmony through Islamic teachings.

Methodology

This study employs an interpretive analysis of primary Islamic texts and secondary scholarly works to understand the religious and jurisprudential stance on lineage falsification. This research follows a thematic and analytical approach, utilizing textual analysis of Islamic sources to explore the significance of lineage in Islamic law (Shariah) and its implications in contemporary society. The study also incorporates a comparative analysis by examining the perspectives of different Islamic legal schools on lineage-related rulings.

Research Questions

1. What is the significance of lineage (Nasab) in Islamic teachings, and why is its preservation considered a fundamental objective of Islamic law (Maqasid al-Shariah)?
2. What are the legal, ethical, and social consequences of falsifying lineage in Islam, as outlined in the Quran and Hadith?
3. What are the contemporary challenges related to lineage attribution, and how can Islamic principles guide solutions to these issues?

Definition of Lineage

Linguistic Definition of Lineage

In linguistic terms, "nasab" (lineage) refers to "attributing something to someone." The phrase "nasaba al-shay'" was used in Arab society to attribute something to a person. The expression "nasaba fulanan" means "he associated with someone and resembled him. The word "tanasub" signifies "similarity," and "nasab" is also used in the sense of kinship. The phrase "al-nasab ila al-silah" and "al-nasab ila abihi" means "he was linked to his father"⁴

Technical Definition of Lineage

1. A blood relationship is referred to as lineage, which is the bond of offspring or a connection that links a person to their ancestors and descendants.

⁴ Ibn Manẓūr, Jamāl al-Dīn. *Lisān al-‘Arab*. Vol. 1. Bayrūt: Dār al-Ma‘rifah, n.d., 755–756.

2. Lineage is the legal relationship that exists between a child and their parents as a result of a lawful marriage between a man and a woman.⁵

After understanding the meaning and concept of lineage, the divine commandments revealed by Allah Almighty in the Holy Quran regarding the protection and significance of lineage will be discussed.

Lineage is the Strong Foundation of a Family

There is no doubt that lineage is a crucial pillar of a family's foundation. Lineage is related to matters upon which the very creation of humanity is based. There is not a single person in this world who does not take pride in being attributed to their ancestors. Allah Almighty has created human nature in such a way that every individual considers it an honor to be associated with their forefathers. Before discussing the teachings of the Quran and Hadith regarding lineage, it is essential to understand its linguistic and technical meanings.

Principles of the Survival of Humanity

The survival of humanity is only possible when people adhere to the divine commandments revealed by Allah Almighty. The philosophy of human survival and continuity is based on three fundamental principles:

1. The preservation and continuity of humanity depend on the lawful union of man and woman.
2. A natural and moral environment that fosters human interactions and relationships is essential for the development and growth of future generations.
3. The survival of human generations is deeply connected to cultural and moral values.

By following these divine principles, humanity can ensure the preservation of lineage and maintain a righteous and structured society.

The Importance of Lineage in the Light of the Holy Quran

Before the advent of Islam, Arabs took pride in their tribal lineage. Even after the advent of Islam, this practice continued. However, Islam rejects such arrogance. Instead, it places great emphasis on the protection of lineage, and Islamic law commands its preservation. This is why the teachings of Islamic law regarding lineage have been thoroughly explained.

A family comes into existence through lineage, and Allah Almighty has outlined the rights and responsibilities of each family member in the Holy Quran. Among the many blessings bestowed upon humankind by Allah, lineage is one of the greatest. Allah Almighty reminds humanity of this blessing and highlights its importance in Surah Al-Furqan:

*"And it is He who has created man from water and made for him blood relations and in-laws. And your Lord is Most Capable."*⁶

The issue of lineage is of great significance because the entire creation of humanity is based on its preservation. No person in this world would not like to be associated with their ancestors. Allah Almighty created human beings from a mere drop of water. He created humans from a man and a woman, and from them, He initiated the process of human reproduction, giving rise to the family system. This system assigns a unique identity to every child born within a family. Islam has provided comprehensive and detailed guidelines for establishing a responsible and well-structured society. Lineage is the means through which generations are preserved, and it is also the foundation of kinship. Islam has explicitly outlined the rights and responsibilities of these relationships to ensure order and respect within society. Societies that fail to uphold discipline and the sanctity of relationships inevitably face destruction. Allah Almighty highlights the significance of kinship in Surah An-Nisa:

*"And fear Allah, through whom you ask one another, and [fear] the ties of kinship."*⁷

⁵ Mawsū'ah Fiqhiyyah. Lāhawr: Dār al-Nūr, 2020. Vol. 40, 261.

⁶ Sūrah al-Furqān 25:54.

⁷ Sūrah al-Nisā' 4:1.

At the beginning of this verse, there is an emphasis on adopting Taqwa (fearing Allah), whose name is invoked in mutual dealings and requests. Therefore, one must uphold Taqwa, particularly in matters of kinship, and fear Allah when violating the rights of relatives. In Arab culture, people invoke Allah's name and their family ties when requesting assistance from their relatives.

This verse underscores the obligation to act upon the knowledge of Allah's greatness and the rights of kinship. Allah commands believers to fear Him and fulfil the rights of their relatives as prescribed by Islamic law.⁸

The fulfilment of kinship rights according to Shariah is only possible when a person is aware of their lineage. The importance of lineage is such that its preservation is one of the five fundamental objectives of Islamic law, known as Maqasid al-Shariah. The entire family system, including kinship ties, rights, and responsibilities, is rooted in lineage. A family structure can only remain stable when the protection of lineage and generations is ensured.

