

بچی کی پرورش



# Upbringing of Daughter



Presented by

**Markazi Majlis-e-Shura**

Translated into English by

**Majlis-e-Tarajim (Dawat-e-Islami)**

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

#### Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

بیٹی کی پرورش

Bayti ki Perwarish

## Upbringing of Daughter

*A piece of writing containing useful guidelines for parents on the upbringing of daughters*

THIS speech was delivered by Muballigh of Dawat-e-Islami, Nigran of Markazi Majlis-e-Shura, Maulana Abu Haamid Haji Muhammad 'Imran Attari in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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## Upbringing of Daughter

An English translation of 'Bayti ki Perwarish'



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**1<sup>st</sup> Publication:** Ramadan-ul-Mubarak, 1438 AH – (June, 2017)  
**Translated by:** Majlis-e-Tarajim (Dawat-e-Islami)  
**Publisher:** Maktaba-tul-Madinah  
**Quantity:** 3000

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Upbringing of Daughter\*

### Excellence of Salat-‘Alan-Nabi ﷺ

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever recites Salat hundred times upon me, Allah عَزَّوَجَلَّ writes between both of his eyes that he is free from hypocrisy and hellfire, and will keep him with the martyrs on the Day of Judgement.’

*(Majma'-uz-Zawaid, vol. 10, pp. 253, Hadees 17298)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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\* This speech was delivered by Muballigh of Dawat-e-Islami and head of the central executive committee of Dawat-e-Islami (Nigran Markazi Majlis-e-Shura), Maulana Abu Haamid Muhammad ‘Imran ‘Attari on 14<sup>th</sup> Shawwal-ul-Mukarram 1431 Hijri, corresponding to 23<sup>rd</sup> September 2010 in the weekly Sunnah-inspiring Ijtima’ at the global Madani Markaz of Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah. It is being presented in a written format after necessary amendments and additions on 10<sup>th</sup> Rabi-‘ul-Awwal 1434 Hijri, corresponding to 23<sup>rd</sup> January 2013. (Department Rasaail-e-Dawat-e-Islami, Majlis Al-Madinah-tul-‘Ilmiyyah)

## Unique princess

When the princess of Sayyiduna Shaykh Shah Kirmaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ reached the age of marriage, the king sent a marriage proposal for her to be wedded in the royal family. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked him to wait for three days and started searching for a pious man by visiting different Masajid. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came across a young man who offered Salah nicely (and supplicated with extreme humility). Shaykh asked him, 'Are you married?' He replied in negative. The Shaykh asked again, 'Do you want to get married? The girl recites Holy Quran, punctually offers Salah and keeps Siyam. She is beautiful and possesses a great character.' He said, 'Who will marry his daughter to me?' Shaykh replied, 'I will'. Here, take few dirhams. Buy Roti from one dirham, curry from another and perfume from the other dirham.' This is how Shah Kirmaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ married his pious daughter with that man.

When bride came to the house of the groom, she saw a piece of bread on the water vessel. The bride asked, 'What is this bread for?' Groom replied, 'This is stale bread from yesterday which I had kept for Iftar.' Upon hearing this, she began to leave. After seeing this, the groom said, 'I knew that the princess of Shaykh Shah Kirmaani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ can never stay at the house of poor person like me.' The bride said, 'I am not going back due to your poverty. Instead, I am returning because your belief in Allah عَزَّوَجَلَّ seems very weak to me. That's why you saved a

piece of bread for the next day. I am amazed at my father that how come he considered you to be pious and with purest of the characters?' Upon listening to this, the groom became extremely embarrassed and said, 'I apologise upon this weakness of mine.' The bride said, 'Your excuse with you. However, I cannot stay in a house where food is stored for the next meal. Now, either I or this bread will stay here.'

The groom straight away donated that bread in charity (and thanked Allah ﷺ for becoming a husband of such a unique righteous princess with saintly character).

*(Raud-ur-Riyaheen, pp. 192)*

May Allah ﷺ shower His mercy upon them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### **Blessings of firm belief**

Dear Islamic brothers! Did you see how unique are those who have firm belief in Allah ﷺ. Despite being a princess, she possessed such great belief in Allah ﷺ that she did not accept to save food for the next day. These are all blessings of having firm belief that the Lord ﷺ Who fed us today is also definitely capable of feeding us again tomorrow.

## Introduction of Shaykh Shah Kirmaani

In the era of the caliphate of Ameer-ul-Mu`mineen, Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ, when Islamic victories reached 'Kirmaan', widely spacious territory situated in the west of the valley of Makraan, then king of the time, Shah-e-Kirmaan, came forward and declared ceasefire considering it to be a wise decision to come under the Islamic kingdom. This way, every house of Kirmaan started to glow with the light of Islam. In third Hijri, such personality was born in the royal family of Kirmaan who has enlightened his family's name until the world would exist. This blessed personality was, Sayyiduna Shah Bin Shuja' Kirmaani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. Despite being from a royal family, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had nothing to do with government. However, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had reign over people's hearts as according to one narration, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was among Abdaal (i.e. a type of Wali).

His high status can be judged from the fact that when he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ passed away, Sayyiduna Abu 'Abdullah Muhammad Bin Ahmad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ says, 'I was present in the court of Sayyiduna Sahl Bin 'Abdullah Tustari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and all of a sudden, a shrieking and trembling pigeon came and fell in front of us. I was about to make her fly again but Sayyiduna Sahl Bin 'Abdullah Tustari رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ forbade me from doing so saying *'أَطْعِمَهَا وَأَسْقِهَا' feed her something.*

Sayyiduna Abu ‘Abdullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: I broke bread into small pieces and placed them in front of her. She started eating them. I put some water in front of her and she drank the water too. Thereafter, she flew away. I was astonished to see all this. At the end, I did ask that what is the matter of this pigeon? He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Shah Kirmaani has left this mortal world and this pigeon came to condole me.’

*(Hilyat-ul-Awliya, vol. 10, pp. 254)*

### **Great daughter of a great father**

Dear Islamic brothers! Ponder upon the fact that Sayyiduna Shaykh Shah Kirmaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not become heedless in upbringing his princess despite having such a great status. Instead, he not only kept her away from this materialistic world but also gave her the Madani mind set of remaining patient and thankful upon the Will of Allah عَزَّوَجَلَّ in every state. Therefore, remember that as a mother’s role is very important in the upbringing of children, equally important is the role of a father, especially in the case of a daughter.

### **Status of woman before Islam**

Dear Islamic brothers! If we analyse the status of woman in different societies of the world before Islam, we would come to know that women were dominated by men. No matter whether the man was a father or husband, son or a brother, they would treat them whichever way they liked. Women were just like

servants. Sometimes they were treated worse than animals and at times, they were distributed with other assets in inheritance. Sometimes they had to go through the process of being burnt alive with the dead body of their husband and at times, they were buried alive as soon as they were born because birth of a daughter was considered to be a mean of embarrassment.

At times, when someone would find out that a baby girl has been born in his home, he would not face people for many days contemplating what should he do in this matter? Shall I bear the disgrace and bring up the daughter or to save myself from the embarrassment, shall I bury her alive? As it is mentioned in the 58<sup>th</sup> and 59<sup>th</sup> Ayah of Surah An-Nahl, part 14:

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾ يَتَوَارَىٰ  
مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ ۗ أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي  
التُّرَابِ ۗ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

*And when one of them receives the glad tidings of a daughter, his face turns black for the day, and he remains seething. Hiding from the people because of the evil of the tidings, 'Will he keep her with disgrace, or bury her beneath the earth?'; Very evil is the judgement they impose!*

*[Kanz-ul-Iman (Translation of Quran)] (Part 14, An-Nahl, Ayah 58, 59)*

### **Beginning of the evil tradition of burying alive**

Many evil and awful practices existed in the time of ignorance (pre-Islamic era) which people used to perform proudly. For example, one such tradition was that some people would bury their daughters alive in the ground and instead of being ashamed of this action of theirs, they would boast upon it. Reason mentioned for the commencement of this cruel practice is that once the tribe of Rabee'ah was ambushed by their enemies and they kidnapped the daughter of the chief of Rabee'ah tribe. When both tribes had truce with each other, his daughter was also returned back.

Furthermore, she was given the choice of staying with her father or return back to the man she stayed with during her imprisonment. She preferred to return back to the man. Upon this, her father became extremely furious and started this tradition in his tribe that whenever a daughter was born in anyone's house, she would be buried alive so that his tribe wouldn't face such disgrace again in future. Then this practice gradually became famous in other tribes too.

