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Mother's Responsibility of Upbringing a Daughter in Toxic Culture: A Five-Dimensional Framework in Relation to Quran and Seerat-Un-Nabi

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Abstract

Problem Statement: Due to multitudinous social and cultural evils, raising daughters in Islamic way became a great challenge in present age. This problem increased the responsibility of mothers to upbringing their daughters with Islamic norms and values. The research was triggered by observing insufficient Islamic knowledge of girls, unsatisfactory trainings, flaws in personality, frivolous attitude towards modesty and lack of Islamic values prescribed for a woman in Islam.

Objectives: This academic work was basically designed to a) draw attention of society toward significance of nurturing daughters according to Islamic injunctions, b) highlight the responsibility of mothers in prevailing toxic culture and c) propose a viable five-dimensional framework as a roadmap for righteous upbringing of daughters in present age.

Methodology: Descriptive and qualitative research approach was employed for the demonstration of data. The author used personal observation, focused group discussions and abductive reasoning to address the problem. Tables, diagrams and smart arts were inserted for clear illustration of underlying theme.

Conclusions: The systematic review of literature, personal observations and empirical evidences concluded that Islamic upbringing of daughters became a serious concern in prevailing culture of Pakistan. Social evils, uncontrolled social media, co-education and un-Islamic practices in educational institutions badly affected the girls to maintain their modesty and ethical values. This issue demanded the society (in general) and mothers (in particular) to revisit their pattern of nurturing daughters and restore the Islamic tradition of raising girls.

Recommendations: The author in the light of reviewed literature and conclusions, proposed a five-dimensional framework as a roadmap for Islamic upbringing of daughters in contemporary age. It was expected that this framework would be proven as a great source of producing ideal Muslim girls in society.

Keywords: Mother, Daughter, Women, Family System, Islam, Quran, Seerat

Introduction

Due to multitudinous social and cultural evils, raising daughters in Islamic way became a great challenge in present age. This problem increased the responsibility of mothers to upbringing their daughters with Islamic norms and values. The research was triggered by observing insufficient Islamic knowledge of girls, unsatisfactory trainings, flaws in personality, frivolous attitude towards modesty and lack of Islamic values prescribed for a woman in Islam.

At present, many Muslim girls are working wearing indecent clothes in government and non-government institutions after receiving modern education. The blind imitation of western civilization has taken them out of the four walls of the house and made them an adornment of markets, shops, hotels, parties and clubs. Also, there are many examples that the co- education system has forced women to lead an ungentlemanly life, which is dangerous for faith. According to Allama Iqbal:

جس علم کی تاثیر سے زن ہوتی ہے نازن
کہتے ہیں اسی علم کو اربابِ نظر موت¹

It is very unfortunate to say that what could be a greater injustice to a woman than to force her to become a clerk, typist and air hostess.² In this scenario, it is the dire need of time to think seriously about pathetic condition of girls' education. By realizing the sensitivity of issue, Muslim educationists, policy makers, religious scholars, and preachers should pay special attention to make necessary educational and training arrangement for Muslim girls on theoretical and practical grounds. For this purpose, the author aimed at addressing this problem and presented five-dimensional frame work for nurturing Muslim daughters. It is expected that if Muslim girls are upbrought by following these dimensions, they would become a real asset for Muslim societies and transform the next generations.

Significance of Nurturing Daughters: An Islamic Perspective

In Islam, daughters are the blessings of Allah. Before advent of Islam, the Arabs did not love daughters, and put them after sons in position and status. Their lack of love and fear of shame led them to hate and kill them as Allah Almighty mentioned in Noble Quran:

”وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ، يَتَوَارَىٰ مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ، أَيُمْسِكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ“³

“And when one of them is informed of [the birth of] a female, his face becomes dark, and he suppresses grief. He hides himself from the people because of the ill of which he has been informed. Should he keep it in humiliation or bury it in the ground? Unquestionably, evil is what they decide”

”وَإِذَا الْمَوْءُودَةُ سُئِلَتْ، بِأَيِّ ذَنْبٍ قُتِلَتْ“⁴

“And when the girl [who was] buried alive is asked”.

