

بیٹیوں کی عظمت

THE STATUS OF
DAUGHTERS
IN ISLAM

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INTRODUCTION

All praise is due to Allah. We praise Him and seek His forgiveness. Whoever Allah guides, none can misguide him. And whoever He misguides, none can guide him. I testify that none has the right to be worshipped in truth except Allah, who has no partners. And I testify that Muhammad (ﷺ) is His servant and Messenger.

To proceed:

I seek refuge in Allah from the accursed Shaytan. In the name of Allah, the Most-Merciful, Ever-Merciful:

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ الذُّكُورَ ۚ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا ۗ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ﴾

“To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants daughters to whom He wills and grants sons to whom He wills, or grants them both sons and daughters; and He leaves whom He wills barren. Indeed, He is All-Knowing, Most Capable.”

[Surah Al-Shoora 42:49-50]

My respected brethren in Islam!

Allah did not create anything in existence without any purpose and meaning. Every creation of His has some Wisdom in it, which we sometimes comprehend, and sometimes fail to do so.

Children are a tremendous favor upon us from Allah. He grants a son to whomsoever He wills, and grants a daughter to whomsoever He wills.

There was a time when daughters used to be buried alive. Daughters would be perceived as a source of unhappiness, misfortune and misery. Hate and shame is what people felt when daughters existed. But Islam shed light on the great status of a daughter, and made her a prestigious and honorable pillar of society.

My dear readers!

Islam made a woman's status more virtuous than that of a father by making her a mother. Islam made a wife the most precious thing a husband cherishes in this world. Islam also gave precedence to a woman over a son by making her a daughter. But sadly, those without insight still have hatred for their daughters and are ashamed of their existence.

In today's Friday sermon, we will mention some points to make our readers aware on this subject, so that more love and affection develops in our hearts for our daughters.

ALLAH IS THE CONTROLLER OF ALL AFFAIRS

The wife is not to blame if she gives birth to a daughter. In fact, the husband and wife are both not to blame if they have a daughter, because the only one who decided if the child would be a boy or a girl is Allah. As he said:

﴿لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ
الذَّكَورَ ﴿٤٩﴾ أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَإِنثًا ۗ وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا ۗ إِنَّهُ عَلِيمٌ قَدِيرٌ ﴿٥٠﴾﴾

“To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants daughters to whom He wills and grants sons to whom He wills, or grants them both sons and daughters; and He leaves whom He wills barren. Indeed, He is All-Knowing, Most Capable.”

[Surah Al-Shoora 42:49-50]

Allah grants whatever He wills to whomever He wills. Hence, he gives a son to whomever He wills, a daughter to whomever He wills, sons and daughters to whomever He wills, and makes sterile whosoever He wills. This is from His Decision and Wisdom, so no one has the right to object or complain about what He decreed best for His creation.

THE IMPORTANCE OF DAUGHTERS IN ISLAM

1. Allah gave precedence to daughters over sons:

Wherever Allah mentioned daughters and sons in the Qur'an, he gave precedence to daughters over sons by mentioning them first. Allah said:

﴿لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ يَخْلُقُ مَا يَشَاءُ ۚ يَهَبُ لِمَن يَشَاءُ إِنثًا وَيَهَبُ لِمَن يَشَاءُ
الذُّكُورَ﴾

“To Allah belongs the dominion of the heavens and earth. He creates what He wills; He grants daughters to whom He wills and grants sons to whom He wills.”

[Surah Al-Shoora 42:49]

In this Ayah, Allah gave precedence to daughters by mentioning them first and honoring them; the same daughters who the people of ignorance deemed worthless, unimportant, irrelevant and inessential.

The reason Allah mentioned daughters before sons here is to remind such people that the being you (people of ignorance) deemed insignificant is the being I (Allah) deemed worthy of being from the foremost things I mention.

2. Being saddened over the birth of a daughter is an attribute of the disbelievers:

How many people who dislike daughters become full of grief and sorrow when their daughters are born? Their faces turn dark, and show displeasure upon Allah's decree. The truth is that this behavior is not the trait of a Muslim, but from the attributes of the disbelievers and polytheists.

