

THE FORGOTTEN JEWELS



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GREAT WOMEN OF ISLAM

Contents

Course objectives	
Righteous mothers	4
Children: blessing or curse?.....	
The mothers who raised leaders	7
The mother of Imām al-Bukhārī	
The mother of Imām al-Shāfi‘ī	8
The mother of Imām Aḥmad Ibn Ḥanbal.....	9
The mother of Imām Mālik Ibn Anas	10
Who was Rabī‘ah Ibn Abū ‘Abd al-Raḥmān al-Taymī?	
Additional examples of great mothers	11
Qualities of a wise mother	12
Attributes of a successful parent from the Sunnah	16
CASE STUDY	17
Young achievers	18
Amah Bint Khālīd.....	
Ḥafṣah bint Sirīn.....	
‘Ā’ishah Bint Abī Bakr.....	20
Uns Bint ‘Abd al-Karīm	
Revolutionary converts.....	21
A former staunch enemy: Hind bint ‘Utbah	22
Falling short and repenting: al-Ghāmidīyah	24
Exemplary daughters.....	21
Principles of benevolence towards one’s parents	26
Acts of kindness that will benefit one’s parents when intended for them.....	27
Women in the face of trials and tribulations	28
Umm Kulthūm Bint ‘Uqbah b. Abī Mu‘ayt	29
Women and knowledge: a modern example.....	31
‘Ā’ishah al-Taymūriyyah	
Love stories: women making the right choice	33
Marriage.....	
Zaynab Bint Muḥammad	34
Barīrah and Muḥīth.....	36
Khansā‘ Bint Khaddām	37
Umm Salamah	38
Social activism	40
Zumurrud Khātūn	
Key points to empower women	41
NOTES.....	

Righteous mothers

Children: blessing or curse?

Undoubtedly children are a source of great joy and delight; they make life sweet, bring more *rizq* into a family's life and give hope. A father sees his children as a future source of help and support, as well as representing an increase in numbers and perpetuation of his line. A mother sees her children as a source of hopefulness, consolation and joy in life, and as hope for the future.

However, when their education and upbringing is neglected, they will develop bad characters, becoming a burden on their families, communities and even society as a whole.

<p>Children are from the beauties of life</p>	<p>All good hopes rest on the good upbringing of the children and giving them a sound preparation for life, so that they will become active and contributing members in society, a source of goodness for their parents, communities and societies.</p> <p>الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ٤٦</p> <p><i>Wealth and children are [but] adornment of the worldly life. But the enduring good deeds are better to your Lord for reward and better for [one's] hope (Sūrat al-Kahf, 18:46)</i></p>
<p>But children and family can also represent one of the greatest fitan</p>	<p>وَأَعْلَمُوا أَنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ٢٨</p> <p><i>And know that your properties and your children are but a trial and that Allah has with Him a great reward (Sūrat al-Anfāl, 8:28).</i></p> <p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَكُمْ فَأَحْذَرُوهُمْ وَإِنْ تَعَفَّوْا وَتَصَفَّحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ١٥</p> <p>إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ ١٥</p> <p><i>O you who have believed, indeed, among your wives and your children are enemies to you, so beware of them. But if you pardon and overlook and forgive - then indeed, Allah is Forgiving and Merciful. Your wealth and your children are but a trial, and Allah has with Him a great reward (Sūrat al -Taghābun, 64:14-5).</i></p>



'Behind every great man stands a woman'.



The Muslim woman never forgets that the mother's responsibility in bringing up the children and forming their characters is greater than that of the father, because children tend to be closer to their mother and spend more time with her; she knows all about their behavioural, emotional and intellectual development during their childhood and the difficult years of adolescence. Hence the woman who understands the teachings of Islam and her own educational role in life, knows her complete responsibility for the upbringing of her children.



وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ بِأَلْيَ ثِقَاتِكُمْ عِنْدَنَا زُلْفَىٰ إِلَّا مَنْ آمَنَ وَعَمِلَ صَالِحًا فَأُولَٰئِكَ لَهُمْ جَزَاءُ الْوَعْدِ بِمَا عَمِلُوا وَهُمْ فِي الْغُرُفَاتِ ؕ

And it is not your wealth or your children that bring you nearer to Us in position, but it is [by being] one who has believed and done righteousness. For them there will be the double reward for what they did, and they will be in the upper chambers [of Paradise], safe [and secure] (Sūrat Saba', 34:37).

<p>Wealth and children can be a distraction</p>	<p>يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ ءَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ۝</p> <p><i>O you who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that - then those are the losers.</i></p> <p>(Sūrat al-Munāfiqūn, 63:9)</p>
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The injunction to save ourselves and our families:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ۝

O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded (Sūrat al-Tahrīm, 66:6).

<p>We are all leaders</p>	<p>The Prophet ﷺ referred to this responsibility:</p> <p>Each of you is a shepherd and each of you is responsible for his flock. The leader is a shepherd and is responsible for his flock; a man is the shepherd of his family and is responsible for his flock; a woman is the shepherd in the house of her husband and is responsible for her flock; a servant is the shepherd of his master's wealth and is responsible for it. Each of you is a shepherd and is responsible for his flock (Abū Dāwūd).</p> <p>Islam places responsibility on the shoulders of every individual</p> <p>Not one person is left out. Parents - especially mothers - are made responsible for providing their children with a solid upbringing and sound Islamic education, based on the noble characteristics that the Prophet ﷺ embodied. He was sent to complete and spread good manners among people:</p> <p>I have only been sent to perfect moral behaviour.</p>
<p>Good manners towards everyone</p>	<p>وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَآئِنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنِ كَانَ مُخْتَالًا فَخُورًا ۝</p> <p><i>Worship Allah and associate nothing with Him, and to</i></p>

	<p>parents do good, and to relatives, orphans, the needy, the near neighbour, the neighbour farther away, the companion at your side, the traveller, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful (Sūrat al-Nisā³, 4:36).</p>
<p>Duty to raise our children as Allah commands</p>	<p>Nothing is more indicative of the greatness of the parents' responsibility towards their children and their duty to give them a suitable Islamic upbringing than the verdict of the 'ulamā', that every family should heed the words of the Prophet ﷺ:</p> <p>Instruct your children to pray when they are seven and hit them if they do not do so when they are ten (Aḥmad, 2/187, and Abū Dāwūd, 1/193).</p> <p>Parents who have failed to establish the prayer with their children by their tenth year have fallen short of the obligations Allah has placed upon them and consequently will be accountable for this.</p>
<p>Humans have been given intellect to be able to appreciate Allah's blessings</p>	<p>وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ٧٨</p> <p>And Allah has extracted you from the wombs of your mothers not knowing a thing, and He made for you hearing and vision and intellect that perhaps you would be grateful (Sūrat al-Naḥl, 16:78).</p>
<p>The family unit is a microcosm of society</p>	<p>The family is a microcosm of society in which the children's mentality, intellect, attitudes and inclinations are formed when they are still very small and are ready to receive sound words of guidance. Hence the parents' important role in forming the minds of their sons and daughters and directing them towards truth and good deeds.</p> <p>Muslim women have appreciated their responsibility in raising their children, and they have a brilliant record in producing and influencing great men, and instilling noble values in their hearts. So much so that the great men of this ummah are very much indebted to their mothers' early <i>tarbiyah</i> of them.</p>

The mothers who raised leaders

We are all aware of the famous scholars who contributed to collecting, grading, authenticating, and documenting the *ḥadīth* of our beloved Messenger ﷺ. Their efforts are appreciated by millions of Muslims worldwide. They have helped us to get closer to the Prophet and understand such a beautiful way of living life, which is divine. We even ask Allah to bless them and shower His Mercy upon them in their graves. Seldom, however, do we pay any attention to those who raised and supported them, encouraged and provided for them.

