Indeed, Allah has given everyone deserving a right his due right. So, there is no will for an inheritor. The child belongs to the bed, and the adulterer gets the stone. Whoever claims to belong to someone other than his father or (a freed slave) attributes himself to those other than his masters, spurning them, upon him will be the curse of Allah, and no obligatory or supererogatory act of worship will be accepted from him

‘Amr ibn Khārijah (may Allah be pleased with him) reported: The Prophet (may Allah's peace and blessings be upon him) delivered a sermon upon his she-camel, while I was under the front of her neck, and she was chewing her curd, with her saliva dripping between my shoulders. I heard him say: "Indeed, Allah has given everyone deserving a right his due right. So, there is no will for an inheritor. The child belongs to the bed, and the adulterer gets the stone. Whoever claims to belong to someone other than his father or (a freed slave) attributes himself to those other than his masters, spurning them, upon him will be the curse of Allah, and no obligatory or supererogatory act of worship will be accepted from him."

[Authentic hadith] [Narrated by Ibn Majah - Narrated by At-Termedhy - Narrated by Ahmad]

‘Amr ibn Khārijah (may Allah be pleased with him) reported that he was close to the Prophet (may Allah's peace and blessings be upon him) as he delivered a sermon from above his she-camel, whose saliva was dripping down upon ‘Amr's shoulders. He went on to relate that the Prophet (may Allah's peace and blessings be upon him) demonstrated a number of rulings in his sermon, as follows: 1. Allah, the Almighty, has allocated to each person his due right and designated share, and therefore it is not permissible to include an heir in the will. 2. The newborn belongs to the bed, i.e. the woman’s husband or master. The adulterer has no claim to the child; rather, he only deserves disappointment and the due punishment for his crime. 3. It is prohibited for a person to be attributed to other than his father or a slave to other than his masters who set him free. The Hadīth makes it clear that whoever does so shall be subject to the curse of Allah, the Almighty, and that Allah shall not accept any act of worship from him, be it obligatory or supererogatory.