The Importance of Lineage in Islam and the Prohibition of False Attribution

Shah Waliullah Muhaddith Dehlawi discusses the significance of lineage in his book Hujjat Allah al-Balighah, stating:

*"Know that lineage (nasab) is one of the fundamental aspects that humans are naturally inclined to preserve. You will not find a person in any civilized society who does not desire to be attributed to his father and grandfather, nor would he accept any doubt being cast upon his lineage—unless compelled by a disgraceful ancestry, an intention to avoid harm, or a desire to gain benefit. It is also a natural inclination for a man to desire children who are attributed to him and who will succeed him after his death. For this reason, people strive earnestly and dedicate their efforts toward having offspring. The universal consensus on the importance of lineage stems from an inherent human disposition. The divine laws of Allah are established to safeguard these fundamental instincts, ensuring that rights are fulfilled, justice is maintained, and oppression is prevented. Therefore, it is incumbent upon the Shari'ah to address matters related to lineage. The necessity of lineage is not limited to the child alone; rather, it extends to the father as well, as it is a natural and mutual need between both."*⁹

The Protection of Lineage and the Punishment for Adultery

Due to the significance of lineage in Islam, severe punishments have been prescribed for adultery. The Prophet Muhammad (ﷺ) said:

*"By Allah! There is no one more protective (ghayrah) than Allah that His servant or maid commits adultery."*¹⁰

The Prophet (ﷺ) made it clear that Allah, the Almighty, detests the act of adultery, as it corrupts lineage and creates confusion in familial relations. This is why Allah has explicitly detailed the laws concerning lineage in the Quran, ensuring that no ambiguity remains and establishing that lineage is solely traced through the biological father.

Just as Islam emphasizes the protection of lineage, other divine religions also recognize its importance and have taken a firm stance against practices that compromise it.

Prohibition of Adultery in the Torah

One of the Ten Commandments in the Book of Deuteronomy states:

*"You shall not commit adultery."*¹¹

⁸ Kandhlawī, Muḥammad Idrīs. *Ma'ārif al-Qur'ān*. Lāhawr: Maktabah al-Ma'ārif, First Edition. Vol. 2, 128.

⁹ Shāh Walīullāh. *Hujjat Allāh al-Bālighah*. Bayrūt: Dār al-Ma'rīfah, n.d. Vol. 2, 251.

¹⁰ Bukhārī, Muḥammad ibn Ismā'īl. *Al-Jāmi' al-Ṣaḥīḥ*. Bayrūt: Dār Ṭawq al-Najāḥ, 1422 AH. Vol. 2, 34. Ḥadīth No. 1044.

¹¹ Tawrah. Kitāb al-Tathniyah 5:18.

The Punishment for Adultery in the Torah

An example of the Torah's ruling on adultery is found in Sahih al-Bukhari, where a group of Jews brought an adulterous man and woman to the Prophet (ﷺ) for judgment. The Prophet (ﷺ) asked them about their own religious law concerning such a case. The Jews responded that, according to their law, the offenders should be publicly humiliated and flogged. However, 'Abdullah ibn Salam, a Jewish scholar who later embraced Islam, interjected and accused them of concealing the true ruling. The Prophet (ﷺ) then asked them to read from the Torah, and when they attempted to distort the ruling, 'Abdullah ibn Salam instructed them to lift their hands, revealing the verse on stoning (rajm):

"And in it (the Torah), there was the verse of stoning. So the Jews admitted, 'O Muhammad! He (Abdullah ibn Salam) has spoken the truth; indeed, it contains the verse of stoning.' So, the Prophet (ﷺ) ordered that both of them be stoned to death."

Abdullah ibn Salam narrates:

"I saw the man lean over the woman in an attempt to shield her from the stones."¹²

Lineage and the Divine Command in the Quran

Allah has provided explicit guidance on lineage in the Quran to remove any ambiguity. It is established that lineage is traced only through the biological father. A child is considered legitimate only if born from the actual union of the father and mother. In Surah Al-Ahzab, Allah states:

"Call them (adopted children) by the names of their fathers; that is more just in the sight of Allah. But if you do not know their fathers, then (they are) your brothers in religion and your freed slaves. And there is no blame upon you for what you do by mistake, but (only) for what your hearts intend. And Allah is Ever Forgiving, Most Merciful."¹³

This verse makes it absolutely clear that an adopted child can never be considered a real son or daughter. The notion of falsely attributing lineage is fabricated and merely a verbal claim. Allah explicitly commands that every child must be attributed to their biological father, as this is the most just approach. If the father is unknown, then they should be recognized as brothers in faith rather than being falsely linked to another lineage.

The Islamic Stance on False Lineage Attribution

Islam strictly prohibits falsely attributing a person to someone other than their biological father or concealing a child's true lineage. Such deception affects not only the individual but also has negative consequences for society as a whole.

- Concealing a child's lineage creates an environment of deception.
- It distorts family structures and causes confusion in inheritance and marital relations.
- Lineage is essential for identity; therefore, misattributing a child can lead to identity crises and psychological harm.

The Social and Moral Implications of Concealing Lineage Hiding or falsifying a child's lineage disrupts social harmony and introduces deception into the very fabric of society. The true continuity of a bloodline is only preserved through biological offspring; adopting a child or falsely attributing someone else's child does not establish a genuine lineage.

Islam upholds the sanctity of lineage, ensuring that every individual knows their true identity and familial connections. Any attempt to distort this fundamental aspect of human existence is considered a grave transgression in the eyes of Allah.

¹² Bukhārī, Muḥammad ibn Ismā'īl. *Al-Jāmi' al-Ṣaḥīḥ*. Ḥadīth No. 3635.

¹³ The Holy Quran. Sūrat al-Aḥzāb 33:5.

Negative Effects of Concealing Lineage in Society

The concealment of a child's lineage has far-reaching negative consequences for both the individual and society. Islam strongly prohibits attributing a child to anyone other than their biological father, as it disrupts social harmony and leads to moral and legal complications.

1. Spread of Falsehood in Society

When a child's true lineage is concealed, it fosters a culture of deception within the community. Islam promotes truthfulness and transparency in all matters, and concealing lineage contradicts these values. A society built on dishonesty faces moral degradation and loss of trust among its people.

2. Identity Crisis and Psychological Distress

Every person has the natural right to know their true lineage. If a child is deprived of this knowledge, they may suffer from an identity crisis, leading to emotional and psychological distress. Knowing one's ancestry provides a sense of belonging, stability, and self-worth, which are essential for healthy personal development.