Allah said:

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



“When one of them is given the good news of a daughter, his face darkens while suppressing his anguish. He hides away from people because of the bad news he was given. Should he keep her in disgrace, or bury her in the dust? How terrible is their judgment!”

[Surah Al-Nahl 16:58-59]

Allah also said:

﴿وَإِذَا بُشِّرَ أَحَدُهُم بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٧٧﴾﴾

“When one of them is given tidings of [a baby girl] the like of which he ascribes to the Most-Merciful, his face darkens as he

suppresses his rage!”

[Surah Al-Zukhruf 43:17]

3. It is prohibited to dislike daughters:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

لَا تَكْرَهُوا الْبَنَاتِ، فَإِنَّهُنَّ الْمُؤْنَسَاتُ الْغَالِيَاتُ.

“Do not hate your daughters, for indeed they are precious loving beings.”

[Musnad Ahmad 17373; Da’eef]

4. Killing daughters is a major sin:

Before Islam arrived, new-born daughters used to be buried alive; they weren’t granted any rights to live in their society. Allah described this in the following manner:

﴿وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ﴿٨﴾ بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿٩﴾﴾

“And when the baby girl buried alive is asked for what crime she was killed!”

[Surah Al-Takweer 81:8-9]

Allah also said:

﴿وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾﴾

“Do not kill your children for fear of poverty, for We provide for them and for you. Indeed, killing them is a great sin.”

[Surah Al-Isra 17:31]

Abdullah (رَضِيَ اللَّهُ عَنْهُ) said:

سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَى الدَّنْبِ أَعْظَمُ عِنْدَ اللَّهِ قَالَ " أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ ". قُلْتُ إِنَّ ذَلِكَ لَعَظِيمٌ. قُلْتُ ثُمَّ أَى قَالَ " ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ ". قُلْتُ ثُمَّ أَى قَالَ " ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ.

“I asked Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ): “What is the biggest sin in the sight of Allah?” He said: “Setting up a rival to Allah while it is He that has created you.” I said: “In fact, that is a tremendous sin” and added: “What next?” He said: "Killing your child for fear that he may eat with you.” I further asked: “What next?” He said: “Committing adultery with your neighbor's wife.”

[Sahih Al-Bukhari 7520]

THE VIRTUES OF TAKING CARE OF DAUGHTERS

1. Daughters are better than sons in hopes and rewards:

Allah said:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا﴾

“Wealth and sons are the adornment of the life of this world, but the lasting righteous deeds are better with your Lord in reward and better in hope.”

[Surah Al-Kahf 18:46]

In this Ayah, Allah said that the lasting righteous deeds are better in reward and hope than wealth and sons. Imam Ubayd bin Umar (رَحْمَةُ اللَّهِ) and Imam Qurtubi (رَحْمَةُ اللَّهِ) mentioned that “the lasting righteous deeds” refers to righteous daughters.

[See: Tafsir Al-Qurtubi]

2. The Mother who made sacrifices for her daughter is shown Mercy by Allah:

A'ishah (رَضِيَ اللَّهُ عَنْهَا) said:

جَاءَتْنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا فَأَطْعَمْتُهَا ثَلَاثَ تَمْرَاتٍ فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً وَرَفَعَتْ إِلَى فِيهَا تَمْرَةً لِتَأْكُلَهَا فَاسْتَطَعَمَتْهَا ابْنَتَاهَا فَشَقَّتِ الثَّمْرَةَ الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا بَيْنَهُمَا فَأَعْجَبَنِي شَأْنُهَا فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ لَهَا بِهَا الْجَنَّةَ أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ.

“A poor woman came to me along with her daughters. I gave her three dates. She gave a date to each of them and then she took up one date and brought that to her mouth in order to eat that, but her daughters expressed desire to eat it. She then divided the date that she intended to eat between them. This (kind) treatment of her impressed me and I mentioned that which she did to Allah's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ). Thereupon he said: “Verily Allah has assured Paradise for her, because of (this act) of her, or He has rescued her from Hell-Fire.””