*(Ruh-ul-Ma'ani, At-Takweer, Taht-al-Ayah: 8, pp. 360)*

### **Few reasons for burying daughters alive**

In addition to this, there have been many other reasons mentioned as well for burying daughters alive:

#### Upbringing of Daughter

1. Ordinary Arabs' financial situation used to be very poor. They used to consider it an unbearable burden upon them to bring up daughters, look after them until they grow up and then get them married. That's why they used to bury them alive in their childhood.
2. Killing each other among tribes was a practice on daily basis. Boys used to assist them in such fights after they grew young. Girls were not able to participate in fights and parents had to face various problems to save them from the plunder of the enemy. That's why, they used to consider it to be a burden upon them to keep them alive.
3. Their ignorant arrogance was also a reason for it. They would consider having son in law to be a mean of their disgrace. Easy way to save themselves from this disgrace was that neither the daughter remains alive, nor she would need to get married and no one will become their son-in-law.

Even though there were various different reasons for it but this cruel custom had been embedded in the ignorant society of Arab. Generally, it wouldn't even be considered to be an inappropriate practice or cruelty. A father had complete authority over his children. He could keep them alive or kill them. No one had the right to condemn him. In fact one person would bury many of his daughters alive and would not even feel remorse at all. As Ameer-ul-Mu'mineen Sayyiduna

‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said that Sayyiduna Qays Bin ‘Aasim رَضِيَ اللهُ تَعَالَى عَنْهُ once presented himself in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked (while being ashamed on the action of burying daughters alive at the time of ignorance [pre-Islamic era]): I buried eight daughters alive at the time of ignorance [pre-Islamic era]. (Would this sin of mine be forgiven?) He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: (You have been forgiven as soon as you embraced Islam. However!) free one slave for every daughter you buried alive. He said, ‘I have loads of camels.’ The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Then give an animal as Sadaqah for every daughter.’

*(Al-Mu’jam-ul-Kabeer, vol. 8, pp. 337, Hadees 863)*

Dear Islamic brothers! We can imagine from the confession of Sayyiduna Qays Bin ‘Aasim رَضِيَ اللهُ تَعَالَى عَنْهُ that when he buried eight of his daughters alive, then how many others would have buried their daughters alive! However, despite all this, few such people also existed in that stone hearted society who would shed tears of blood upon the helplessness of innocent girls and would try their best to save girls from being buried alive as much as they could.

For example, when the cousin of Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ and father of Sayyiduna Sa’eed Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ, Zayd Bin ‘Amr Bin Nufayl would come to know that a girl has been born in so and

so's family and he wants to bury her alive, then he (Zayd Bin 'Amr Bin Nufayl) would run to them and take the responsibility of bringing her up and afford the expenses of her marriage. This way, they would save the little bud from being trampled before it blossomed. Same was the practice of the grandfather of the famous poet Farazdaq, Sayyiduna Sa'sa'ah Bin Naajiyah رَضِيَ اللهُ تَعَالَى عَنْهُ.

Sayyiduna 'Allamah 'Aaloosi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has written with the reference of *Tabarani* that Sayyiduna Sa'sa'ah Bin Naajiyah رَضِيَ اللهُ تَعَالَى عَنْهُ asked, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, (I performed righteous actions even in the [pre-Islamic era] of ignorance. Would I be rewarded for them? For example,) I saved 360 baby girls from being buried alive. Moreover, as a compensation for every girl, I gave two she-camels that were ten months pregnant and one camel to each of the father. Would I attain any reward for this action of mine?' The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You have already been rewarded for this action of yours. Allah عَزَّ وَجَلَّ has blessed you with the ability of embracing Islam and you have been blessed with the divine blessing of faith (Iman).' (*Ruh-ul-Ma'ani, At-Takweer, Taht-al-Ayah: 9, pp. 361; Al-Mu'jam-ul-Kabeer, vol. 8, pp. 77, Hadees 7412*)

### Daughters got the shelter of Islam

Dear Islamic brothers! As soon as the dawn of Islam enlightened, darkness of paganism and cruelty vanished. This

way, daughters attained a new life due to the blessings of Islam. Those who boasted upon burying their daughters alive now held their daughters to be the apple of their eyes. Because the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only set a practical example of loving his princesses in front of them but also made their Madani mindset that daughters shall not be considered to be a mean of getting ashamed of because they are a mean of mercy and forgiveness by Allah عَزَّوَجَلَّ.

Furthermore, by mentioning the excellences of upbringing children, especially daughters, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has emphasized their importance to a great extent. Therefore, let's go through few Ahadees Mubarakah based on the excellences of daughters.

#### SAYINGS OF THE BELOVED RASOOL ﷺ ON THE EXCELLENCE OF DAUGHTERS

##### Glad tiding of help until the Day of Judgement

The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When a girl is born in someone's house, Allah عَزَّوَجَلَّ sends angels to his house. They say, 'O people of the house, may peace be upon you.' Then the angels surround the baby girl with their wings, rub their hand over her head and say, 'A weak girl has been born from a weak woman. Whoever looks after her will be helped until the Day of Judgement.' (*Al-Mu'jam-us-Sagheer, vol. 1, pp. 30*)

### Reward upon the upbringing of one daughter

The Beloved Rasool ﷺ said, ‘Whoever has one daughter, teaches her etiquettes and teaches her good etiquettes, educates her and provides her good education and gives her as well from the bounties that Allah عزوجل has blessed him with, then that daughter of his will become a shield and veil for him from the fire of Hell.’

*(Hilyat-ul-Awliya, vol. 5, pp. 67, Hadees 6348)*

### Reward upon the upbringing of three daughters

The Beloved Nabi ﷺ said, ‘Whoever has three daughters and he observes patience upon them, feeds them and provides them clothes from his sustenance, then those girls will become a shield for him from the fire of Hell.

*(Sunan Ibn Majah, vol. 4, pp. 189, Hadees 3669)*

### Allah عزوجل made Paradise Wajib

Umm-ul-Mu`mineen, Sayyidatuna ‘Aaishah Siddiqah رضي الله تعالى عنها said: A poor woman came to me with her two daughters. I gave her three dates. She gave one date each to her daughters. As she was about to eat the third date, her daughters asked her for that date too. She divided it as well into two and fed it to them. I was astonished to see this. Then I relayed this parable to the Holy Rasool ﷺ and the Holy Nabi ﷺ.

said, ‘Due to this (action of hers), Allah ﷺ has made Paradise Wajib (obligatory) upon her.’ (*Sahih Muslim, pp. 1415, Hadees 2630*)

### Reward of upbringing daughters or sisters

It is the blessed saying of the Holy Rasool ﷺ that the one who brings up three daughters or sisters in such a way that he teaches them etiquettes and treats them with kindness to the extent that they become independent (meaning they become adult, get married or become wealthy), Allah ﷺ makes Paradise Wajib (obligatory) upon him. Upon hearing this, holy companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, ‘What if someone brings up two girls? The Beloved Rasool ﷺ said, ‘Same is the reward for him as well. Even to the extent that if people would have asked about one girl, the Noblest Rasool ﷺ would have given the same reply.

(*Sharh-us-Sunnah lil-Baghawi, vol. 6, pp. 452, Hadees 3351*)

### Point of gratitude

It is a point of gratitude for Islamic sisters that there was a time when their birth was considered to be a means of embarrassment and disgrace but Islamic teachings, Ayahs of Holy Quran and sayings of the Beloved Rasool ﷺ enlightened their importance and emphasized on understanding the fact that daughters are means of blessings of Allah ﷺ. So, they shall be appreciated.

Therefore, this is the very reason that in today's turbulent era, those parents who are adorned with Islamic teachings not only focus on bringing up their sons to become a respectable person in the society but also remain fully focused on providing their daughters with an excellent upbringing. In fact, keeping the excellence and importance of daughter in view, they consider it to be very precious asset of theirs to protect her dignity and chastity according to the golden Madani pearls Islam has given.

### MADANI PEARLS IN RELATION TO THE UPBRINGING OF DAUGHTER

Dear Islamic brothers! Deviation from the Islamic teachings and desire of blindly following non-Muslims have left Muslims astray in today's turbulent and crisis-ridden era. Unfortunately nowadays, lifestyle and customs of Muslims are exactly contrary to the teachings of Islam. In such adverse circumstances, correct Islamic upbringing of children, especially of a daughter, seems to be extremely difficult. Therefore, if we want to bring up our daughter correctly, then it is compulsory for us to acquire Islamic knowledge first so that we can fulfil our due obligation duly within the light of Islamic teachings. Because today's daughter will become someone's wife and daughter in law tomorrow. Then she will become a mother and then mother in law. Therefore, to pay utmost attention at the upbringing of today's daughter is very important so that when she becomes

someone's mother tomorrow, she does not remain heedless from bringing up her children in an excellent manner.

Let's look at some such Madani pearls that are fundamental in the upbringing of a daughter:

### 1. Reaction at the birth of a daughter

Whether a son is born or a daughter, one shall be thankful in every state. Because if son is a blessing of Allah **عَزَّوَجَلَّ**, then daughter is a mercy. Both deserve love and kindness. It is commonly seen nowadays that the way happiness is expressed at the birth of a boy, not even hundredth part of it is expressed at the birth of a girl. May be because parents and people of the family do not apparently get worldly benefits from girls, this might be the reason for some foolish people to make a face upon the birth of daughters.