3. Disruption of Inheritance Laws

Islamic inheritance laws are based on clear lineage. If a person's true ancestry is unknown, it can lead to disputes over inheritance rights, depriving rightful heirs of their rightful share. This can lead to legal conflicts, financial injustices, and broken family ties.

4. Violation of Marriage Prohibitions (Mahram Relationships)

One of the most serious consequences of concealing lineage is the potential violation of Islamic laws regarding marriage and prohibited relationships. If a person is unaware of their true parents or siblings, there is a risk of them unknowingly entering into relationships that are considered incestuous in Islam, which is strictly forbidden.

5. Weakening of Family Structure

A strong family unit is the foundation of a stable society. Concealing one's lineage can weaken family bonds, leading to confusion in relationships and responsibilities. A society where individuals are unaware of their true parents or siblings lacks the moral and emotional support that a well-structured family provides.

6. Moral Corruption and Illegitimacy Issues

When lineage is obscured, children born out of wedlock may be wrongly attributed to nonbiological parents. This not only creates legal and ethical problems but also encourages immorality by downplaying the consequences of unlawful relationships. Islam establishes strict guidelines to prevent illegitimacy and safeguard family integrity.

7. Loss of Rights and Responsibilities

Every person has specific rights and duties toward their biological family. Concealing lineage deprives individuals of their rightful relationships, leading to neglect of responsibilities such as parental care, financial support, and emotional guidance. This weakens the social structure and fosters injustice.

8. Promoting Lies and Deception

People who falsely claim someone else's child as their own encourage others to support this falsehood. In doing so, society indirectly contributes to the promotion of deceit and dishonesty.

9. Severing Family Ties

The Prophet Muhammad (ﷺ) forbade severing family ties and warned against its consequences. To avoid such punishments, one must know one's lineage, which is only possible if they are aware of one's biological parents.

Bahz bin Hakim narrated from his father, who narrated from his grandfather: I asked, "O Messenger of Allah! Who should I treat with kindness? The Prophet (ﷺ) replied, "Your mother." I asked again, "Then who?" He (ﷺ) said, "Your mother." I asked once more, "Then who?" He (ﷺ) again said, "Your mother." When I asked for the fourth

time, he (ﷺ) replied, "Then your father, then the closest relatives in order."¹⁴

The emphasis on the mother three times highlights the hardships she endures—carrying the child for nine months, the pain of childbirth, and the difficulties of nursing and raising the child.

10. Hierarchy of Family Relations

Al-Miqdam bin Ma'dikarib narrated that the Prophet Muhammad (ﷺ) said:

*"Allah enjoins you to be dutiful to your mothers three times, then to your fathers, and then to your closest relatives, in order."*¹⁵

Good Treatment of Parents' Acquaintances

Islam also instructs believers to treat well those with whom their parents maintained good relations. This is evident from a narration of Abdullah bin Umar (RA), who, during a journey to Makkah, encountered a Bedouin. Upon realizing the Bedouin's connection to his late father, Umar (RA) gifted him his donkey and turban. When his companions questioned this, he replied:

*"I heard the Prophet (ﷺ) say: One of the greatest acts of kindness is for a person to uphold the ties of those whom their father held dear after his passing."*¹⁶

Islam is a comprehensive way of life that guides humanity in social, economic, and familial matters. Protecting lineage is one of its fundamental principles, with clear commands from Allah in the Quran. Changing or hiding a child's lineage can have a profoundly negative impact on both the child's life and society.

The Quran explicitly states that their biological father's name should refer to a child. A child conceived from one person cannot truthfully be attributed to another. When a child is denied knowledge of their true parentage, they are deprived of their rightful relationships and responsibilities toward their actual family.

To foster good relations with relatives, one must first know who they are. If a child is misled about their parentage, confusion and disruption follow. Islam places great emphasis on maintaining familial ties and treating parents' acquaintances with kindness. Just as Islam commands the fulfilment of relatives' rights, it strictly prohibits attributing a child to someone other than their biological father. Once this ruling is established, there is no justification for severing a child's lineage and falsely associating them with another person.

In Islam, protecting lineage is part of divine law, ensuring a child's identity remains intact. Families form the foundation of human life, and children are among the greatest blessings of Allah. Parents bear the responsibility of nurturing, educating, and preparing them for life. Every command in Islam carries divine wisdom, and by preserving lineage, family structures remain strong, leading to a harmonious society built on brotherhood and mutual respect.

The Rulings on Lineage in Light of Hadith

Warning for Those Who Alter Their Lineage

Islamic law strictly prohibits altering one's lineage and prescribes severe consequences for those who do so. Abu Huraira (RA) narrated that the Prophet Muhammad (ﷺ) said:

"Do not turn away from your fathers (do not attribute yourself to someone else); whoever turns away from his father has committed a

¹⁴ Tirmidhī, Muḥammad ibn 'Īsā. *Sunan al-Tirmidhī*. al-Qāhirah: Muṣṭafā al-Bābī al-Ḥalabī, 1395 AH. Vol. 4, 309. Ḥadīth No. 1897.

¹⁵ Qazwīnī, Muḥammad ibn Yazīd. *Sunan Ibn Mājah*. al-Qāhirah: Dār Iḥyā' al-Kutub al-'Arabiyyah, n.d. Vol. 2, 1207. Ḥadīth No. 3661.