Just like our mothers, and almost every other mother out there, these mothers gave up their health, time, pleasures, and much, much more to raise these men. A parent's greatest pleasure is to watch their child grow to achieve great things. So no matter who the mother is, or how educated she may be, she will do her utmost to push her children forward, guiding the entire family to what she feels is best for them. With some exceptions it is mostly the mothers who focus on their child's education and training.

The mother of Imām al-Bukhārī

A single mother	Imām al-Bukhārī (194/810–256/ 870) was an orphan child and was afflicted with blindness during his childhood. His mother single-handedly raised him and never remarried. She used to make <i>duʿāʾ</i> for his eyesight to be reinstated, and with the mercy of Allah, it was.
The supplication of your parents is accepted	<p>حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٍ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ.</p> <p>Abū Hurayrah reported that the Prophet, may Allah bless him and grant him peace, said, “There are three supplications which are answered: the supplication of the person who is wronged, the supplication of the traveller, and the supplication of a parent for his child (<i>al-Adab al-mufrad</i>).</p> <p>وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ ٦٠</p> <p><i>And your Lord says, “Call upon Me; I will respond to you.” Indeed, those who disdain My worship will enter Hell [rendered] contemptible. (40:60)</i></p>
A mother's sacrifice	The mother of Imām al-Bukhārī sacrificed her nights in making <i>duʿāʾ</i> and asking Allah for assistance. She took

	charge in being a single mother who provided emotional, physical and financial support for her children, in addition to sacrificing her desires to be with a spouse for the sake of raising her children and being content with the situation Allah had given her. As he grew up, she took Imām al-Bukhārī and his elder brother Aḥmad Ibn Ismāʿīl for Ḥajj. That was when he took permission from her and parted for some time to further continue his in depth studies with various scholars.
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We all have good mothers, but good in terms of what? Some focus on striving for the *dunyā* others for something else. The truest great mothers are those who endeavour to raise their charges in a manner that seeks to please Allah.

The mother of Imām al-Shāfiʿī

Another single parent	<p>Imām al-Shāfiʿī (150/767–204/829) was born in Gaza, Palestine despite being from the noble Hāshimī clan which is part of the Quraysh. He also was an orphan, and his father had passed away while he was still in his mother's womb. Ibn Ḥajar Al-ʿAsqalānī said she was an avid worshipper, <i>'wa-kānat min al-ʿābidāt'</i>.</p> <p>وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصْلُہُ فِي عَامَيْنِ أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ۝</p> <p><i>And We have enjoined upon man [care] for his parents. His mother carried him, [increasing her] in weakness upon weakness, and his weaning is in two years. Be grateful to Me and to your parents; to Me is the [final] destination (Sūrat Luqmān, 31:14).</i></p>
Hijrah for Allah	<p>She also did not remarry. She decided to make <i>hijrah</i>, a journey most of us could not imagine, and returned with al-Shāfiʿī to Makkah. Not solely because it was where his lineage originated from, but because Makkah was the home of knowledge. She wished and dreamed for him to study and become a learned scholar. Al-Shāfiʿī himself claimed that his mother was so poor that she could not afford to give to his Shaykh an amount in payment to cover his salary. But his teacher agreed to waive any fees as he was a Hāshimī, from the descendants of the family of Muḥammad ﷺ.</p> <p>She considered her son to be her project, her investment, and despite having been poor and making such a difficult and rigorous journey with him to Makkah, she was pleased to do so for the sake of her son growing up in righteous and pious company.</p>

	<p>وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنفُسِ وَالْفُتُورِ وَبَشِيرِ الصَّابِرِينَ ۖ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاغِبُونَ ۖ أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَٰئِكَ هُمُ الْمُهْتَدُونَ ۝١٥٧</p> <p><i>And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient (Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return." Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided (Sūrat al-Baqarah, 2:155–7).</i></p>
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The mother of Imām Ahmad Ibn Hanbal