At times, mother of the daughter is taunted in different ways. She is threatened to be divorced. In fact, in case of having consecutive daughters, they even go to the extent of turning this threat into a reality. Such people shall not only contemplate upon the narrations mentioned on the previous pages but should also ponder upon the following narration where glad tiding of Paradise has been given upon the birth of a daughter.

Sayyiduna Ibn 'Abbas **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** has narrated that the Noble Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'He who became father of a

daughter and does not bury her alive, neither considers her to be inferior and nor does he prioritise his son over her, Allah عَزَّوَجَلَّ will enter him into Paradise.’

*(Al-Mustadrak, vol. 5, pp. 248, Hadees 7428)*

## 2. Azan in the ear

Upon the birth of a daughter, instead of being saddened, first thing to do after expressing joy is to relay the message of obeying Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the form of Azan and Iqamat in her ears so her soul gets enlightened with the luminosity of Tawheed and her heart gets illuminated with the flame of love of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Doing so is Mustahab (preferable) and proven from Sunnah.

It is mentioned on page 7 of the 22-page booklet, ‘Aqeeqay kay baaray mayn Suwal Jawab’ [Questions and Answers about ‘Aqeeqah], published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: When a child is born, it is Mustahab to say Azan and Iqamat in his ear. Due to the blessings of saying Azan, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ, calamities will go away. Imam-e-‘Aali Maqaam, Sayyiduna Imam Husayn Ibn ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever becomes father of a child, Azan shall be called in his right ear and Iqamat in the left one. Due to its blessings, the child will remain safe from Umm-us-Sibyaan.’

*(Musnad Abi Ya'la, vol. 6, pp. 32, Hadees 6747)*

In relation to Umm-us-Sibyaan, Imam of Ahl-us-Sunnah, revivalist of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, guide of Tareeqah, Maulana Shah Imam Ahmad Raza Khan رحمته الله تعالى عليه said: (صَرَع) is a very accursed calamity and this very calamity is called 'Umm-us-Sibyaan' if children are afflicted with it, if not, then it is 'صَرَع' (epilepsy).

*(Malfuzaat-e-A'la Hadrat, pp. 417)*

It is mentioned in *Nuzhat-ul-Qaari* that 'صَرَع' means to fall down unconscious. It sometimes occurs due to a problem in one of the four humours of the human body {(1) Bile (2) Blood, (3) Phlegm, and (4) Black bile} which is called epilepsy; and sometimes it occurs due to jinn or the effect of wicked clone of oneself (Hamzad). *(Nuzhat-ul-Qaari, vol. 5, pp. 489)*

My master A'la Hadrat, Imam Ahmad Raza Khan رحمته الله تعالى عليه said: After a child is born, Azan should be called in his right ear without delay and Takbeer in the left. Due to this, child will be saved from the interference of Satan and Umm-us-Sibyaan. *(Fatawa Razawiyyah, vol. 24, pp. 452)*

It is better to call Azan four times in the right ear and Iqamat three times in the left ear (if Azan and Iqamat has been said once, still there is no harm in it). Name should be given on the seventh day. Hair should be removed and 'Aqeeqah should be performed at the time of hair being removed. Removed hair

should be weighed and equal weight of gold or silver shall be given in charity. (*Bahar-e-Shari'at, vol. 3, pp. 355*)

There is a tradition among many people that when a boy is born, they say the Azan and if a girl is born, they don't say it. This should not happen. Instead, Azan and Iqamat should be said even when a girl is born. (*Ibid*)

### 3. Tahneek<sup>1</sup>

In relation to Tahneek, Sayyiduna Abu Zakariyya Yahya Bin Sharaf Nawawi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says in commentary of *Sahih Muslim*: All scholars have consensus upon the fact that it is Mustahab (preferable) to make the new born baby taste a date (or something sweet). If date is not available, then any sweet thing can be used to perform Tahneek.

The way of doing this would be that the one who is to perform Tahneek should soften the date by chewing it in his mouth so much that it could be swallowed. Then he should open child's mouth and place it in his (child's) mouth. It is Mustahab that the person performing Tahneek is pious and righteous individual, regardless of a man or a woman. If such individual is not available then and there, the new born child can then be taken to a pious person for Tahneek. (*Sharh Sahih Muslim, vol. 7, pp. 122*)

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<sup>1</sup> Making new born baby taste something sweet.

As it has been narrated by Umm-ul-Mu`mineen, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا that people used to bring their (new born) babies in the court of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would supplicate for their wellbeing and would perform Tahneek.

*(Sahih Muslim, pp. 1184, Hadees 2147)*

Dear Islamic brothers! We come to know from the practice of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ as well that Tahneek of children, especially daughters, shall be performed by pious and righteous Muslims so that the blessings and Du'as of pious people are also included in her trait.

#### 4. Keeping good name

First fundamental gift from parents to their children is that they give them a nice and blissful name so that this gift keeps reminding them of their parents' kindness and favours all their life. To the extent that even on the Day of Judgement, one will be called in the court of Allah عَزَّوَجَلَّ by the same name given by his parents. As it is mentioned by Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'On the Day of Judgement, you will be called by your and your fathers' names. Therefore, you should keep good names.'

*(Abu Dawood, vol. 4, pp. 374, Hadees 4948)*

Dear Islamic brothers! We come to know that we should be extremely cautious in naming children, especially daughters. Their name should be such that they don't have to face embarrassment in this world and in the Hereafter. Because due to being unfamiliar with the rulings of Shari'ah, sometimes people name their daughters after famous infidel women, or in order to compete with giving new and modern names, they give such names that are meaningless or don't have decent meanings. One should refrain from giving such names.

As it is mentioned in *Bahar-e-Shari'at*: Scholars have difference of opinion about giving such a name that has not been mentioned in the Holy Quran, neither has it been mentioned in Ahadees and nor is in use by Muslims. It is better not to give anyone this type of name. (*Bahar-e-Shari'at, vol. 3, pp. 603*)

Therefore, daughters' names should be kept after the names of Ummahat-ul-Mu'mineen, Sahabiyyat and righteous female predecessors رَضِيَ اللهُ تَعَالَى عَنْهُنَّ. One benefit of this would be that a spiritual relationship will be built between your daughter and the righteous bondwomen of Allah عَزَّوَجَلَّ. Secondly, with the blessings of being named after these righteous personalities, there will be a positive Madani influence in her life. If you didn't keep these Madani pearls in view while naming your daughter, then do not worry, change her name straight away.

Umm-ul-Mu`mineen, Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا narrates that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would change bad names. (*Sunan-ut-Tirmizi, vol. 4, pp. 382, Hadees 2848*)

Furthermore, Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the name of Umm-ul-Mu`mineen Sayyidatuna Juwayriyah رَضِيَ اللهُ تَعَالَى عَنْهَا was Barraah (piety) before. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ changed it to ‘Juwayriyah’.

(*Sahih Muslim, pp. 1182, Hadees 2140*)

While keeping a name, one should always remember the Madani pearl given by Sayyiduna Abu Zakariyya Yahya Bin Sharaf Nawavi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ that it is Mustahab to request a righteous bondman of Allah عَزَّوَجَلَّ (e.g. Peer-o-Murshid etc.) to name the child. Furthermore, it is also permissible to name the child the day he was born. (*Sharh Sahih Muslim, vol. 7, pp. 124*)

## 5. Shaving hair and performing ‘Aqeeqah

Hair should be shaved on the seventh day and silver equal to the weight of shaved hair should be given in charity. Furthermore, ‘Aqeeqah should also be performed on the same day. Therefore, A’la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said in *Fatawa Razawiyyah*: If it couldn’t be done on the seventh day, then it should be done on the fourteenth day, otherwise ‘Aqeeqah shall be performed on the twenty first day. There is one goat for a daughter and two

for a son. Doing so is as if it has been performed to free the child from anything due upon him.

*(Fatawa Razawiyah, vol. 24, pp. 452)*

It is mentioned on page 4 of the book 'Aqeeqay kay baaray mayn Suwal Jawab [Questions and Answers about 'Aqeeqah]: The child who got to the time of 'Aqeeqah, meaning he became seven days old and his 'Aqeeqah was not performed without a reason despite being able enough to afford it, that child will not intercede for his parents.

It is stated in a Hadees that **الْغُلَامُ مُرْتَهَنٌ بِعَقِيْقَتِهِ** 'boy is pawned with 'Aqeeqah. *(Sunan-ut-Tirmizi, vol. 3, pp. 177, Hadees 1527)*

It is mentioned in *Ashi'a-tul-Lam'aat* that Imam Ahmad **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** says: Until 'Aqeeqah of a child is not performed, he will be stopped from interceding for his parents.'