¹⁶ Muslim ibn Ḥajjāj al-Naysābūrī. *Al-Musnad al-Ṣaḥīḥ*. Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī. Vol. 4, 1979. Ḥadīth No. 2552.

great sin."¹⁷

In this hadith, "disbelief" (kufr) does not mean complete apostasy leading to Hell but rather signifies committing a major sin. Some scholars interpret it as **ingratitude** towards the blessings of having parents, as denying one's lineage is akin to denying the rights of one's father.¹⁸

This act is also considered a falsehood against Allah, as it is as if the person is claiming that Allah created them from a lineage other than their actual one, contradicting divine reality. Ibn Hajar al-Asqalani states:

*"This warning applies to someone who knowingly and intentionally claims to be the child of a father other than their biological one. In pre-Islamic times, it was common for people to adopt someone as a son, who would then be considered their own. However, when Allah revealed the verse: 'Call them by (the names of) their fathers; that is more just in the sight of Allah' (Quran 33:5), and 'He (Allah) has not made your adopted sons your (real) sons' (Quran 33:4), this practice was abolished, and everyone was attributed to their biological father."*¹⁹

Sheikh Abdul Haq Muhaddith Dehlvi comments:

*"Do not turn away from your fathers by abandoning your lineage. Whoever does so has committed ingratitude towards a great blessing—the fundamental connection that underlies all human relationships."*²⁰

The Final Abode of Those Who Alter Their Lineage is Hell

The Prophet Muhammad (ﷺ) has issued a severe warning for anyone who knowingly attributes themselves to a father other than their biological one. Abu Dharr (RA) narrated that he heard the Messenger of Allah (ﷺ) say:

*"There is no man who falsely claims to belong to someone other than his real father, knowing the truth, except that he has committed an act of disbelief (kufr). Whoever claims something that does not belong to them is not from us, and they should prepare their place in Hell. And if a person calls another a disbeliever (kafir) or an enemy of Allah without justification, then this accusation will return upon the one who uttered it."*²¹

This hadith highlights the severity of falsifying one's lineage, making false claims, and unjustly accusing others of disbelief. The interpretation of "kufr" in this context is nuanced, referring to a major sin rather than complete apostasy. It's a reminder of the importance of honesty and integrity in our words and actions.

Denial of One's Lineage is Disbelief

Islam emphasizes the preservation of lineage, and violating this principle has been condemned. The Prophet (ﷺ) said:

"It is an act of disbelief for a person to claim a lineage they do not

¹⁷ Bukhārī, Muḥammad ibn Ismā'īl. *Al-Jāmi' al-Ṣaḥīḥ*. Kitāb al-Farā'id, Bāb Man Rajul Idd'ā Li-Ghayr Abīh. Vol. 4, 273. Ḥadīth No. 6768.

¹⁸ Badr al-Dīn al-'Aynī. *Umdat al-Qārī Sharḥ al-Jāmi' al-Ṣaḥīḥ*. Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, n.d. Vol. 23, 262.

¹⁹ Ibn Hajar al-Asqalanī. *Fath al-Bārī Sharḥ al-Jāmi' al-Ṣaḥīḥ*. Bayrūt: Dār al-Ma'rifah, n.d. Vol. 12, 55. Ḥadīth No. 6768.

²⁰ Muḥaddith Dihlawī. *Ashī'ah al-Lama'āt*. Vol. 3, 178.

²¹ Muslim ibn Ḥajjāj. *Al-Musnad al-Ṣaḥīḥ*. Kitāb al-Īmān, Bāb Bayān Ḥāl Īmān Man Raghiba 'An Abīh wa Huwa Ya'lam. Bayrūt: Dār Iḥyā' al-Turāth al-'Arabī, n.d. Vol. 1, 80. Ḥadīth No. 112.

recognize or to deny their true lineage, even in a minor instance."²²

This hadith highlights that even if the reason for denying one's lineage is seemingly insignificant, it still falls under the category of disbelief.

Imam Shihab al-Din al-Qastallani, in his commentary on Sahih al-Bukhari, clarifies:

*"The phrase 'no man' in the hadith applies to both men and women, as Arabic grammar often uses the masculine form inclusively unless there is specific evidence indicating a restriction to one gender."*²³

The Consequences of Changing Lineage in Islam

Qadi Iyad bin Musa al-Maliki writes:

*"The saying of the Prophet ﷺ 'Then let him take his seat in the Hellfire' means that he has made himself deserving of this through his words and has made it obligatory upon himself through his sin, unless he is forgiven."*²⁴

This sentence is either a supplication against the perpetrator or a statement about his fate. If he knows that changing lineage is forbidden but still considers it lawful, then Hellfire will be his eternal abode. However, if he does not consider it lawful, then either Allah, out of His grace and mercy, will forgive him and grant him the opportunity for repentance, thereby removing the sin from him; otherwise, he will be punished in the Hellfire for a specific duration.

The Interpretation of This Punishment

Allama Muhammad Amin al-Harari al-Shafi'i states:

*"This is either a supplication against him or a statement of fact in the form of a command. The more apparent of the two views is that his seat and abode will be in the Hellfire eternally if he considers it lawful. If he does not consider it lawful, then this is his punishment if he is penalized for it. If he is not forgiven, he will be punished, but if he is forgiven and granted the opportunity to repent, then this sin will be erased from him."*²⁵

In a narration from Sahih Muslim, it is stated:

"Whoever claims something that does not belong to him is not from us."

For those who consider it lawful, the words apply in their literal sense. However, for those who do not consider it lawful, the meaning is that such a person is not following the guidance of the Prophet ﷺ or acting upon his Sunnah. Alternatively, it means that he is not upon the way of the people of the faith.

Qadi Iyad al-Maliki writes:

"The Prophet ﷺ's statement 'He is not from us' means, as previously mentioned, that he is neither guided by our guidance nor following our Sunnah."

Al-Qurtubi explains:

"The apparent meaning is complete dissociation, and it remains literal for those who consider it lawful, as previously mentioned. However, for those who do not consider it lawful, it is interpreted to mean that they are not upon the path of the Prophet ﷺ nor upon the way of the people of faith. This is because such an act is injustice, whereas the

²² Ibn Mājah, Muḥammad ibn Yazīd. *Sunan Ibn Mājah*. Bāb Man Ankar Waladah. Bayrūt: Mu'assasat al-Risālah, First Edition. Ḥadīth No. 2742, 481.

²³ Qasṭalānī, Aḥmad ibn Muḥammad. *Irshād al-Sārī li-Sharḥ Ṣaḥīḥ al-Bukhārī*. Bayrūt: Dār Ibn Ḥazm, 1442 AH. 361. Ḥadīth No. 3508.