Not a scholar	<p>This was a mother who was not known to be a scholar, or a pious worshipper. However she was one who focussed on giving her child values such as morals and etiquettes. Her impact upon him was so powerful that from childhood Imām Aḥmad was known to be respectful and well mannered. There was actually a man at that time who told his friend how he spent so much time and money in trying to make his own children well mannered and yet their manners could be matched with this orphan boy, referring to Aḥmad Ibn Ḥanbal.</p>
Morals before knowledge	<p>Imām Aḥmad was not known for his knowledge during his youth, rather it was his morals and character that made him famous among his people. His mother was acknowledged to be the source for this because then people would hire teachers to train their children in <i>adab</i> but Imām Aḥmad was taught by his mother.</p>
Good manners	<p>The scholars of the past emphasised so much on behaviour that they would consider someone who had poor etiquettes unworthy of transmitting <i>ḥadīth</i>. Also, Imām al-Bukhārī compiled the book, <i>al-Adab al-mufrad</i> which is filled with lessons from the life of Prophet Muḥammad ﷺ and the <i>ṣaḥābah</i>.</p> <p>كَانُوا يَقُولُونَ: الصَّلَاحُ مِنَ اللَّهِ، وَالْأَدَبُ مِنَ الْآبَاءِ.</p> <p>‘They used to say, ‘Correct action is a gift from Allah, but <i>adab</i> comes from the parents’ (<i>al-Adab al-mufrad</i>, 92, weak).</p>

The mother of Imām Mālik Ibn Anas

Imām Mālik b. Anas	Imām Mālik was not an orphan, having both his parents around. His mother was so attached to learning and knowledge, that she knew the scholars of the day. She encouraged Imām Mālik to go to Rabīʿah, a famous scholar in Madinah and instructed him to learn from his manners before he learned from his knowledge!
	Imām Mālik went to Rabīʿah and learnt <i>adab</i> from him as he was instructed by his mother. He then returned to his mother and told her he had learnt from him and was ready to learn knowledge, so she presented him the student's clothing and said, "Go, you are ready to take on knowledge."
Imām Mālik's first teacher	<p><u>Who was Rabīʿah Ibn Abū ʿAbd al-Raḥmān al-Taymī?</u></p> <p>When his mother was pregnant with him, Rabīʿah's father, Farrūkh, left for battle. He left with Umm Rabīʿah 30,000 <i>dinār</i> and was not heard from for 27 years. When he returned, he opened the door to find a 27-year-old man in his home. Each of them claimed ownership of the house and this drew attention to the situation from those living nearby. Some of the neighbours rushed over to see what was the matter, and from them was Imām Mālik who was at the time studying under Rabīʿah. So he requested the elder man to stop and go find somewhere else to live. But the father insisted it was his home and said 'I am Farrūkh!' At that moment, Rabīʿah's mother heard his name and voice and came out from the next room and said "Farrūkh, you're still alive?" He replied to her saying it was him and she then informed him that the young man was his son, Rabīʿah.</p> <p>At that, they all became very emotional until Rabīʿah had to leave to teach. Then his father asked his mother about the 30,000 <i>dinār</i> that he left behind. She replied saying she would let him know tomorrow.</p> <p>When it was time to pray, Farrūkh went to the main Masjid and sat in the biggest gathering of knowledge, to his surprise it turned out the scholar was Rabīʿah. Upon returning home he expressed his excitement to his wife who asked him if he was content with seeing his son that way. He said: No father would be unhappy with that. She then told him that he is a product of the 30,000 <i>dinār</i> that she used to invest in him.</p>