*(Ashi'a-tul-Lam'aat, vol. 3, pp. 512)*

In relation to the above blessed Hadees, Sadr-us-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** stated: Being 'pawned' means that one will not be able to acquire full benefit from him until 'Aqeeqah is performed. Moreover, few Muhaddiseen have said that wellbeing, upbringing and good qualities of a child are associated with 'Aqeeqah. *(Bahar-e-Shari'at, vol. 3, pp. 354)*

## 6. Feeding them Halal sustenance

In today's day and age, everybody is seen struggling due to everything being extremely expensive. Therefore, it is commonly observed that people often do not care whether their sustenance is Halal or Haraam for the fulfilment of their needs and desires. Furthermore, this fact is often neglected that Haraam sustenance is a means of great loss in this world and in the Hereafter. As Sayyiduna Jabir Bin 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ stated that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The flesh that is brought up with Haraam sustenance will never enter Paradise.

*(Sunan Daarimi, vol. 2, pp. 409, Hadees 2776)*

Therefore, always try to bring your children up by earning Halal sustenance as the one who earns Halal sustenance so that he doesn't need to ask anyone, earns something for his household and treats his neighbours nicely, then on the Day of Judgement he will come in such a manner that his face will be shining like the moon of the 14<sup>th</sup> night.

*(Shu'ab-ul-Iman, vol. 7, pp. 298, Hadees 10375)*

## 7. Teaching them to speak blessed words

Because it is very famous about women that they are used to useless conversation, therefore try to safeguard your daughter from useless conversation etc., with good intentions. When she gets to an age where she starts uttering words, then first word

to be uttered from her pure tongue should be the dignified name 'Allah' and Kalimah Tayyibah.

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Make your children say 'لَا إِلَهَ إِلَّا اللهُ' first. (*Shu'ab-ul-Iman, vol. 6, pp. 397, Hadees 8649*)

Therefore, the learned and spiritual personality of 15<sup>th</sup> century, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi Ziyaae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had instructed all his households regarding his grand-daughter that they should keep invoking 'Allah Allah' in front of her so the first word to be uttered from her tongue would be Allah عَزَّوَجَلَّ. Furthermore, whenever she would be brought in the blessed court of Ameer-e-Ahl-e-Sunnat, he would also perform Zikrullah in front of her. Therefore, when his grand-daughter started to speak, the first word she spoke was Allah عَزَّوَجَلَّ.

## 8. Education and Islamic upbringing

If we analyse our society closely today, only two things are seen everywhere. At one side, we see schools with different attractive names in every corner fully covered with western culture in the name of modern education, development and a so called bright future. A big number out of them are engaged in bringing up such people who are of the view of having a society that follows

the rules of enemies of Islam and a society that is without any religious boundaries and ethics. And on the other hand, we see institutes established by the people with corrupt beliefs in the name of Islamic schools everywhere; especially in the posh areas of metropolitan cities, housing societies, VIP populated areas and upper class residential areas who are becoming a great threat for the Iman (faith) and religious dignity of our future generations.

Therefore, need of the time is that in order to develop a society full with the love of Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, such resolute and correlated strategy of Madani upbringing is required which along with changing the mind-set of today's youth not only turns them towards Madinah but makes their hearts restless in the love of Madinah too.

First step for this is that the small bud should be safeguarded from the storm of evils so that the one whose smile takes the worries of parents away today, when she grows up tomorrow and blossoms in someone's life, then whole environment around her becomes fragrant. It is very important that we prepare our future generations, especially daughters to become embodiment of modesty and abstinence, familiar with the concepts of Tawheed and Risalat and be ready to sacrifice everything in the name of Islam so that the parables of devotees of the Beloved Rasool do not just become story tales of the past but become a reality in front of us in today's day and age too. In order to attain all this, there is no other environment better than the

pure and fragrant Madani environment of Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah.

Dear Islamic brothers! No matter which field of life you belong to, do not worry. You will see Dawat-e-Islami everywhere and on every stage of your life guiding you through. For example, to provide latest worldly education along with obligatory religious knowledge to your two and half year old daughter, get her admitted in Dar-ul-Madinah. If she is of a slightly older age, then get her admitted in Madrasa-tul-Madinah lil-Banaat (for girls) for Hifz and Naazirah of the Holy Quran. Furthermore, with the intention of propagating 'Ilm-e-Deen, get her admitted in Jami'a-tul-Madinah lil-Banaat (for girls).

A'la Hadrat, Imam of Ahl-us-Sunnah, revivalist of Sunnah, 'Allamah Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'The habit that is embedded in childhood is rarely left.'

*(Fatawa Razawiyyah, vol. 22, pp. 215)*

Therefore, those who become heedless in the upbringing of a daughter are in reality heedless of the upbringing of future generations. Therefore, one should pay great attention to the Islamic upbringing of his daughters.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

### (1) Educating them with fundamental and basic beliefs

Evil forces are busy trying their utmost to wipe away devotees of the Holy Rasool from the face of earth by destroying their beliefs and actions. In this regard, they even have full support from some people with impure conscience. As a result of filthy conspiracies of non-Muslim forces to wipe away Muslims and deteriorate pure Islamic teachings, we see in today's mischievous times that majority of Muslims are not practicing their religion due to the abundance of sins and curse of fashion. Most people have no interest in 'Ilm-e-Deen (Islamic knowledge) and focus only on worldly education.

Due to the unawareness of the rulings of Shari'ah, ignorance is prevailing everywhere. Due to the flood of secularism and corrupt beliefs, Muslims are falling into the deep pits of immorality very fast. Therefore, in such sensitive circumstances, in order to relay the sweet and melodious voice of Zikr of Allah **عَزَّوَجَلَّ** and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in the ears of the devotees of Beloved Rasool, it is essential that today's daughter and tomorrow's mother is brought up in such a manner that the coming generation is immersed with the love of the Greatest Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Because the lap of mother is a child's first learning institute, therefore in order to provide correct Madani upbringing to the daughter, it is important for the mother as well to be well acquainted with the fundamental religious knowledge so that she can make her

daughter drown in the love of Tawheed (monotheism) and Risalat (Prophethood) from a young age to such an extent that she will not be able to look elsewhere all her life.

Therefore, teach her basic fundamental beliefs step by step about Allah عَزَّوَجَلَّ, angels, revealed books, blessed Ambiya عَلَيْهِمُ السَّلَام and especially the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Day of Judgement, Heaven and Hell. For example,

**Basic beliefs about oneness of Allah:** Allah عَزَّوَجَلَّ created us. He عَزَّوَجَلَّ is the one Who grants us sustenance. He عَزَّوَجَلَّ is the one Who granted us life. He عَزَّوَجَلَّ is the one Who will give us death. We only worship Him. He عَزَّوَجَلَّ is free from body, place and location (some parents while mentioning the blessed name of Allah عَزَّوَجَلَّ in front of their children teach them to raise their fingers towards the sky. This should not be done).

He عَزَّوَجَلَّ is Absolutely Independent. The entire universe is dependent on Him. He عَزَّوَجَلَّ is free from having children. He عَزَّوَجَلَّ has always existed and will continue to exist forever. He عَزَّوَجَلَّ knows whatever has happened, is happening or will happen.

**Basic beliefs in relation to angels:** Allah عَزَّوَجَلَّ has created angels with Noor (light) and they perform different tasks as per His command. For example, showering rain, blowing wind, capturing someone's soul etc.

**Basic beliefs about the revealed books:** Allah ﷻ revealed various scriptures and books for the guidance of His people. Among them, four books are very famous:

1. The Tawrat (Torah) (it was revealed upon Sayyiduna Musa (عليه السلام)).
2. The Zaboor (Psalms) (it was revealed upon Sayyiduna Dawood (عليه السلام)).
3. The Injeel (Bible) (it was revealed upon Sayyiduna 'Isa (عليه السلام)).
4. Glorious Quran (it was revealed upon our Beloved Rasool, Muhammad (صلى الله تعالى عليه وآله وسلم)).

**Basic beliefs about Holy Rusul:** Allah ﷻ sent Ambiya and Rusul (عليهم السلام) for the guidance of His creation. Only He knows their exact number. Furthermore, He sent our Holy Rasool, Sayyiduna Muhammad (صلى الله تعالى عليه وآله وسلم) at the end. Holy Rasool (صلى الله تعالى عليه وآله وسلم) is the last Nabi of Allah ﷻ. No other Nabi would come after Holy Rasool (صلى الله تعالى عليه وآله وسلم).

**Basic beliefs about the Day of Judgement, Heaven and Hell:** Day of Judgement means that such a time will come when earth and sky will all be destroyed. Then deceased will resurrect from their graves and present themselves in the Divine court of Allah ﷻ in the plains of Mahshar and will give account of

their deeds. Those with righteous actions will attain Heaven and those with evil actions will have to go to Hell. In order to develop the passion of Heaven and fear of Hell, narrate parables of rewards of Heaven and torments of Hell to your daughter according to her intellect.