[Sahih Muslim 2630]

3. The one who raises two daughters well will be with the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) in Paradise:

The Messenger of Allah (صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ وَصَمَّ أَصَابِعَهُ

““He, who brought up two girls properly till they grew up, he and I would come (together) (very closely) on the Day of Resurrection”. And he interlaced his fingers.””

[Sahih Muslim 2631]

The Prophet interlacing his finger can have the following meanings:

- a) The distance in rank between the Prophet and the one who raised his daughters well will be the same distance as the distance between the two interlaced fingers.
- b) The one who raised his daughters well will be incredibly close to the Prophet in Paradise.
- c) Both aforementioned meanings are intended; that he will enter quickly into Paradise due to being close to the Prophet, and this is why his rank and station in Paradise will be very high.

4. Daughters prevent their father from entering the Hell-fire:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

مَنْ كَانَتْ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَيْهِنَّ، فَأَطَعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جِدَّتِهِ،
كُنَّ لَهُ حِجَابًا مِنَ النَّارِ

“Whoever has three daughters and is patient with them; he feeds them, quenches their thirst and clothes them to the best of his ability, they will be a shield for him on the Day of Judgment.”

[Musnad Ahmad 17403; Sahih]

“Shield” means that they will become a veil of protection, protecting their father from being touched by the fire.

5. Daughters will take their Father into Paradise:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَا مِنْ رَجُلٍ تُدْرِكُ لَهُ ابْنَتَانِ فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَاهُ أَوْ صَحِبَهُمَا إِلَّا أَدْخَلْتَاهُ الْجَنَّةَ.

“There is no man whose two daughters reach the age of puberty and he treats them kindly for the time they are together, but they will gain him admittance to Paradise.”

[Sunan Ibn Majah 3670; Hasan]

6. One Daughter is sufficient to take her Father into Paradise:

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَسَلَّمَ) said:

مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، فَصَبَرَ عَلَى لَأُؤَايِبُنَّ، وَضَرَائِبُنَّ، وَسَرَائِبُنَّ، أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُنَّ، فَقَالَ رَجُلٌ: أَوْ ثِنْتَانِ يَا رَسُولَ اللهِ؟ قَالَ: أَوْ اثْنَتَانِ، فَقَالَ رَجُلٌ: أَوْ وَاحِدَةً يَا رَسُولَ اللهِ؟ قَالَ: أَوْ وَاحِدَةً.

“Whoever has three daughters and demonstrates patience on their troubles, sorrow and happiness; Allah will enter him into Paradise as a result of him showing mercy to his daughters.” A man said: “O Allah’s Messenger! What about someone who has two daughters?” He replied: “Even if he has two daughters.” The man said: “What about someone who only has one daughter?” He said: “Even if he has one daughter.”

[Musnad Ahmad 8425; Hasan Li-Ghairihi]

This Hadith shows that if a person only has one daughter and raises her well, it will be a cause for him to enter Paradise.

COMPARING BETWEEN SONS AND DAUGHTERS

Generally, it is seen in our societies that sons are given preference over daughters. Perhaps the reason for this is that society sees the son as the one who'll support his parents when they are old and goes out to earn for a living, and it sees the daughter as a guest, so she has to give the dowry, making her appear as a lowly being.

Sometimes the daughter is better than the son:

In the Qur'an, Allah mentioned the wife of Imran, who asked Allah for a son. Instead, Allah granted her an even better and pious, honorable daughter of great status. When the wife of Imran said that O my Rabb! I have given birth to a girl, Allah said:

﴿وَلَيْسَ الذَّكَرُ كَالْأُنثَىٰ﴾

“And the male is not like the female.”

[Surah Aal-Imran 3:36]

On first look, it should have been said that the female isn't like the male, but Allah mentioned it reversed; meaning that Allah is saying that the the son the wife of Imran desired to have could never be like the daughter she was granted.

And that daughter truly was an incredible person. She is above countless men in her rank and status in Allah's sight.

The Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَسَلَّمَ) said:

كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ إِلَّا أَسِيَّةُ امْرَأَةِ فِرْعَوْنَ، وَمَرْيَمُ بِنْتُ عِمْرَانَ.

“Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah, the wife of Fir'awn, and Maryam, the daughter of Imran.”

[Sahih Al-Bukhari 3411]

And these two aforementioned daughters of Islam were presented as an example for all Believers, as Allah said:

﴿وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ ءَامَنُوا امْرَأَتَ فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ، وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَنَتْ فَرْجَهَا فَنفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا وَكُتِبَ عَلَيْهَا إِيمَانٌ لَدُنَّا وَكَانَ مِنَ الصَّادِقَاتِ ﴿١٢﴾﴾

“And Allah sets forth an example for the Believers: the wife of Fir'awn, who said, “My Rabb, build for me a house in Paradise near You, save me from Fir'awn and his [evil] deeds, and save me from the wrongdoing people.” Also [the example of] Maryam, daughter of 'Imran who guarded her chastity, so We breathed into her through Our Angel [Jibril], and she firmly believed in the words of her Rabb and His Scriptures, and was

one of the obedient.”

[Surah Al-Tahrim 66:11-12]

THE PROPHET'S LOVE FOR HIS DAUGHTER

1. His love for his Daughter Fatimah:

Out of all his daughters, the Messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) loved Fatimah (رَضِيَ اللهُ عَنْهَا) the most. The narrations of the Prophet's love for Fatimah are countless; we find it befitting to only mention one.

The Messenger of Allah said:

فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي.

“Fatimah is a part of me, and whoever makes her angry, makes me angry.”

[Sahih Al-Bukhari 3767]

2. Welcoming his Daughter and kissing her forehead:

A'ishah (رَضِيَ اللهُ عَنْهَا) said:

مَا رَأَيْتُ أَحَدًا، كَانَ أَشْبَهَ كَلَامًا وَحَدِيثًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ، وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ، قَامَ إِلَيْهَا وَقَبَّلَهَا، وَرَحَّبَ بِهَا، وَأَخَذَ بِيَدِهَا فَأَجْلَسَهَا فِي مَجْلِسِهِ، وَكَانَتْ هِيَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَقَبَّلَتْهُ وَأَخَذَتْ بِيَدِهِ.

“I never saw anyone who resembled the Messenger of Allah more in speech than Fatimah. When she entered upon him, he would stand up for her and kiss her forehead. He would welcome her and grab her hand and make her sit where he was sitting, and when he entered upon her, she would stand up for him, take him by the hand, kiss him and make him sit where she was sitting.”

[Sahih Ibn Hibban 6953; Sahih]

3. Loving the Children of her Daughter:

Grandchildren are also counted as offspring, and the Messenger of Allah (ﷺ) alongside loving his daughters, used to show immense love to the children of his daughter as well. He would take care of them, sit with them, feed them, play with them and teach them. All of this was due to his love for them.

The Prophet made the following Du’aa for the children of his daughter, Hasan (رضي الله عنه) and Hussain (رضي الله عنه):

اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَأَحِبَّهُمَا وَأَحِبَّ مَنْ يُحِبُّهُمَا.

“O Allah! Indeed, I love them, so love them, and love those who love them.”

[Sunan Al-Tirmidhi 3769; Hasan]

The Messenger of Allah loved the children of his daughter so much so that he would express his love for them by kissing them.

Abu Hurayrah (رضي الله عنه) said:

قَبَّلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنَ بْنَ عَلِيٍّ وَعِنْدَهُ الْأَقْرَعُ بْنُ حَابِسِ
 التَّمِيمِيُّ جَالِسًا. فَقَالَ الْأَقْرَعُ إِنَّ لِي عَشْرَةَ مِنْ الْوَلَدِ مَا قَبَّلْتُ مِنْهُمْ أَحَدًا. فَنَظَرَ
 إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ " مَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

“Allah's Messenger kissed Al-Hasan while Al-Aqra bin Habis Al-Tamim was sitting beside him. Al-Aqra said, “I have ten children and I have never kissed anyone of them.” Allah's Messenger cast a look at him and said, “Whoever is not merciful to others will not be treated mercifully.”

[Sahih Al-Bukhari 5997]



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