Additional examples of great mothers

Al-Zubayr ibn al-°Awwām	<p>Al-Zubayr ibn al-°Awwām was indebted for his greatness to his mother Şafīyyah bint °Abd al-Muṭṭalib, who instilled in him his good qualities and distinguished nature.</p> <p>°Abd Allah, al-Mundhir and °Urwah, the sons of al-Zubayr were the products of the values instilled in them by their mother, Asmā° bint Abī Bakr, each of them made his mark in history and attained a high status.</p>
°Alī ibn Abī Ṭālib	<p>°Alī ibn Abī Ṭālib ﷺ received wisdom, virtue and good character from his distinguished mother, Faṭimah bint Asad.</p>
°Abd Allah ibn Ja°far	<p>°Abd Allah ibn Ja°far, the master of Arab generosity and the most noble of their leaders, lost his father at an early age, but his mother Asmā° bint °Umays took care of him and give him the virtues and noble characteristics by virtue of which she was one of the great women of Islam</p>
Mu°āwiyah ibn Abī Sufyān	<p>Mu°āwiyah Ibn Abī Sufyān inherited his strength of character and intelligence from his mother, Hind bint °Utbah, not from his father Abū Sufyān. When he was a baby, she noticed that he had intelligent and clever features. Someone said to her, "If he lives, he will become the leader of his people." She responded, "May he not live if he is to become the leader of his people alone!"</p>

Qualities of a wise mother

<p>Equal treatment towards daughters and sons</p>	<p>The wise Muslim parent treats all her children fairly and equally. She does not prefer one over the other in any way, because she knows that Islam forbids such actions on the part of the parents, and because of the negative psychological impact this may have over the child whose sibling is preferred over him. The child who feels that he is not treated equally with his brothers and sisters will grow up with complexes and anxiety, and susceptible to jealousy and hatred.</p> <p>In contrast, the child who grows up feeling that he and his siblings are treated equally will grow up healthy and free from jealousy and hatred; he will be content, cheerful, tolerant and willing to put others before himself. This is what Islam requires of parents and urges them to do.</p> <p>Al-Bukhārī, Muslim report that the father of al-Nu‘mān Ibn Bishr brought him to the Prophet ﷺ and said,</p> <p>‘I have given this son of mine a slave I have.’ The Prophet ﷺ said, ‘Have you given all of your children the same?’ He said, ‘No.’ The Prophet ﷺ told him, ‘Then take the slave back.’</p> <p>According to another report: The Prophet ﷺ asked,</p> <p>‘Have you done the same for all your children?’ [My father] said, ‘No,’ so the Prophet ﷺ said, ‘Fear Allah and treat all of your children equally.’</p> <p>According to a third report: The Prophet ﷺ asked:</p> <p>‘O Bishr, do you have any other children?’ He said, ‘Yes.’ The Prophet ﷺ said, ‘Will you give a similar gift to each of them?’ He said, ‘No.’ So the Prophet ﷺ said, ‘Do not ask me to witness this, because I do not want to witness unfairness.’</p> <p>Then he added, ‘Would you not like all your children to treat you with equal respect?’ [Bishr] said, ‘Of course.’ The Prophet ﷺ told him, ‘So do not do it.’</p> <p>So the Muslim parent who truly fears Allah treats all his/her children with equal fairness, and does not favour one above the other in giving gifts, spending money on them, or in the way s/he treats them. Then</p>
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	all of them will love, pray for and will treat him/her with kindness and respect.
She does not discriminate between sons and daughters her affection and care	<p>The true Muslim woman does not discriminate between her sons and daughters in her affection and care, as do some women who are not free from the effects of a <i>jāhili</i> mentality. She is fair to all her children, boys and girls alike, and cares for them all with compassion and love. She understands that children are a gift from Allah, and that Allah's gift, be it of sons or daughters, cannot be rejected or changed:</p> <p>لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ يَخْلُقُ مَا يَشَاءُ يَهَبُ لِمَنْ يَشَاءُ إِنثًا وَيَهَبُ لِمَنْ يَشَاءُ الذَّكَورَ، أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا وَيَجْعَلُ مَنْ يَشَاءُ عَقِيمًا إِنَّهُ عَلِيمٌ قَدِيرٌ ۝</p> <p><i>To Allah belongs the dominion of the heavens and the earth; He creates what he wills. He gives to whom He wills female [children], and He gives to whom He wills males (Sūrat al-Shūrā, 42:49–50).</i></p> <p>The Muslim woman who is truly guided by her religion does not forget the great reward that Allah has prepared for the one who brings up daughters and takes care of them properly, as is stated in numerous <i>ṣaḥīḥ ḥadīth</i>, for example the <i>ḥadīth</i> narrated by al-Bukhārī from ʿĀʾishah in which she says:</p> <p>A woman came to me with her two daughters and asked me (for charity). She found that I had nothing except for a single date, which I gave to her. She took it and divided it between her two daughters, and did not eat any of it herself, then she got up and left with her daughters. The Prophet ﷺ came in and I told him what had happened. The Prophet, ﷺ, said, 'Whoever is tested with daughters and treats them well, they will be for him a shield against the Fire of Hell' (al-Bukhārī & Muslim).</p> <p>According to another report narrated by Muslim from ʿĀʾishah, she said:</p> <p>A poor woman came to me carrying her two daughters. I gave her three dates to eat. She gave each child a date, and raised the third to her own mouth to eat it. Her daughters asked her to give it to them, so she split the date that she had wanted to eat between them. I was impressed by what she had done, and told the Messenger of Allah ﷺ about it. He said, 'Allah</p>