Then Allah sent our Prophet Muhammad PBU. He prohibited and forbade this act of shenanigans of killig girls. He restored protection, dignity, honor and rights of girls through clear instructions. In many Ahadith, he revealed the reward, highest ranks and positions on doing good and showing mercy to them. The traditions of Holy Prophet show that Proper nurturing is one of the fundamental rights of children in Islam. It includes protection of life, wealth, religion, intellect, honor and progeny. Some of the ahadith in this regard are mentioned below:

«إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ عَقُوقَ الْأُمّهَاتِ، وَمَنْعاً وَهَاتِ، وَوَادَ الْبَنَاتِ، وَكَرِهَ لَكُمْ قِيلَ وَقَالَ، وَكَثْرَةَ السُّؤَالِ، وَإِضَاعَةَ الْمَالِ»⁵

"Allah has forbidden you: disobedience to your mothers, to withhold (what you should give), or demand (what you do not deserve), and to bury your daughters alive. And Allah dislikes idle talk, to ask too many questions (for things which will be of no benefit to one), and to waste your wealth".

«من عال جاريتين حتى تبلغا جاء يوم القيامة أنا وهو وضم أصابعه»⁶

"Whoever supports two girls till they attain maturity, he and I will come on the Day of Resurrection like this". Messenger of Allah (ﷺ) joined his fingers illustrating this".

«مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، وَصَبَّرَ عَلَيْهِنَّ، وَكَسَاهُنَّ مِنْ جَدَّتِهِ، كُنَّ لَهُ حِجَابًا مِنَ النَّارِ»⁷

"If someone has three daughters and is patient with them and clothes them from his wealth, they will be a shield against the Fire for him".

«لَا يَكُونُ لِأَحَدِكُمْ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ فَيُحْسِنُ إِلَيْهِنَّ إِلَّا دَخَلَ الْجَنَّةَ»⁸

"There is no one who has three daughters, or three sisters, and he treats them well, except that he enters paradise".

«مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ، يُؤْوِيهِنَّ، وَيُكْفِيهِنَّ، وَيَرْحُمُهُنَّ، فَقَدْ وَجَبَتْ لَهُ الْجَنَّةُ الْبَتَّةَ، فَقَالَ رَجُلٌ مِنْ بَعْضِ الْقَوْمِ: وَثِنْتَيْنِ، يَا رَسُولَ

اللَّهِ؟ قَالَ: وَثِنْتَيْنِ»⁹

"Anyone who has three daughters and provides for them, clothes them and shows mercy to them will definitely enter the Garden." A man from the people said, "And two daughters, Messenger of Allah?" He said, "And two."

«مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ أَوْ ثَلَاثُ أَخَوَاتٍ، أَوْ ابْنَتَانِ أَوْ أُخْتَانِ، فَأَحْسَنَ صُحْبَتَهُنَّ وَاتَّقَى اللَّهَ فِيهِنَّ فَلَهُ الْجَنَّةُ»¹⁰

"Whoever has three daughters, or three sisters, or two daughters, or two sisters and is a beneficent companion to them, and fears Allah concerning them, then for him is Jannah". In the light of above hadith, it can be said that the best education and training of children can be done by those who fear Allah.

«مَنْ كَانَ لَهُ ثَلَاثُ بَنَاتٍ فَصَبَّرَ عَلَيْهِنَّ وَأَطْعَمَهُنَّ وَسَقَاهُنَّ وَكَسَاهُنَّ مِنْ جَدَّتِهِ - كُنَّ لَهُ حِجَابًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ»¹¹

"Whoever has three daughters and is patient towards them, and feeds them, gives them to drink, and clothes them from his wealth; they will be a shield for him from the Fire on the Day of Resurrection".

«مَا مِنْ مُسْلِمٍ تُدْرِكُهُ ابْنَتَانِ، فَيُحْسِنُ صُحْبَتَهُمَا، إِلَّا أَدْخَلَتْهُ الْجَنَّةَ»¹²

"There is no Muslim who has two daughters and takes good care of them but that he will enter the Garden".

It is drawn from above ahadith that if any one educates and trains girls according to Islamic teaching and then marry them, he will be bestowed with three rewards: 1) Deliverance from hell, 2) Entry into Paradise, 3) Companionship of Holy Prophet PBUH in Jannah.

According to Ibn-e-Baz, the virtue of being kind to daughters and taking care of their affairs is one of the reasons for entering Paradise and safety from Hellfire. And the same reward is hoped for those, who support other than daughters from sisters, aunts, and others needy women by treating them kindly, providing them food and water, and fulfilling other needs.