Furthermore, explain her that if we obey Allah ﷺ and his Beloved Rasool ﷺ, then we will attain Heaven and if we spend our life while disobeying Allah ﷻ, then we will have to face the torments of Hell (May Allah ﷻ forbid)<sup>1</sup>.

Because Zikr of Beloved Rasool ﷺ is the essence of Iman (faith) and a source of tranquillity for our soul, therefore such means shall be adopted due to which the passion of reciting and listening to Na'at and Salat-'Alan-Nabi develops in the heart of your daughter. For example, it is common nowadays that in order to amuse or put children to sleep, we read them a sleeping rhyme. However, while reading them the sleeping rhyme, we should bear in mind that it does not consist of useless sentences and nor should there be any sentence that contradicts Shar'i rulings. It is better to recite Hamd, Na'at or

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<sup>1</sup> These beliefs have been extracted from the first part of *Bahar-e-Shari'at*. Therefore, in order to acquire more knowledge on beliefs, purchase Sadr-ul-Afadil's written books *Kitab-ul-Aqaa'id* (written in very easy language) and first part of *Bahar-e-Shari'at* from Maktaba-tul-Madinah to study. Moreover, in addition to Ameer-e-Ahl-e-Sunnat's book *Kufriyah Kalimat kay baaray mayn Suwal Jawab*, do study Madani Nisaab Bara'ay Qa'idah and Madani Nisaab Bara'ay Naazirah as well.

Manaqib of Awliya Kiraam to the child. By doing so, one will attain reward as well as the child will fall asleep too. In addition to this, reading them parables of pious predecessors in the shape of a story will also be beneficial because reverence and devotion with righteous predecessors is a means of strengthening one's Iman (faith).

Furthermore, an easy way of developing the love of Sahabah Kiraam, Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ and other Awliya Kiraam رَحِمَهُمُ اللهُ تَعَالَى in the hearts of children is also to mention parables of the blessed nobility of these blessed and spiritual personalities. Furthermore, because Iman (faith) is the most important asset for a Muslim, therefore, one should care for the protection of the Iman (faith) of one's offspring so that the Iman of his future generations may also be protected. This should be given top priority over all other worldly things.

Moreover, a great means of protecting one's Iman (faith) is also to do Bay'at (become disciple) of a Peer-e-Kamil (a perfect spiritual guide). It is very difficult, if not impossible, to find a true Peer-e-Kamil nowadays who fulfils all conditions of being a Peer-e-Kamil. Therefore, if you have not become anyone's disciple as of yet, then become disciple of the great saintly personality of the Qadiriyyah, Razawiyyah, 'Attariyyah spiritual chain, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ along with your

children straight away. He is the disciple of Qutb-e-Madinah, Sayyiduna Ziyauddin Ahmad Madani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the blessed host of travellers of Madinah, successor of A'la Hadrat.

Furthermore, he is the accomplished successor of the successor of Qutb-e-Madinah Maulana 'Abdus Salam Qaadiri Razavi, commentator of *Sahih Bukhari*, Faqeeh-e-A'zam Hind, 'Allamah Mufti Shareef-ul-Haq Amjadi, successor of Qutb-e-Madinah, 'Allamah Fadl-ur-Rahman Qaadiri and the grand Mufti of Pakistan, 'Allamah Mufti Waqaruddin Razavi رَحْمَتُهُمُ اللَّهُ تَعَالَى. Other than them, he has Khilafat from other righteous personalities too as well as having permission of narrating Hadees from them with their chain as well. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ makes Bay'at in the spiritual chain of the Qadiriyyah. What can be said about the greatness of the spiritual chain of Qadiriyyah, that by the grace of Allah عَزَّوَجَلَّ, its sublime leader, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has taken assurance of the repentance of his disciples until the Day of Judgement.

*(Bahjat-ul-Asraar, pp. 191)*

## (2) The education of Quran and Sunnah

Ameer-ul-Mu'mineen, Sayyiduna 'Ali Bin Abi Taalib صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ narrated that the Holy Nabi صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Teach your children three things: (1) Love of your Nabi (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) (2) Love of Ahl-e-Bayt رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and (3) Recitation of the Holy Quran. Because reciters of the Holy

Quran along with Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and righteous bondmen of Allah عَزَّوَجَلَّ will be under the shade of Allah's mercy on the day when there will be no other shade.

*(Al-Jami'-us-Sagheer, pp. 25, Hadees 311)*

Sayyiduna Shaykh Abu Muhammad Sahl Tustari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Sign of Iman (faith) is the love of Allah عَزَّوَجَلَّ. Sign of love of Allah عَزَّوَجَلَّ is the love of Word of Allah عَزَّوَجَلَّ. Sign of the love of the Word of Allah عَزَّوَجَلَّ is the love of the Beloved of Allah عَزَّوَجَلَّ. And the sign of the love of the Beloved of Allah عَزَّوَجَلَّ is in obeying the Beloved of Allah عَزَّوَجَلَّ.

*(Qoot-ul-Quloob, vol. 1, pp. 104)*

Therefore, along with the basic fundamental beliefs, it is necessary to develop the love of Quran and Sunnah in the heart of your daughter so the love of Allah عَزَّوَجَلَّ and the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gets developed in her heart from childhood and she spends all her life according to Quran and Sunnah. Because acting upon Quran and Sunnah is the only means of success in both worlds. However, remember that in order to act upon Holy Quran, it is necessary to recite it correctly, learn it and understand it.

However, alas! Creation of Lord Almighty is gradually deviating away from reciting the Book of Almighty, learning it, understanding and acting upon it. Furthermore, they are busy learning and teaching latest knowledge and skills all the time

for the betterment and prosperity of this world. Whereas, regarding the knowledge of Holy Quran, the Beloved Rasool ﷺ has said: **خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ** Best among you is the one who learns the Holy Quran and teaches it to others. (*Sahih Bukhari, vol. 3, pp. 410, Hadees 5027*)

Therefore, it is mandatory upon parents to embed the roots of love and affection of Quran and Sunnah in the heart of their daughter deeply while bringing her up.

### (3) Obligatory knowledge and religious education

Dear Islamic brothers! In relation to the importance of obligatory knowledge and religious education, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** mentions on page 5 of 505-page book ‘*Gheebat ki Tabah Kariyan*’ [Backbiting – A Cancer in our Society], published by Maktaba-tul-Madinah: The Beloved and Blessed Rasool ﷺ has said: **طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ** Acquiring knowledge is obligatory upon every Muslim.

(*Sunan Ibn Majah, vol. 1, pp. 146, Hadees 224*)

This narration does not refer to worldly education of school and college. Instead, it refers to the necessary religious knowledge. Therefore, first of all, it is Fard (obligatory) to learn basic

beliefs. After this, it is obligatory to learn the obligatory acts and conditions of Salah along with those actions that invalidate Salah. Thereafter, upon the arrival of the blessed month Ramadan, if observing Sawm is obligatory upon one, then learning the rulings of Sawm are obligatory. The one upon whom paying Zakah is obligatory, learning rulings of Zakah are obligatory upon him.

Similarly, in case Hajj is Fard upon someone, then the rulings of Hajj, if one wants to get married, then rulings of getting married, a businessman should know the rulings of buying and selling, an employee should know the rulings of being an employee, an employer shall know the rulings of employment *‘وَعَلَىٰ هَذَا الْقِيَاسِ’* (keeping these as examples), it is obligatory and compulsory upon every sane and adult Muslim male and female to learn Shar’i rulings according to their current state. Similarly, it is obligatory upon everyone to learn the rulings of Halal and Haraam.

Furthermore, learning about spiritual obligations such as humbleness, sincerity and complete dependence on Allah *عَزَّوَجَلَّ* etc. and ways of acquiring them; and learning the cure of spiritual sins such as arrogance, ostentation, jealousy etc. is among the important obligations upon every Muslim. It is also obligatory to acquire necessary information about destructive traits such as lying, backbiting, tale telling, slandering etc. so one can refrain from these sins. (*Gheebat ki Tabah Kariyan, pp. 5*)

The distinguished Imam, Sayyiduna Shaykh Abu Taalib Makki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Before action, knowledge is compulsory because as an action becomes obligatory, acquiring knowledge about it also becomes obligatory. (*Qoot-ul-Quloob, vol. 1, pp. 226*)

## ETIQUETTES OF LIFE

Dear Islamic brothers! If we study the etiquettes of upbringing a daughter mentioned in the Holy Quran and Sunnah and in the books of righteous predecessors that one might need to adhere to, we will find out that we can divide them into three different parts as follows:

1. Etiquettes in relation to one self.
2. Etiquettes in relation to the family.
3. Etiquettes in relation to the society.

### Etiquettes in relation to oneself

Importance of purification and cleanliness in a Muslim's life is impossible to deny. As Allah عَزَّوَجَلَّ says:

*And Allah loves the clean.*

وَاللَّهُ يُحِبُّ الْمُطَهِّرِينَ ﴿٦٠٨﴾

[*Kanz-ul-Iman (Translation of Quran)*] (Part 11, At-Taubah, Ayah 108)

Furthermore, there is one saying of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Purification is half Iman (faith).'