	<p>has decreed Paradise for her because of it', or, 'He has saved her from Hell because of it' (Muslim).</p> <p>Abū Hurayrah <small>رضي الله عنه</small> reported that the Prophet <small>ﷺ</small> said:</p> <p>'Whoever has three daughters, and shelters them, bearing their joys and sorrows with patience, Allah will admit him to Paradise by virtue of his compassion towards them.' A man asked, 'What if he has only two, O Messenger of Allah?' He said, 'Even if they are only two.' Another man asked, 'What if he has only one, O Messenger of Allah?' He said, 'Even if he has only one.' (Aḥmad)</p> <p>Ibn ʿAbbās <small>رضي الله عنه</small> said: The Messenger of Allah said:</p> <p>'Whoever had a daughter born to him, and he did not bury her alive or humiliate her, and he did not prefer his son over her, Allah will admit him to Paradise because of her' (<i>al-Mustadraq</i>).</p> <p>The Prophet's compassion extended to females, and included sisters as well as daughters, as is seen in the <i>ḥadīth</i> narrated by al-Bukhārī in <i>al-Adab al-mufrad</i> from Abū Saʿīd al-Khudrī, who said:</p> <p>The Prophet <small>ﷺ</small> said: 'There is no-one who has three daughters, or three sisters, and he treats them well, but Allah will admit him to Paradise (al-Bukhārī).</p> <p>According to a report given by al-Tabarānī, the Prophet <small>ﷺ</small> said:</p> <p>'There is no one among my <i>ummah</i> who has three daughters, or three sisters, and he supports them until they are grown up, but he will be with me in Paradise like this', and he held up his index and middle fingers together.</p>
<p>Showing mercy in your actions will lead you to jannah</p>	<p>حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا ابْنُ فَضَالَةَ، قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرَزِيُّ، عَنْ أَنَسِ بْنِ مَالِكٍ: جَاءَتْ امْرَأَةً إِلَى عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَعْطَتْهَا عَائِشَةُ ثَلَاثَ تَمَرَاتٍ، فَأَعْطَتْ كُلَّ صَبِيٍّ لَهَا تَمْرَةً، وَأَمْسَكَتْ لِنَفْسِهَا تَمْرَةً، فَأَكَلَ الصَّبِيَّانُ التَّمَرَتَيْنِ وَنَظَرَا إِلَى أُمِّهِمَا، فَعَمَدَتْ إِلَى التَّمْرَةِ فَشَقَّتْهَا، فَأَعْطَتْ كُلَّ صَبِيٍّ نِصْفَ تَمْرَةٍ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَتْهُ عَائِشَةُ فَقَالَ: وَمَا يُعْجِبُكَ مِنْ</p>



No wise mother complains about bringing up daughters, or prefers her sons over them, if she listens to the teachings of the Prophet ﷺ which raise the status of daughters and promise Paradise as wide as heaven and earth and the company of the Prophet ﷺ to the one who brings them up and treats them properly!