In these hadiths, the Holy Prophet PBUH emphasized the rights of daughters over their fathers or those who raise them. The upbringing is not just limited to food, clothing and marriage, but rather etiquettes, mercy and inculcation of fear of Allah in them. Most of the parents take upbringing as provisions of needs of the body such as clothing, food, drink, housing, bedding, and so on, but overlook nourishing the soul with education, discipline and enjoining good and forbidding evil. Eventually, the meaning of nurturing daughters refers to upbringing them in Islamic way, teaching them truth, striving for their chastity, and keeping them away from what Allah has forbidden from showing off.¹³

Islam not only allows women's education, but also considers it an obligation. But the important question is that what should be the nature and purpose of education? Islam wants that women should be given essential knowledge of religion first, so that they can understand their rights and responsibilities, halal and haram and right and wrong. The Holy Prophet PBUH was the only teacher for his Companions, but he, through his wives, spread knowledge to all Muslim women. In this connection, it can be said that the first need of a Muslim girl is the

knowledge of religion, so that she can lead an Islamic life, then comes the turn of other sciences. Islam is not opposed to modern education of girls, but strongly opposed to co-education¹⁴.

Mothers' Responsibility in Prevailing Toxic Culture

The position and status of mother is full of greatness and dignity. Mother's lap is the first school of life for the education and training of children. Therefore, mothers should pay special attention toward education and training of their daughters, because if the daughter is virtuous, well-mannered, has good qualities and is polite, then everyone will praise the mother. It has generally been observed that if a girl commits any mistake, then everyone immediately says that this is what your mother taught you.

Islamic education and training of children is only possible when the mother herself is religious, righteous and ethical sound. One of the prime examples of righteous training of a child could be seen in case of Sheikh Abdul Qadir Jilani, when he spoke truth and the group of robbers repented of their crime. It was his mother who taught him to speak truth in all situations.⁽¹⁵⁾

A mother plays most important and fundamental role in nurturing and caring of a child from birth to adulthood. During these stages of development, the child's needs are numerous, most of which are met by the mother. This is the reason why a child is more inclined towards his mother than others. During this period of upbringing, the child learns a lot from her mother and these learned things become part of her nature.⁽¹⁶⁾

In such a case, if the mother is educated, she brings up her child on the best lines, so that her child remains healthy and energetic both physically and mentally. On the contrary, if the mother is not educated, the child cannot be brought up properly. Therefore, the demand of the time is that women should also be equipped with the jewel of education, and be able to carry out their responsibilities well as a daughter, a wife and especially a mother. It is important to remember that the child receives the initial education from his mother and this early education plays a key role in shaping and spoiling the future life of child.⁽¹⁷⁾

In domestic life, a woman has different roles, such as daughter, wife, daughter-in-law, etc., and each role has different responsibilities. But as a mother, her responsibilities are comparatively higher than others. There are two types of these responsibilities: The first type is related to the physical development of the child, such as giving right food at right time, providing suitable clothes, protecting him from heat and cold, protecting him from disease, and treating the sick etc. The second type is related to mental development, such as teaching him to speak, talking to him when he is able to speak and understand something, and gradually telling him good things and avoiding unnecessary scolding. The responsibilities belonging to the first category can also be performed by an ordinary woman, but second type of responsibilities can only be performed by an educated woman.⁽¹⁸⁾

In keeping view above lines, it is disclosed that the fundamental responsibility of mothers is to educate and train their daughters according to injunctions of Islamic Shariah. Therefore, she should remain careful in nurturing her daughter and remember that she will be accountable and questioned about this matter in the hereafter.

Proposed Framework for Righteous Upbringing of Daughters

For righteous upbringing of daughters, it is essential to develop all important aspects of their personality in the light of Islamic teachings. For this purpose, a viable five-dimensional framework as a roadmap for righteous upbringing of daughters is designed and illustrated below.

Diagram: 1



The core competencies of above-mentioned dimensions are given below along with their explanation



Diagram: 2

1. Spiritual Development:

Supplication for the children is one of the characteristics of the righteous slaves of Allah. It is the most effective tool to make

children pious, obedient and righteous. Parents should regularly offer sincere dua to Allah and ask him to guide them to the straight path. Allah Almighty has mentioned dua as one of the characteristics of obedient slaves in the Noble Quran:

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرْقَةً أَغْنَيْنِ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا¹⁹

“And those who say, "Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.”