(*Sunan-ut-Tirmizi, vol. 5, pp. 308, Hadees 3530*)

Moreover, it is narrated that **‘بَيْتِ الدِّينِ عَلَى التَّطَاةِ’** Foundation of Deen is on purification. (*Ash-Shifa, vol. 1, pp. 61*)

Purification over here does not only refer to the cleanliness of clothes but also to the cleanliness and purification of heart. Because impurity is not only associated with body or clothes. Shari’ah requires the purity of the inner-being as well. Because unless inner-being is purified, neither does one acquire beneficial knowledge nor does one get enlightened with the light of knowledge. Therefore, during the upbringing of daughter, it is necessary upon parents that along with her apparent cleanliness and purification, they also specially focus on the purification of her inner-being so her heart remains pure from evil traits. For example, jealousy, arrogance, showing-off, pride, lying, backbiting, tale telling, abusing, dishonesty, breaking promises etc. Furthermore, she shall be made well aware of their consequences in this world and in the Hereafter so that she can be saved from these destructive sins that lead towards the Hell. But remember! Upbringing will only be beneficial when you also try to safeguard yourself from these spiritual diseases. Because if parents are pious and save themselves from sins, then their children will also attain their blessings.

### **Etiquettes in relation to the family**

Dear Islamic brothers! These etiquettes are those which are very important for the survival of a united and prosperous family.

For example, respect and reverence of parents and treating other elders and youngsters with the best of conduct, excellence of having best conduct with relatives and condemnation from breaking ties with them etc. By adhering to these etiquettes, a daughter becomes an apple of whole family's eyes. Therefore, it is necessary upon parents that they do not perform even slightest bit of negligence in the upbringing of their daughter and should arrange for such Islamic upbringing right from her childhood that everyone praises her good mannerism as oppose to her being famous for ill mannerism, disrespectful behaviour and foul language.

Children, especially daughters, learn about different relations and about how to treat certain relatives from their parents. Therefore, if you cut ties with some of your relatives instead of treating them nicely, or if you treat them below par, then the respect of these relations in your children's specially daughters' minds will definitely lessen forever, if not finish at all. Therefore, you should remember the following yourself and teach it to your daughter as well:

- ❖ Treating relatives nicely pleases Allah **عَزَّوَجَلَّ** as it is His own command.
- ❖ Treating relatives nicely pleases angels.
- ❖ People praise those who treat their relatives nicely.
- ❖ Treating relatives nicely makes accursed Satan saddened.

- ❖ Treating relatives nicely brings blessings in the age and sustenance.
- ❖ Due to treating relatives nicely, one attains tranquillity of heart. Furthermore, it is also mentioned in a blessed Hadees that best deeds (after the fulfilment of Faraaid) are those that become a means of a believer's happiness.

*(Al-Mu'jam-ul-Kabeer, vol. 11, pp. 59, Hadees 11079)*

- ❖ Treating relatives nicely increases affection. Because those whom one would have done favours upon, they all will join him in his happiness and sadness. They will also keep helping him due to which mutual affection will increase.
- ❖ Treating relatives nicely also becomes a means of reward after one's death. Because after one's death, people will arrange for his Isal-e-Sawab (donating rewards) and Du'a (supplication) by remembering his favours.

*(Tanbih-ul-Ghafilien, pp. 73)*

### **Etiquettes in relation to the society**

Society means the people living together on the basis of different factors such as caste, nation, language, religion and geographical boundaries etc. Generally, two elements hold a lot of importance for the survival of people living together in the forming of different societies: One is that people live their lives in a good way. And second is that such rules and regulations

should be made due to which pleasant mutual relationship is established. Because these rules and regulations are made by human beings, therefore there is always a scope of amendment and they do get amended. But Islamic society is such that since the last Divine revelation has been revealed, there hasn't been any amendment in its basic beliefs and rulings of Shari'ah and nor will there ever be. Because it is the name of such balanced and moderate life which determines the human intellect, traditions and customs and all social etiquettes in the light of Divine revelation from Allah عَزَّوَجَلَّ.

Furthermore, because the door of Divine revelation has now been shut forever, there is no possibility of amendment in the basic features of the Islamic society which have been mentioned by the blessed tongue of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, solutions to the new problems arising according to the needs of every era are also extracted from the rules mentioned by Quran and Sunnah. If these solutions do not oppose Quran and Sunnah and are in fact for the prosperity and wellbeing of Muslims, then they will be accepted. Otherwise, they will be rejected.

It is extremely important for the survival of an Islamic and welfare society that full concentration is given on the upbringing of its people. Therefore, it is better that it commences from the lap of mother so the effects of this upbringing are reflected in the child all his life. In this context, the importance of better

upbringing of daughter increases even more because if there is any shortage in her upbringing, then it would become extremely difficult to compensate it, if not impossible.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We are Muslims and part of a society which likes Islamic values. We should never be negligent in the Madani upbringing of a daughter. We shall make her familiar thoroughly with the consequences of social evils so that she can remain safe from them.

### **Childhood habit is rarely left**

Today a father takes his eight or ten years old daughter unveiled with him in such a gathering where men and women are sitting together, music is being played, immodest girls following western culture are dancing extremely indecently on the beats of drum; now that naive young girl is watching and listening to all this that these grown up girls are dancing with their cousins and are singing songs. She will develop a mind-set that going to such places, dancing and singing is all OK to do because my father himself brought me over here. If all this was wrong, then my father would not have brought me over here at all.

Dear Islamic brothers! Along with our own reformation, we should also concentrate on the reformation of our households. Furthermore, we should keep them away from such events and gatherings that comprise of those actions that are contrary to

Shari'ah. Because those who do not stop their wives, sisters and daughters from unveiling despite having the power to do so are called 'Dayyooos'. Moreover, there is an admonition narrated for the deprivation of Paradise for a Dayyooos. Summary of few extracts from a Fatwa mentioned in *Fatawa Razawiyyah* is presented cautioning those who take their households in unlawful gatherings.



### Deprivation from Paradise

The Beloved Rasool ﷺ has said:

ثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ: الْعَاقُ بِوَالِدَيْهِ وَالذَّيُّوثُ وَرَجُلَةٌ النَّسَاءِ

Three people will not go to Paradise. The one who harms parents, Dayyooos and the woman who disfigures herself into a man. (*Al-Mustadrak, Kitab-ul-Iman, vol. 1, pp. 252, Hadees 252*)

### Resurrection with the beloved

The Beloved and Blessed Rasool ﷺ has said, 'لَا يُحِبُّ رَجُلٌ قَوْمًا إِلَّا جَعَلَهُ اللَّهُ مَعَهُمْ' Allah عزوجل will associate a person with the nation he loves.

(*Musnad Imam Ahmad, vol. 9, pp. 478, Hadees 25175*)

Furthermore, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ أَحَبَّ قَوْمًا حَشَرَهُ اللهُ فِي زُمْرَتِهِمْ' Allah عَزَّوَجَلَّ will resurrect one among the group of nation he would keep friendship with. (Al-Mu'jam-ul-Kabeer, vol. 3, pp. 19, Hadees. 2519)

Moreover, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْمَرْءُ مَعَ مَنْ أَحَبَّ' A man will be with his friend. (Sahih Bukhari, vol. 4, pp. 147, Hadees 6168)



### Causes for the destruction of Bani Israel

First evil that came in Bani Israel was that when a person would meet another person, he would say:

يَا هَذَا! اتَّقِ اللَّهَ وَدَعْ مَا تَصْنَعُ فَإِنَّهُ لَا يَجِلُّ لَكَ

O person, fear Allah عَزَّوَجَلَّ and refrain from what you are doing as it is not permissible (Halal).