²⁴ Qāḍī 'Iyāḍ ibn Mūsā al-Mālikī. *Ikmāl al-Mu'allim bi-Fawā'id Muslim*. Maṣṣūrah: Dār al-Wafā', 1419 AH. Vol. 1, 319. Ḥadīth No. 112.

²⁵ Muḥammad Amīn al-Ḥararī. *Sharḥ Ṣaḥīḥ Muslim al-Ḥarawī*. Vol. 2, 508.

way of the people of faith is justice and the abandonment of injustice."
This is similar to the statement of the Prophet ﷺ:

*"He is not from us who slaps his cheeks, rips his garments, or calls with the call of ignorance."*²⁶

Abu Huraira (RA) narrates:

*"Do not turn away from your fathers' lineage. Whoever turns away from his father's lineage has committed an act of disbelief (kufr)."*²⁷

The Meaning of Kufr (Disbelief) in This Context

In the hadith, changing one's lineage or attributing oneself to someone other than one's father is described as *kufr*. This has two possible interpretations:

1. If someone considers lineage alteration lawful, then they become a disbeliever because this contradicts the clear prohibitions in the Qur'an and the severe warnings in the hadith.
2. If he does not consider it lawful, then *kufr* here does not mean disbelief that expels a person from Islam. Rather, it means ingratitude (*kufran al-ni'mah*) or that it resembles the actions of disbelievers, which is why the term "*kufr*" is used.

Allama Muhammad Amin al-Harari, quoting Imam Nawawi, states:

"There are interpretations of this hadith. One is that it applies to those who consider it lawful. The second is that it refers to ingratitude for blessings, as well as failing in the rights of Allah and one's father. It does not mean disbelief that removes one from the fold of Islam. This is similar to the Prophet's statement: 'They commit disbelief'—which he then explained as the ingratitude of women toward their husbands' kindness and favors."

The Legal Implications of False Attribution

Allama Muhammad Amin al-Harari further writes:

"If someone attributes himself to someone other than his father and considers it lawful, then this is actual disbelief that removes him from the religion, as it contradicts what is necessarily known in Islam. However, if he does not consider it lawful, then it is kufr in the sense of ingratitude toward the blessing of fatherhood, meaning that he denies his father's right. Such an act is either slander (qadhf), a lie, or disobedience ('uquq), none of which are actual disbelief. Imam Qurtubi stated that the term kufr has been applied figuratively due to its resemblance to the acts of disbelievers, as they used to do this in the pre-Islamic era."*²⁸

Consensus of Scholars on the Issue

Scholars have also written that if a person attributes himself falsely to someone else and believes it to be lawful, he will be considered a disbeliever due to his opposition to *ijma'* (scholarly consensus). Allama Muhammad bin Muhammad bin Yusuf al-Maliki states:

"Since attributing oneself to someone other than one's father is either slander, falsehood, or disobedience, and none of these are disbelief, the ruling is applied only to those who consider it lawful. Otherwise, the meaning is kufran al-ni'mah—ingratitude for one's father's rights. Alternatively, the term kufr has been used figuratively due to its resemblance to the acts of disbelievers, as they were known to do in

²⁶ Al-Qurtubī, 'Umar ibn Ibrāhīm. *Al-Mufhim*. Bayrūt: Dār Ibn Kathīr, 1417 AH. Vol. 4, 340.

²⁷ Muslim ibn Ḥajjāj. *Ṣaḥīḥ Muslim*. Ḥadīth No. 130.

²⁸ Muḥammad Amin al-Ḥararī. *Al-Kawkab al-Wahhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Bayrūt: Dār al-Minhāj, 1430 AH. Vol. 1, 124.

the pre-Islamic period."²⁹

Mulla Ali Qari states:

*"Whoever considers lineage alteration to be lawful has committed disbelief due to opposing ijma'. As for the one who does not consider it lawful, there are two explanations for why kufr is applied to him. One is that his actions resemble those of disbelievers. The other is that he is guilty of kufran al-ni'mah—ingratitude for the blessing of Islam."*³⁰

Al-Qurtubi writes:

*"Whoever does this (i.e., changes lineage) while considering it lawful is indeed a true disbeliever, and in this case, the hadith remains upon its apparent meaning. However, if one does not consider it lawful, then the disbelief mentioned in the hadith refers to ingratitude for blessings and rights, as he has repaid kindness with offense. Such a person deserves to be called a disbeliever (in a figurative sense). Another possible interpretation is that this term is applied to him because he has imitated the disbelievers of the pre-Islamic era (Jahiliyyah), as they used to do this."*³¹

Curse Upon Those Who Change Their Lineage

A severe punishment has been decreed for those who falsely attribute themselves to others: the curse of Allah, His angels, and all people. The Messenger of Allah (ﷺ) said:

*"Whoever claims to belong to someone other than his father or attributes himself to other than his master, upon him is the curse of Allah, the angels, and all people."*³²

The curse mentioned in the hadith is directed at those who disown their real fathers and falsely claim another lineage, such as someone who is not a Sayyid (descendant of the Prophet) but falsely claims to be one.

Imam Abu Hasan Ali bin Khalaf states:

*"The Prophet (ﷺ) only cursed those who disown their father and claim a false lineage, for whoever does this has committed a great sin and taken upon himself a grave burden. Similarly, this applies to a slave who attributes himself to someone other than his master."*³³

The reason for this curse is that when a person does not appreciate the blessings given by his master, he becomes unjust, and Allah has declared in the Quran that the curse of Allah is upon the unjust.

Ibn al-Arabi Maliki writes:

"When he denies the blessings of his master, he becomes an oppressor, and Allah has said: 'Indeed, the curse of Allah is upon the oppressors.'"

The meaning of 'curse' is to be cast away and distanced. In the hadiths, the one who changes his lineage is cursed until the Day of Judgment. When the curse is from Allah, it means that He distances that person from His mercy. Similarly, when angels and humans curse him, two meanings are possible:

1. The angels truly send curses upon him, as the hadith apparently states.

²⁹ Qāḍī 'Iyāḍ ibn Mūsā al-Mālikī. *Ikmāl al-Mu'allim bi-Fawā'id Muslim*. Vol. 1, 319. Ḥadīth No. 113.