If we examine the situation and characteristics of the ones who offered this du‘a, we will realize, based on their qualities and high ranking, that they would not be content until they see their children obeying their Lord, knowledgeable and actively striving. 20

Muslim women should put particular emphasize in the education of their daughters to teach them the belief in oneness of Allah (Tawheed). They should be trained in a way that their belief in Allah should not waver at any point in their lives. Moreover, they should teach them to obey the Messenger of Allah (PBUH) in such a way that the true love of him is

established in their hearts and minds.⁽²¹⁾ Similarly, the belief in hereafter should be inculcate in the hearts of girls in a way that they realize their responsibility and accountability in hereafter. The inculcation of firm beliefs would bring happiness in both aspects of life: materialistic and spiritual.

After instilling Islamic beliefs, the girl should be taught importance of Islamic worships. Parents should teach her proper method purification of body (wudu and Gusal), offering prayer, fasting, reciting Holy Quran and supplications. If she will be trained in childhood, she would offer all these worship through out her life passionately.²² Along with beliefs and worships they must also be taught what is permissible and impermissible (Halal and Haram) in Islam? She should be made aware of harms of haram in this world and hereafter. Likewise, she should also be taught about purification of lower self and achieve spiritual excellence. She should also be taught sincerity, piety, good manners, modesty, and chastity.

It must be noted that merely teaching Islamic knowledge is not enough for becoming practicing Muslim. It is essential to provide a comfortable environment at home in which she could practice Islamic beliefs, worships and permissible things which she has been taught.

2. Moral and Emotional Development:

Moral and emotional development of daughters is significant as well as difficult task. It refers to the emotional control, possession of positive moral standard and elimination of negative moral values from personality. The attitude and behavior of parents, home environment and education of daughters directly influence the emotional and moral values. To make daughters emotionally stable and morally good, it is very important to take care of aforementioned factors.

Before moving towards moral and emotional development of daughters, some traits are mentioned below for the parents that how should they behave with their daughters:

- Parents should let their daughter know that she is valued to them.
- They should develop a close bond with her by showing love and affection.²³ The example of Holy Prophet PBUH is ideal in the case of his daughter as it came into hadith:

«عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ. قَالَتْ مَا رَأَيْتُ أَحَدًا أَشْيَهَ سَمًا وَدَلًّا وَهَدْيًا بِرَسُولِ اللَّهِ فِي قِيَامِهَا وَقُعُودِهَا مِنْ فَاطِمَةَ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالَتْ وَكَانَتْ إِذَا دَخَلَتْ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ إِلَيْهَا فَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ مِنْ مَجْلِسِهَا فَقَبَّلَتْهُ وَأَجْلَسَتْهُ فِي مَجْلِسِهَا»²⁴

"I have not seen anyone closer in conduct, way, and manners to that of the Messenger of Allah in regards to standing and sitting, than Fatimah the daughter of the Messenger of Allah (ﷺ)." She said "Whenever she would enter upon the Prophet (ﷺ) he would stand to her and kiss her, and he would sit her in his sitting place. Whenever the Prophet (ﷺ) entered upon her she would stand from her seat, and kiss him and sit him in her sitting place".

- They should be good listeners and daughter should not feel any hesitation to speak with them.
- Parents should be polite and kind towards the daughter. It is an established fact that children love kind parents, this love gives them a strong motivation to obey their parents. In the opposite scenario, if kindness is absent and there is violence and harshness, that will lead to alienation, stubbornness and disobedience, or the prevalence of fear which will generate an attitude of lying and deceitfulness. The importance of kindness can be seen in saying of Holy Prophet PBUH:

«مَنْ لَمْ يَرْحَمْ صَغِيرَتَنَا، وَيَعْرِفْ حَقَّ كَبِيرَتَنَا، فَلَيْسَ مِنَّا»²⁵

"Anyone who does not show mercy to our children nor acknowledge the right of our old people is not one of us".

- It must be noted that kind treatment does not rule out the use of punishment when necessary. It should also be noted that punishment must be given wisely, gradually and in the absences of advices, instructions, bans and verbal warnings.