Then he would meet him the next day and the other person would still be doing the same thing and he wouldn't stop him from sitting next to him and joining him in his meal. Therefore, when they started doing this, Allah عَزَّوَجَلَّ struck their hearts with each other and the state of those who forbade them initially also became same as the transgressors. Then it was said:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ  
مَرْيَمَ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٤٨﴾ كَانُوا لَا يَتَنَاهَوْنَ عَنِ  
مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٤٩﴾

*Those among the descendants of Israel who turned disbelievers were cursed by the tongue of Dawood, and of 'Isa son of Maryam; it was because of their disobedience and their rebellion. They did not restrain one another from the evil they used to do; undoubtedly they used to commit extremely evil deeds.<sup>1</sup>*

*[Kanz-ul-Iman (Translation of Quran)] (Part 6, Al-Ma'idah, Ayah 78, 79)*

Allah عَزَّوَجَلَّ says:

وَأَمَّا يُنْسِيَنَّكَ الشَّيْطَانُ  
فَلَا تَقْعُدْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٦٨﴾

*And if the devil causes you to forget, then do not sit with the unjust after remembering.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-An'aam, Ayah 68)*

<sup>1</sup> Abu Dawood, vol. 4, pp. 162, Hadees 4336

It is mentioned in *Tafseer Ahmadi* that: Unjust (cruel) people are those with corrupt beliefs, transgressors and infidels. It is forbidden to sit with all of them. (*Tafseerat Ahmadiyyah*, pp. 388)

### Effects of keeping company

Hadees is the enlightened proof of the ocean of wisdom of the Prophethood. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Example of a good companion and a bad companion is like a perfume seller and a furnace of blacksmith. A perfume seller is not without any benefit for you. Either you will buy from him and become fragrant yourself too. Or else you will definitely get some fragrance from him. And the furnace of blacksmith will burn your house down or burn your clothes. If it doesn't burn anything, you would at least get foul odour from it. If your clothes do not become black from it, smoke will definitely reach you. (*Sahih Bukhari*, vol. 2, pp. 20, Hadees 2101)

Indecent songs are satanic custom and tradition of infidels. The accursed Satan is immodest and Allah عَزَّوَجَلَّ dislikes immodesty and He عَزَّوَجَلَّ gets displeased with acts of immodesty. And the leader of immodest people will make them his clown.

It is mentioned in a blessed Hadees that the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْجَنَّةُ حَرَامٌ عَلَى كُلِّ فَاحِشٍ أَنْ يَدْخُلَهَا' Heaven is Haraam for every person who shows indecent behaviour. (*Mawsu'ah Imam Ibn Abid Dunya*, vol. 7, pp. 204, Hadees 325)

Similarly, using foul language with people without a Shar'i need or requirement is impermissible and against modesty. The Noble Rasool ﷺ has said:

الْحَيَاءُ مِنَ الْإِيمَانِ وَالْإِيمَانُ فِي الْجَنَّةِ وَالْبَدَاءُ مِنَ الْجَفَاءِ وَالْجَفَاءُ فِي النَّارِ

Modesty is from Iman (faith) and Iman is in Paradise. And speaking foul language is 'disrespect' and 'disrespect' is in Hell. *(Sunan-ut-Tirmizi, vol. 3, pp. 406, Hadees 2116)*

مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ إِلَّا شَانَهُ  
وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ

When indecency enters something, it makes it defective. And when modesty is involved in something, it beautifies it.

*(Sunan-ut-Tirmizi, vol. 3, pp. 392, Hadees 1981)*

### Who is sinner?

Dear Islamic brothers! Remember that Shar'i rulings do not apply on a minor, i.e. the one who has not reached the age of puberty. Therefore, his (minor's) sin is not counted. However, if parents or guardians take children at such a place where sins like unveiling, immodesty, songs and music etc., are taking place as is the state of majority of functions and gatherings nowadays, then the one who took the children will be held

accountable for his as well as the sins of taking the minor at that place. Furthermore, this son or daughter to whom you are providing such environment from their childhood will adopt same habits after they become adult. So you have become the cause for them adopting these habits. Then if you explain them that these actions are wrong and against Shari'ah, then a question will arise in their mind that if this was wrong, then why did my father take me to such places in my childhood? Therefore, A'la Hadrat, Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written that the habit that is developed in childhood rarely goes away. Therefore, not to stop our minor children from such impurities is (may Allah عَزَّوَجَلَّ forbid) preparing them for hellfire and becoming severely sinful ourselves. Allah عَزَّوَجَلَّ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ  
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ  
وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*People who believe! Save yourselves and your families from the fire, the fuel of which is men and stones – appointed over it are the extremely strict angels, who do not refuse the command of Allah and carry out whatever they are commanded.<sup>1</sup>*

*[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah At-Tahreem, Ayah 6)*

<sup>1</sup> Fatawa Razawiyah, vol. 22, pp. 215

## Evils of fashion

Nowadays, the evils that are spreading due to the dressing of Islamic sisters in the name of fashion are not hidden from anyone. Even those women who are associated with a religious environment wear such dressings in weddings and other functions that are also unmentionable.

Alas! Forget about veiling, those body parts that are obligatory to cover, even those parts are not covered properly in the name of fashion. Whereas, 'Awrat (woman) means something to hide. Biggest reason for this is that Muslims have deviated away from Islamic culture and adopted western culture. Because Islamic culture emphasises on keeping our hearts and gazes purified and this kind of so called freedom has never been given.

It is due to this reason that Umm-ul-Mu`mineen, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said: If the beloved of Allah عَزَّوَجَلَّ, Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had seen (the adornment) that women have now invented, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would have forbidden them (from coming to Masjids).

*(Sahih Bukhari, vol. 1, pp. 300, Hadees 869)*

In the commentary of this Hadees, 'Allamah Badruddin Mahmood Bin Ahmad 'Ayni Hanafi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ (passed away in 855 AH) has said: If Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا had seen the adornment that women, especially those from cities, have adopted to nowadays and the non-Shar'i and

condemnable ways they have invented to decorate and show off themselves, then she would have condemned them severely.

*(‘Umda-tul-Qaari, vol. 4, pp. 649, Taht-al-Hadees: 869)*

So we come to know that women definitely did something new in every era in the name of fashion which was condemned by the chaste and righteous women of that era which they felt to be their utmost responsibility. So, let’s reflect back in the blossoming garden of Islamic history and gather few Madani pearls from the blessed lives of chaste and righteous women with the fragrance of which, we can make the lives of our daughters fragrant during their upbringing.

### Upbringing of Khatoon-e-Jannat

First of all, we should remember that every Islamic sister should keep in view the Madani upbringing that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did for his princess, Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا. Because Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا was the coolness of the eyes of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would intend to go on a journey, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would leave by meeting his princess at the very last and upon his return, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would first come to Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا.

Therefore, while fulfilling the rights of the blessed upbringing by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, along with serving her

husband and managing household responsibilities, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ whole world is a witness even today of the excellence of the Madani upbringing she did for her princes and إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ will be a witness until the Day of Judgement. Therefore, A'la Hadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said while paying homage to the excellence of the blessed family of Sayyidatuna Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا:

*Kya baat Raza us chamanistan-e-karam ki  
Zahra hay kali jis mayn Husayn aur Hasan phool*

*What can be said about that garden of mercy O Raza  
Zahra is the bud in which and Husayn and Hasan are flowers*

Among various fragrant Madani pearls from the blessed life of the princess of the universe, Sayyidatuna Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, only one parable of the last days of her blessed life is enough which Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has narrated on page 200 of 397-page book *Parday kay baaray mayn Suwal Jawab* [Questions and Answers about Islamic Veil], a publication of Maktaba-tul-Madinah, publishing department of Dawat-e-Islami, in the following manner: After the apparent death of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, sadness of separation of the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ dominated Khatoon-e-Jannat, princess of the universe, Sayyidatuna Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا to such an extent that smile disappeared from her lips. She was seen smiling only once before her death. Its account is such that Sayyidatuna Fatimah رَضِيَ اللَّهُ تَعَالَى عَنْهَا was

worried that I safeguarded myself from the gazes of strange men all my life, now what if after my death, people see my dead-body covered in shroud!

At one occasion, Sayyidatuna Asma Bint-e-'Umayy رَضِيَ اللهُ تَعَالَى عَنْهَا said: I saw in Habshah (Ethiopia) that they tie bier with branches of tree and make it in the shape of a palanquin and then veil it with a piece of cloth. Then she asked for date branches, tied them together, placed a piece of cloth over it and showed it to Sayyidatuna Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا. She became extremely happy and smiled. This was the only smile that was seen from her after the apparent death of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.  
*(Parday kay baaray mayn Suwal Jawab, pp. 200)*

### Upbringing of Bint-e-Sa'eed Bin Musayyab

The daughter of Sayyiduna Sa'eed Bin Musayyab رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was extremely beautiful. He brought up his daughter in such a way that she not only memorised the whole Quran by heart but was also extensively familiar with the Sunnahs of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. It wouldn't be wrong to say that along with having the apparent beauty, she also had a beautiful character.

Therefore, this was the reason why Khalifah 'Abdul Malik Bin Marwan sent Sa'eed Bin Musayyab رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ the message to marry his son Waleed with his daughter. But he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ refused. Khalifah tried his utmost that somehow he agrees. But

he kept refusing. Then he started to oppress him. On one cold night, the tyrant (Khalifah) struck him with 100 whips, made him wear a gown made of wool and put cold water on him but he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ still did not agree to marry his daughter to Khalifah's son. He didn't want his daughter to forget the lesson of chastity and purification that he taught her since her childhood due to the luxuries of this world. This was the very reason that he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ wedded his daughter to one of his students, Sayyiduna Abu Wadaa'a رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was extremely poor.