³⁰ Mullā 'Alī al-Qārī. *Alī ibn Sulṭān*. Bayrūt: Dār al-Fikr. Ḥadīth No. 3315.

³¹ Ibn Mājah, Muḥammad ibn Yazīd. *Sunan Ibn Mājah*. Kitāb al-Ḥudūd, Bāb Man Idda'a li-Ghayr Mawālīh. Bayrūt: Dār al-Fikr. Vol. 2, Ḥadīth No. 870. Ḥadīth No. 6209.

³² Muḥammad ibn Yazīd, Ibn Mājah. *Al-Sunan*. Kitāb al-Ḥudūd, Bāb Man Idda'a Ilā Ghayr Mawālīh. Bayrūt: Dār al-Fikr, Vol. 2, Ḥadīth No. 870, No. 6209.

³³ Abū al-Ḥasan 'Alī ibn Khalaf. *Sharḥ Ibn Baṭṭāl*. Riyāḍ: Maktabah al-Rashīd, 2003. Kitāb al-Farā'id, Vol. 8, p. 383.

2. The angels stop seeking forgiveness for him because he persists in this sinful act without repentance. As for the curse of people, it may mean they shun him and despise his actions.

Ibn al-Arabi states:

*"A curse means being expelled and cast away, whether at a particular time, in a particular condition, or due to a particular attribute. As for the curse of angels, they used to seek forgiveness for him, but due to his sin, they cease to do so, thereby distancing him from them. It is also possible that they literally curse him. As for the curse of people, it means they abandon him or explicitly invoke curses upon him, as the hadith states."*³⁴

Allah Will Not Look Upon Him with Mercy

Falsely attributing oneself to another person is a form of disowning one's real father and lineage. The hadiths prohibit such disavowal, warning of dire consequences for those who engage in it. One of the severe punishments mentioned is that on the Day of Judgment, Allah will neither speak to such individuals nor purify them, nor will He look upon them with mercy. Sahl bin Mu'adh reported from his father that the Prophet (ﷺ) said:

*"Indeed, there are certain servants of Allah whom He will neither speak to on the Day of Judgment, nor will He purify them, nor will He look upon them." Someone asked, "Who are they, O Messenger of Allah?" He replied: "One who disowns his parents and turns away from them, one who disowns his children, and a person who has been blessed by a people but shows ingratitude for their favor and disavows them."*³⁵

The same explanations apply here as mentioned before:

- If a person, knowing that this act is forbidden, still considers it lawful, then the hadith remains on its apparent meaning.
- However, if he does not consider it lawful, then these words serve as a strong reprimand and warning against engaging in such a grave sin.

Entry to Paradise is Forbidden

The Messenger of Allah (ﷺ) declared that Paradise is forbidden for a person who attributes his lineage to someone other than his real father. The Prophet (ﷺ) said:

*"Whoever claims to belong to someone other than his father, while knowing that he is not his father, Paradise is forbidden for him."*³⁶

It has been stated that those who change their lineage and attribute themselves to someone other than their real father are forbidden from entering Paradise, meaning they will not be allowed to enter Paradise. Scholars have provided two explanations for this:

1. If a person changes their lineage while considering it lawful, then Paradise is indeed forbidden for them.
2. If a person does not consider it lawful but still commits this act, they will not enter Paradise initially alongside the successful believers, although they may be allowed to enter later.

Imam Sharf al-Din al-Nawawi al-Shafi'i states:

"There are two interpretations of this ruling by the jurists: the first is

³⁴ Abū Bakr al-ʿArabī. *ʿArīḍat al-Aḥwadhī*. Kitāb al-Walāʾ. Ḥadīth No. 2127.

³⁵ Aḥmad ibn Ḥanbal. *Musnad al-Imām Aḥmad ibn Ḥanbal*. Bayrūt: Muʾassasat al-Risālah, 1st ed., 1421 AH/2001 CE. Ḥadīth No. 24, p. 397.

³⁶ Muḥammad ibn Ismāʿīl al-Bukhārī. *Al-Jāmiʿ al-Ṣaḥīḥ*. Bāb Man Iddaʿā Ilā Ghayr Abīh. Vol. 4, p. 273, Ḥadīth No. 6766.

that it applies to those who do this act while believing it to be lawful. The second is that their punishment is that they will be forbidden from entering Paradise initially among the victorious and safe ones."³⁷

Al-Tibi states:

*"The meaning of the phrase 'Paradise is forbidden for him' is clear in the first interpretation, but in the second, it serves as a severe warning (Taghleez)."*³⁸

Regarding the prohibition of Paradise, the scholars of Hadith have given two explanations:

1. This applies to a person who commits this act while believing it to be lawful.
2. The person will be prevented from entering Paradise initially. Those who initially enter Paradise will not include such individuals—they will be stopped from entering along with them and may be admitted later unless Allah Almighty forgives them and allows them to enter without punishment.

This hadith is also linked to the incident of Ziyad. Mu'awiyah bin Abi Sufyan attributed Ziyad to his father, even though Ziyad was previously known as "Ziyad bin Ubaydah al-Thaqafi". Some Companions opposed this action and severed ties with Ziyad. Abu Bakrah swore that he would not speak to Ziyad on this matter. Abu Bakrah was Ziyad's maternal half-brother. When Abu 'Uthman asked Abu Bakrah about this issue, he responded by citing the hadith:

"Whoever claims a father in Islam other than his real father, Paradise is forbidden for him."

Abu Bakrah's real name was Nafi' bin al-Harith bin Kaladah. His mother was named Sumayyah, who was a bondwoman of al-Harith bin Kaladah. He was called "Abu Bakrah" because he descended from the fortress of Ta'if to the Prophet (ﷺ) using a rope (bakrah).³⁹

Imam Abu al-Hasan Nur al-Din al-Sindi writes:

"The phrase 'Paradise is forbidden for him' means that if he considers it lawful, then Paradise is indeed forbidden for him, or it is a severe warning due to his rejection of his father's lineage."