- Parents should keep daughters and sons equal to the weight in giving.
- Whatever they give, first give to daughters and then give it to sons.
For moral and emotional development of daughter, some important guidelines are mentioned below:
- Parents should Speak to their daughter according to her level of understanding, mental caliber and “age-specific” needs.
- They should motivate and encourage her daughter to learn and thrive. Verbal motivation is essential for girls, they need to know that you believe in them.
- They should appreciate her on good deeds and encourage her for achieving moral excellence.
- Parents should teach her significance of emotional control, purification of lower self, and benefits of achieving moral excellence. They should also teach her the art of stress management and remain patience in unpleasant situations.
- Similarly, they should explain the importance, excellence and effects of moral values as well as harms and toxic impact of immoral values. For this purpose, they should be taught sincerity, piety, good manners, modesty, and chastity.
- Patience, self-discipline and tolerance should be developed in them that if the daughter has a long tongue, she will go to the next house and show such a sharp tongue and thus will always remain sad and worried²⁶.
- The girl should be kept away from novels, myths, fictions and stories because such reading leads to moral destruction. Similarly, it is very important to avoid TV serials because these serial lead towards bad habits.
- The enlightening stories of the Prophets, Companions, and early Muslim generations should be told to them to strengthen their faith and moral standards.
- The character and stories of wives of Holy Prophet PBUH and other great Muslim women should be portrayed to them as ideal women.²⁷) Some of the ideal Muslim women include Maryam the daughter of Imran, Khadijah the daughter of Khuwaylid, Fatima the daughter of Holy Prophet PBUH, Asiyah the wife of Fir'aun and 'Aisha the daughter of Abu Bakr (R.A)
- From the age of nine years, she should not be allowed to sleep with anyone and special care should be started from this age.
- When she steps in adulthood, she should be advised to wear a hijab, protect her from make-up and try to develop modesty in her. She should be taught that clothes at the shops are not a good representation of modesty.
- She should not be allowed to go into any singing and dancing event because signing and dances are the traits of Satan.
- Parents must not allow her to go outside of the home without any special need. If it is essential to go outside of the home, she must wear proper veil and come back quickly after fulfilling her need.
- They should adorn her with clothes and ornaments so that proposals for marriage come with allure.

Above of all, the parents must first of all adhere themselves to the attitude and behaviour that they are trying to instil in their daughter. Hence one of the early generations said to his children's teacher: “Let the first thing you do in setting my children straight be mending your own ways, for their faults will be connected to your faults; in their eyes, what is good will be what you do and what is bad will be what you refrain from.” (Tarikh Dimashq, 38/271-272)²⁸

3. Cognitive/Intellectual Development:

Cognitive development of girl increases her knowledge, teaches her how to use the intellect, furnishes her with critical skills and makes her better Muslim and better member of community. For cognitive development of girls, it is important to teach them Islamic concept

of knowledge. For this purpose, they must be taught difference between beneficial and unbeneficial knowledge and productive and unproductive knowledge. It is the responsibility of parents to equip them with the knowledge that she they can preserve their selves from un-Islamic ideologies, concepts, ethics and civilization.

One of the most important points for Islamic nurturing of girls is the issue of identity crises. In present age, the discrimination is gender is removed in society. Islam strongly discourages the removal of identity and set of rules and regulations, limitations, scope of working, and put some restrictions for male-female interactions. In this connection, it is very important that Muslim girls should understand their gender identity and seek such knowledge which is compatible for Islamic women according to its nature, scope and outcomes.

Muslim parents should educate their girls in way that Islamic thinking and Islamic practicing attitude can be developed in their personalities. For this purpose, the importance and greatness of Islamic sciences should be brought down in the hearts. Their ideology, thought process, concepts, moods, behavioural paradigm and habits should be molded in Islamic and religious color.

At the same time, the girls should be trained and taught special cognitive competencies which include Problem solving techniques, decision making, critical and creative thinking. These skills will help them to handle life challenges, critical situations and make appropriate decision in their practical life.