Sayyiduna Abu Wadaa'a رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mentions the account of his marriage himself in these words that I used to participate in the gathering of Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ punctually. Once I could not participate for a few days. When I went again in the court of Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, he asked, 'Where have you been for so many days?' I said, 'My wife had passed away. Due to being distressed, I was deprived from the privilege of presenting myself in your court.' Upon hearing this, he said, 'Why didn't you inform me so that I could have joined in the funeral too?'

Sayyiduna Wadaa'a رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Upon this, I remained silent. When I asked for the permission of leaving, he said, 'Do you want to get married for the second time?' I said, 'Huzoor (your honour)! I am very poor. I would hardly have few dirhams. Who would get a poor person like me married?' Then he said, 'I will get you married.' I surprisingly asked, 'Are you going to

get me married?’ He said, ‘Yes! I will get you married.’ Then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ proclaimed the Hamd of Allah عَزَّ وَجَلَّ, sent Durood (Salat) upon the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and got me married to his daughter. I got up from there and left for home.

I was so excited that I didn’t know what to do. Then I started to think that how many people need to pay me back loans. I started to think about the moments to come. Then I offered Maghrib Salah in the Masjid and returned back home. I was alone at home. I had just started to eat bread and olive oil by placing it on the dining mat as there was a knock on the door. I asked, ‘Who is it?’ The reply was, ‘Sa’eed.’ I realised that it must be Sayyiduna Sa’eed Bin Musayyab رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Meanwhile, he came inside. I said, ‘You should have sent me a message. I would have presented myself in your court.’ He said, ‘No! You deserve more of the fact that one should come to you.’ I asked, ‘Please say! What is the command for me?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Now you are not unmarried. You have got married. I do not like the fact that you live alone even after getting married.’ Then he moved aside and I saw his daughter was standing behind him. He held her hand and left her in the room. He then said to me, ‘She is your wife.’ After saying this, he left.

I went close to the door and when I was satisfied that he has left, I returned back in the room where I found the embodiment of modesty sitting down on the floor. I quickly moved the dishes containing olive oil and bread at one side so she could not see

them. Then I climbed my roof and started calling my neighbours. Everyone gathered in a little while and asked, 'What is the matter?' When I told them that Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has wedded his daughter to me and has left her at my house, then people asked out of amazement, 'Has Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ really wedded his daughter to you?' I replied, 'If you don't believe me, then come to my house and see for yourself. His daughter is at my house.' Upon hearing this, everyone came to my house. When my mother found this out, she also came straight away and said to me, 'If you go to her before three days, then my face is Haraam upon you (meaning you can't see me).'

I waited for three days. When I went to her on the fourth day and looked at her, I just kept looking at her. She was extremely beautiful, memorised the Holy Quran by heart, extensively familiar with the Sunnahs of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and someone who knew the rights of husband to a great extent. This is how one month passed. Neither did Sayyiduna Sa'eed Bin Musayyab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ come to me and nor could I present myself in his court. Finally I went to him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was present in between a huge crowd of gathering. After saying Salam and replying to it and until the gathering ended, he didn't say anything to me. When everyone had left and I was the only one left behind, then he said, 'How did you find her?' I replied, 'Huzoor, (your daughter has such traits that) only an enemy can dislike her. Otherwise, friends love such humans.'

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'If she bothers you, then reform her with a staff.' Then when I was returning back home, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gave me twenty thousand dirhams. I took them and returned back home. (*'Uyoon-ul-Hikayaat, vol. 1, pp. 80*)

May Allah عَزَّوَجَلَّ shower His mercy upon them and forgive us for their sake!

Dear Islamic brothers! It is permissible for a woman to adorn herself but it is binding on her that she does so for her husband within the four walls of the house. Not for strange men. Alas! Nowadays, simple and dirty clothes are worn at home, but if one has to go outside, then they try to wear the best of the clothes. Therefore, make an intention that the way Shari'ah has commanded us to bring our children up, we will try to bring our daughter up in the same way. We will make her such veiled preacher who brings a Madani transformation among Islamic sisters.

### Advice at the time of Rukhsati<sup>1</sup>

Only if every mother reminds her daughter at the time of her Rukhsati (sending her to groom's house) of the admonitory Madani pearls that Sayyidatuna Asma Bint-e-Khaarijah Fazaari رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا blessed her daughter with at the time of her Rukhsati. These Madani pearls are as follows:

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<sup>1</sup> Sending daughter to groom's house.

O daughter, you are leaving the house in which you were born and going to such a place (your husband's house) that you are not familiar with. Furthermore, you are going to such a companion (husband) that you are not well familiarised with.

- ❖ Become earth for him. He will become your sky.
- ❖ Become his bed, he will become your pillar.
- ❖ Become his slave-girl, he will become your slave.
- ❖ Do not stick to him like a blanket that he pushes you away from himself.
- ❖ Do not be distanced away from him so much that he forgets you.
- ❖ If he comes close to you, then go close to him. If he stays back, then you too stay back.
- ❖ Protect his nose, ears and eyes (meaning every kind of secret) that he only sniffs your fragrance (meaning finds safeguarding of secrets and loyalty in you).
- ❖ He should only listen good from you and sees you doing good only. (*Ihya-ul-'Uloom, vol. 2, pp. 75*)

Those mothers should take heed from these Madani pearls who instead of giving the good advice to their daughters for turning their homes into a Paradise, teach them the ways of controlling their husband, sister-in-law and mother-in-law. Then when

daughter tries to act upon those pieces of advice, such fire of chaos and unrest is aggravated that both families suffer its consequences. May Allah عَزَّوَجَلَّ grant us with the ability to do the Madani upbringing of our children and make this (written) speech a means of reward for our Hereafter.

For the upbringing of your children according to the Islamic code of conduct, Madani environment of Dawat-e-Islami is not less than a blessing for you. Therefore, keep yourself associated with the Madani environment of Dawat-e-Islami as well as keep your household associated with this fragrant environment too. Because by associating with the Madani environment of Dawat-e-Islami, countless people's lives have changed.

In order to bring a pleasant change in the lives of your households too, you should associate yourself with the Madani environment of Dawat-e-Islami which is full of the blessings of Awliya-e-Kiraam. Moreover, attend the weekly Sunnah-inspiring Ijtima' (congregation) in your city punctually. You will see the Madani change that develops inside you. For persuasion, a Madani parable of the weekly Sunnah-inspiring Ijtima' is presented.

### **Madani parable of a Sunnah-inspiring Ijtima'**

Summary of the account of an Islamic sister from Punjab (Pakistan) is that I was fond of listening to music. I had many

cassettes and books of songs. In fact, I used to write songs myself. I was so crazy about films and dramas that it felt that without them (may Allah عَزَّوَجَلَّ forbid), I will not be able to survive. Alas! I didn't have the mind-set to safeguard my gazes at all. Eventually, such means developed for me with the mercy of Allah عَزَّوَجَلَّ that helped me to leave my sinful life.

How it happened was that I was privileged to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami for Islamic sisters. The speech and Du'a of this Sunnah-inspiring Ijtima' and Madani pearls of individual efforts of Islamic sisters brought a Madani transformation in my heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I repented from my sins and joined the Madani environment of Dawat-e-Islami in order to lead a Sunnah abiding life. As at the time of this writing, I have the privilege of serving Sunnahs as a Halqah Zimmahdar.

*Karam jo aap ka ay Sayyid-e-Abrar ho jaye  
To her badkaar bandah dam mayn naykogar ho jaye*

*Translation: If we are being bestowed with your graciousness O the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then every sinner will turn into a righteous person within a moment.*

Do not take your daughters at all in such gatherings and invitations and functions where activities against Shari'ah take place. Where her ethics get destroyed. Where her Hereafter gets

destroyed. We all need to try and confront this immodesty. We shall make the intention that a daughter or Islamic sister will rise from my home and will bring a Madani transformation among Islamic sisters. May Allah عَزَّوَجَلَّ give us all the ability to act upon.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ



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### Effect of bad company

The Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Safeguard yourself from a bad companion as you will be recognised along with him. Meaning people consider one to be among the ones he sits and hangs with.

*(Kanz-ul-Ummal, Kitab-us-Suhbah, vol. 9, pp. 19, Hadees 24839)*

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The Great Spiritual and Scholarly Luminary of the 21<sup>st</sup> century, 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** داعية بزرگائے اعلیٰ has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 100 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: [www.dawateislami.net](http://www.dawateislami.net).

Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: [overseas@dawateislami.net](mailto:overseas@dawateislami.net)

### Madani Channel - Global Coverage Parameters

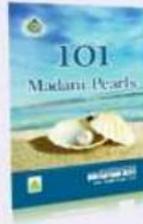
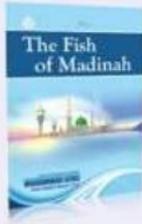
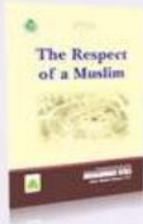
Transmission: Digital

Satellite	Beam Type	Position	Downlink	H <sub>z</sub> .	Polarity	Sym. Rate	FEC
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Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4

## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ



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