When a Muslim commits this heinous act, it is expected that he does not consider it lawful. For this reason, some scholars have explained this hadith differently. As Imam Nur al-Din Muhammad bin Ubayd al-Hadi writes:

*"The hadith states that whoever attributes himself to someone other than his father, Paradise is forbidden for him. This means that initially, his entry into Paradise is prohibited, as the punishment for his action is that he will not be allowed to enter at the beginning."*⁴⁰

Imam al-Nawawi states:

*"However, it is also possible that Allah (SWT) does not punish him but rather forgives him, as the meaning of 'forbidden' here is 'prohibited initially'."*⁴¹

Imam Abu al-Hasan al-Sindi writes:

"However, Allah's grace is vast, so it is possible that Allah Almighty, out of His grace, admits him to Paradise initially, as Allah (SWT) has

³⁷ Yahyā ibn Sharaf al-Nawawī. *Sharḥ Muslim*. Bayrūt: Dār Iḥyā' al-Turāth al-‘Arabī, Vol. 2, p. 396.

³⁸ Abū al-Ḥasan Nūr al-Dīn al-Mullā al-Harawī al-Qārī. *Mirqāt al-Mafātīḥ Sharḥ Mishkāṭ al-Maṣābiḥ*. Bayrūt: Dār al-Fikr, 1st ed., 1422 AH/2002 CE. Vol. 5, p. 2171.

³⁹ Yahyā ibn Sharaf al-Nawawī. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim ibn al-Ḥajjāj*. Bayrūt: Dār Iḥyā' al-Turāth al-‘Arabī, 1392 AH. Vol. 2, p. 53.

⁴⁰ Nūr al-Dīn al-Sindī. *Ḥāshiyat al-Sindī ‘Alā Sunan Ibn Mājah*. Bayrūt: Dār al-Jīl, 2nd ed., Vol. 2, p. 131, Ḥadīth No. 2610.

⁴¹ Yahyā ibn Sharaf al-Nawawī. *Sharḥ Ṣaḥīḥ Muslim al-Nawawī*. Ḥadīth No. 112.

said: 'Indeed, Allah does not forgive associating partners with Him'.⁴²

The reason this interpretation is commonly accepted is that the belief of Ahl al-Sunnah is that no one is permanently deprived of Paradise due to their sins. This ruling aligns with the stance of Ahl al-Sunnah that sins do not permanently render Paradise forbidden. Rather, if Allah (SWT) wills, He may punish the sinner and prevent them from entering Paradise for a period, or He may forgive them entirely and admit them to Paradise without punishment. This hadith, therefore, applies strictly to those who knowingly and willfully commit this sin while considering it lawful.

Curse Upon Those Who Deny Their Lineage

The denial of one's lineage is explicitly condemned in the sayings of the Prophet Muhammad (peace be upon him).

Abu Huraira (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:

"Whoever claims allegiance to a people other than his masters without their permission, upon him is the curse of Allah, the angels, and all of humanity. On the Day of Judgment, neither his obligatory deeds nor his voluntary deeds will be accepted."⁴³

Deprivation from the Fragrance of Paradise

A person who falsely claims to be the son of a father who is not his real father will not even catch a glimpse of Paradise. Scholars have interpreted this in two ways:

1. He will not initially enter Paradise, meaning that those who are granted entry into Paradise at the beginning will not include him.
2. Even if, by Allah's mercy, he eventually enters Paradise, he will be deprived of its fragrance.

Abdullah bin Amr (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"Whoever claims to be the son of someone other than his father will not smell the fragrance of Paradise, even though its fragrance can be detected from a distance of five hundred years."⁴⁴

Regarding the statement *"He will not smell the fragrance of Paradise"*, the scholar Nooruddin Muhammad bin Abdul Hadi Sindhi explains:

"This means he will not experience the scent of Paradise, which is a figurative way of saying that he will not initially enter Paradise because he does not deserve it. However, it is also possible that he may eventually enter Paradise but will remain deprived of its fragrance."⁴⁵

Severe Punishment for Those Who Attribute Their Children to Others

Those who falsely ascribe their children to someone other than the biological father have also been warned of severe consequences. Abu Huraira (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"If a woman attributes her child to a people to whom he does not belong, she has no connection with Allah, and Allah will not admit her into His Paradise. And if a man denies his child while knowing that it is his, Allah will withhold His protection from him on the Day of

⁴² Muḥammad ibn al-Hādī. *Hāshiyat al-Sindī*. Vol. 3, p. 115, Ḥadīth No. 3426.

⁴³ Aḥmad ibn Ḥanbal. *Musnad al-Imām Aḥmad ibn Ḥanbal*. Bayrūt: Mu'assasat al-Risālah, 1421 AH. Vol. 15, p. 501, Ḥadīth No. 9807.

⁴⁴ Muḥammad ibn Yazīd, Ibn Mājah. *Al-Sunan Ibn Mājah*. Kitāb al-Ḥudūd, Bāb Man Idda'ā Ilā Ghayr Abīh Aw Tawallā Ghayr Mawālīh. Bayrūt: Dār al-Fikr, Vol. 2, Ḥadīth No. 2610/2611.

⁴⁵ Muḥammad ibn Yazīd, Ibn Mājah. *Al-Sunan Ibn Mājah*. Bayrūt: Dār al-Jil, Ḥadīth No. 2611.