4. Home Economic/Life Skills:

Islam has made women responsible for indoor activities and men for outdoor activities. Unfortunately, in prevailing toxic culture, women are actively participating in men' domain which is not appreciable at all. This dilemma came from Western cavillations and impacted Muslim society at large. The Western influence gives birth to number of matrimonial, social, civilizational, cultural and ethical issues in the society. Iqbal has clearly differentiated Islamic civilization from Western culture:

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی²⁹

In aforementioned scenario, it is keen responsibility of mothers to train their daughters by keeping in view the injunctions of Islamic shariah. They should teach them such useful skills which are necessary for a woman in her practical life. In this connection, mother should equip her daughter with following important skills:

- Training daughter for human development, personal and family finance, consumer issues, housing and interior design, nutrition and food preparation, self medication as well as textile and apparel.
- Training her to get up early in the morning.
- Coaching her to take care of her health, food and sleep.
- Instructing her about etiquettes of managing the home.
- Teaching her cooking, washing clothes, cleaning house, stitching and painting skills.

If she is not equipped with above mentioned skills, sooner or later, problems will arise and mother will be responsible for such loss.

It has also been observed that some mothers put their daughters in such bad habits that if there is a daughter-in-law in the house, the daughter is not allowed to work and then when she goes to her in-laws and suddenly has to work, she gets worried and confused. In this way, the mother's incorrect attitude and unfair love creates long-lasting problems for her daughter.³⁰ Ultimately, the daughter faces uncomfortableness in her in-laws.

5. Interpersonal Development: Interpersonal development refers to social life skills which usually include self awareness, communication, empathy and interpersonal relationship.

Muslim parents should wisely develop these social skills in the girls so that they can make their social life fruitful and enjoyable.³¹

The inculcation of good interpersonal skills demands a friendly environment where doing good deeds is praised and the one who does them is respected, whereas bad deeds and those who do them are criticized. Though, in current times, this good environment is often lacking in Muslim homes, but it can be created with little effort. It is correct to say that if the father is spending on nice clothes, delicious food and a comfortable home, he should also spend on means of acquiring good attitude and behaviour, and let him seek reward for that with Allah, may He be exalted.

For interpersonal development, first and foremost, the girl should be made aware of her responsibilities towards others parents, brothers and sisters, grand father and grand mother, other relatives and neighbours. To develop interpersonal relationship, girl should be taught the importance and virtues of brotherhood, self-sacrifice, helping others, forgiveness, courage, bravery, protection of others' rights, social manners and prevailing pattern of customs. More precisely, she should be encouraged to behave politely with younger siblings, maintain good interpersonal relationship with sister-in-law and other relatives, and uphold respectful relationship with elders. If they are nurtured in this way, they would possess the knowledge and light of Islam by which they can easily recognize right and wrong, truth and falsehood, halal and haram right and wrong, and stay on the path of successful life. ^(32.) Unfortunately, it has been observed that many mothers do backbiting of daughter in-laws in front of her daughter, which leaves harmful effects in her delicate mind. After marriage, when she goes to her house, it becomes difficult for her to avoid this bad habit and she treats her sisters in law with harsh words.

When a girl reaches the age of marriage, parents should immediately search a pious boy for her as religion is better than wealth and lineage. After she gets married, they should advise her to be good with her in-laws. If she will behave well with her mother-in-law, father-in-law, sisters in law by showing politeness, love, affection, then she will also get love in return, because love gets love for love and hate for hate. If she sees something wrong in these relations, should not complain about it to the husband because it is a bad habit and there is a strong fear of creating hatred in the heart of a son or brother. Taking side of the wife is a psychological thing, but it creates hatred in the family and sometimes it can happen that the husband gets angry and turns against her.

Conclusions & Recommendations:

The systematic review of Islamic literature revealed that Islam has laid particular emphasize on proper upbringing of daughters and presented a reward on righteous nurturing. In current scenario, the personal observations and empirical evidences disclosed that Islamic upbringing of daughters became a serious concern in prevailing culture of Pakistan. Social evils, uncontrolled social media, co-education and un-Islamic practices in educational institutions badly affected the girls to maintain their modesty and ethical values. This issue demanded the society (in general) and mothers (in particular) to revisit their pattern of nurturing daughters and restore the Islamic tradition of raising girls.

In this connection, the daughters should be equipped with religious as well as necessary life skills required for a woman. If they are equipped with religious education, they can shape the whole house in Islam structure. Moreover, they should keep mothers of Momineen and great Muslim women as ideal and should spend their lives by following their footsteps.

The author, in the light of reviewed literature and above conclusions, proposed a five-dimensional framework as a roadmap for Islamic upbringing of daughters in contemporary age. It is expected that this framework would be proven as a great source of producing ideal Muslim girls in society.

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