	<p>ذَلِكَ؟ لَقَدْ رَحِمَهَا اللَّهُ بِرَحْمَتِهَا صَبِيَّتُهَا.</p> <p>Anas b. Mālik said, "A woman came to ʿĀ'ishah and ʿĀ'ishah gave her three dates. She gave each of her two children a date and kept one date for herself. The children ate the two dates and then looked at their mother. She took her date and split it into two and gave each child a half of it. The Prophet, may Allah bless him and grant him peace, came and ʿĀ'ishah told him about it. He said, 'Are you surprised at that? Allah will show her mercy because of her mercy towards her child.'" (al-Adab al-Mufrad Chapter 49 / Ḥadīth #89) (Authentic)</p>
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In the ideal Muslim family and in an Islamic society girls are protected, loved and respected. In the warm bosom of her parents a girl will always have protection and care, no matter how long she stays in the home of her parents, brothers or other family members who should support her, no matter whether she is married or not.

Attributes of a successful parent from the Sunnah

Patience and calmness	Ibn ʿAbbās ؓ narrated that Prophet Muḥammad said to Aṣḥajj Abd Qyis: ‘You have two characters that Allah loves: calmness and patience.’ Muslim
Gentleness and Mercy	ʿĀʾishah narrated that Prophet Muḥammad ؓ said: ‘Indeed Allah is Gentle and loves gentleness in all affairs.’ Agreed upon
Compassion	Ibn ʿUmar ؓ narrated that Prophet Muḥammad ؓ said: ‘Verily, for every tree there’s a fruit and the fruit of the heart is the child. Indeed Allah will not have mercy upon those whom will not have mercy upon their children’ (al-Bazzār).
Lenient and easy	ʿĀʾishah narrated that Prophet Muḥammad ؓ always choose the easier way; as long as it was not a sin’ Agreed upon
Flexible and considerate	Ibn Masʿūd narrated that Prophet Muḥammad ؓ said: ‘Have I not told you who will be protected from the Hellfire? Every one that is close, gentle, lenient, and easy’ (al-Tirmidhī).
Restrained	Abū Hurayrah ؓ narrated that Prophet Muḥammad ؓ <i>alayhi al-ṣalāt wa’l-salām</i> gave advice 3 times to a man: ‘Don’t get angry’ (Ṣaḥīḥ al-Bukhārī)
Moderate	Abū Masʿūd narrated that Prophet Muḥammad ؓ told Muʿādh ؓ when he prolonged the prayer: ‘Do you want to start a <i>fitnah</i> ’ (Agreed upon).
Tactful and considerate	Ibn Masʿūd ؓ narrated that Prophet Muḥammad ؓ used to teach us periodically as he did not want to overwhelm us’ (Agreed upon).

Case Study

‘Abd Allah and his family have been asked to move out of the home they have been renting for the past 12 years. He says to his wife, ‘I have been saving up for the past decade. I think it is time for us to buy our own house.’

Husband and wife are faced with two options, which would you recommend his wife goes for?

Option 1

There is a really good deal on a house that is slightly cheaper than what they anticipated paying for a house. However, the neighbourhood isn’t the greatest, the house is slightly smaller than what you currently live in, and there aren’t any malls nearby where you can easily do groceries. But, there is a *masjid* just 2 streets away, although it doesn’t have air-conditioning.

Option 2

This house is just awesome! It comes with marble floors in the bathrooms and marble countertops in the kitchen. There is enough space in the driveway to park 2 cars, and another 2 inside the garage. Its surroundings are pleasantly clean with green grass and parks everywhere for the children to play at. It is almost double the size of the home you live in right now, with 3 shopping malls each within 5 minutes from the house. The local *masjid* is even more beautiful than the house and is only 22 minutes away. The rent on this house is only \$75 dollars more per month than they had originally budgeted, which isn’t a big deal, right?