Judgment and will disgrace him before all creation."⁴⁶

Warning in the Farewell Sermon (Hajj al-Wida)

During the Farewell Pilgrimage, the Prophet (peace be upon him) clarified the rulings regarding lineage and warned of the consequences of violating them. He stated:

*"Indeed, Allah has given every rightful person their due rights, so there is no bequest for an heir. A child belongs to the bed (i.e., the legitimate husband), and for the adulterer, there is only the stone (i.e., punishment). Whoever claims to belong to someone other than his father or associates himself with other than his masters, upon him is the continuous curse of Allah until the Day of Judgment."*⁴⁷

Declaring False Lineage as a Great Lie

Denying one's true lineage is considered among the most grievous lies. Abdullah bin Umar (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:

*"The worst of lies is for a person to claim to be the son of someone other than their father, to falsely claim to have seen something in a dream that they did not see, and to alter the landmarks of the earth."*⁴⁸

Falsifying Lineage: A Great Slander

Falsifying one's lineage is one of the gravest falsehoods because it involves lying against Allah, one's father, and one's mother. Wathilah bin Asqa' (may Allah be pleased with him) reported that the Prophet (peace be upon him) said:

*"One of the greatest lies is for a man to claim to belong to someone other than his father."*⁴⁹

Ruling on Changing Lineage

Islamic scholars, based on the verses of the Holy Quran and the sayings of the Prophet Muhammad (peace be upon him), have declared changing one's lineage or attributing oneself to a father other than their real father as forbidden (haram) and a major sin.

Scholarly Opinions on Changing Lineage

Allama Badruddin Aini states:

*"The hadith prohibits disowning one's known lineage and falsely claiming to be someone else."*⁵⁰

Shah Waliullah Muhaddith Dehlavi writes:

*"Some people change their lineage for minor and disgraceful motives. This is an act of oppression and disobedience to parents. We call it a violation of rights because every father desires his name to be passed down through his offspring. When a person attributes himself to another father, he thwarts his real father's hope, showing disloyalty and disrespect to him. Furthermore, for the smooth functioning of society and the tribal system, it is essential that people maintain correct family records. If people start attributing themselves to others without objection, this would lead to confusion in tribal lineage, which is something the Shariah disapproves of."*⁵¹

⁴⁶ Muḥammad ibn Yazīd, Ibn Mājah. *Sunan Ibn Mājah*. Bāb Man Ankar Waladah. Bayrūt: Mu'assasat al-Risālah, 1st ed., p. 481, Ḥadīth No. 2743.

⁴⁷ Sulaymān ibn Dāwūd ibn al-Jārūd al-Ṭayālīsī. *Musnad Abī Dāwūd al-Ṭayālīsī*. Bāb Musnad Abī Dāwūd al-Ṭayālīsī. Miṣr: Dār Hajar, 1999 CE. Vol. 2, p. 450, Ḥadīth No. 1223.

⁴⁸ Abū 'Abd Allāh Aḥmad ibn Muḥammad ibn Ḥanbal. *Musnad al-Imām Aḥmad ibn Ḥanbal*. Musnad 'Abd Allāh ibn 'Umar. Bayrūt: Mu'assasat al-Risālah, 2001 CE. Vol. 10, p. 202, Ḥadīth No. 5998.

⁴⁹ Muḥammad ibn Ismā'īl al-Bukhārī. *Al-Jāmi' al-Ṣaḥīḥ*. Ḥadīth No. 3509.

⁵⁰ Badr al-Dīn al-'Aynī. *Umdat al-Qārī*. Ḥadīth No. 508.

⁵¹ Shāh Waliullāh. *Hujjat Allāh al-Bālighah*. Lāhawr: Qaumī Kutub Khānah, Vol. 2, p. 588.

Conclusion

The preservation of lineage is a fundamental aspect of Islamic law (Shariah) and an essential component of maintaining family integrity, social stability, and moral order. The Holy Quran and Hadith emphasize the importance of lineage, strictly forbidding its alteration or falsification. Throughout Islamic history, scholars have categorized lineage manipulation as a major sin (kabira) and, in cases where it is done knowingly and deliberately, as an act of disbelief (kufr).

One of the core objectives of Islamic law (Maqasid al-Shariah) is the protection of lineage, which ensures justice in inheritance, marital relationships, and social identity. By safeguarding lineage, Islam seeks to maintain social harmony, legal rights, and family bonds, preventing corruption and instability within the community. Any attempt to alter one's lineage disrupts this structure, leading to legal disputes, identity crises, and the erosion of family values.

The teachings of Prophet Muhammad (peace be upon him) explicitly warn against the dangers of lineage falsification. Those who falsely attribute themselves to another father, adopt a false ancestry, or conceal their true lineage are subject to divine curses, exclusion from Paradise, and rejection from the Muslim community. These severe consequences highlight the gravity of the offense in Islamic teachings.

From a legal perspective, altering lineage violates inheritance laws, marriage prohibitions (mahram relationships), and social justice principles. A child must be attributed to their biological father, as stated in the Quran:

"Call them by (the names of) their fathers; that is more just in the sight of Allah." (Surah Al-Ahzab 33:5)

By violating this divine command, individuals not only engage in deception but also commit a grave injustice against their true parents, their children, and society. Scholars across Islamic history, including Imam Nawawi, Imam Qurtubi, Ibn Hajar, and Shah Waliullah, have unanimously condemned lineage falsification, warning of its spiritual, social, and legal consequences.

Furthermore, the Prophet Muhammad (peace be upon him) declared that those who falsely attribute themselves to another family will be:

- Cursed by Allah, His angels, and all people
- Deprived of Paradise, at least initially
- Rejected from the community of believers

The impact of lineage falsification extends beyond individual consequences, affecting the entire family structure and society. When lineage is concealed or manipulated, family ties are severed, children lose their rightful identity, and societal trust is eroded. This weakens the moral foundation of the community and leads to legal and ethical complications.

Islam mandates honesty and transparency in all aspects of life, including lineage and family identity. Protecting one's true lineage is a religious obligation and a means of preserving social justice and harmony. Any attempt to alter it is a severe transgression with spiritual, social, and legal repercussions.

Thus, Muslims must adhere to the teachings of Islam regarding family lineage, inheritance rights, and kinship obligations. By doing so, they uphold the values of justice, integrity, and respect for divine law, ensuring the stability of families and the well-being of society. Only by preserving lineage truthfully can a just, ethical, and harmonious Muslim society be maintained.