



Countless salutations be upon the pure lineage of those born
with the sacred bloodline of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Beloved Children of the Prophet ﷺ



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

آقا صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ کے شہزادے و شہزادیاں

Aaqa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay shehzaday-o-shehzadiyan

THE BELOVED CHILDREN OF THE PROPHET ﷺ

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Translated into English by

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An English translation of

Aaqa ﷺ kay shehzaday-o-shehzadiyan

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Publication:	Rabi'-ul-Awwal, 1445 AH (September, 2023)
Translated by:	Translation Department (Dawat-e-Islami)
Publisher:	Maktaba-tul-Madinah
Quantity:	3000

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
 آمَنَّا بَعْدَهُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! Open the doors of knowledge and wisdom for us, and have mercy on us, o the One Who is the Most Glorious and Honourable.

(Al-Mustatraf, vol. 1, p. 40)

Note:

Recite Salat upon the Last Prophet ﷺ once before and after the Du'a.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ،
أَمَا بَعْدُ، فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

THE BELOVED CHILDREN OF THE PROPHET ﷺ

One reason why Du'a is accepted

Ameer-ul-Mu'mineen Sayyiduna Ali Al-Murtaza كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ has narrated that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, الدُّعَاءُ مَخْجُوبٌ عَنِ اللَّهِ حَتَّىٰ يُصَلَّىٰ عَلَىٰ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ 'Du'as are not heard until Salat is recited upon Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ahl-e-Bayt.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Some virtues and attributes of the blessed children

Someone said to the paternal aunt of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Safiyyah رَضِيَ اللَّهُ عَنْهَا, "The relationship with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will not benefit in the court of Allah Almighty." When this news reached the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللَّهُ عَنْهُ became displeased and said to Sayyiduna Bilal رَضِيَ اللَّهُ عَنْهُ, 'O Bilal! Call people for Salah.' Then, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat on the pulpit, praised Allah Almighty and said, 'What is the condition of those who presume that my relationship will not benefit?' On Judgement Day, every lineage and relationship (i.e. that of the family

¹ Kanz-ul-'Ummaal, Part 2, vol. 1, p. 35, Hadith 3212

and that of in-laws) will be no more except for my relationship and lineage, as they are joined in the world and Hereafter.¹

Allamah Ibn-e-Aabideen Shaami رَحْمَةُ اللهِ عَلَيْهِ has said: The Hadith with almost the same words has been narrated from many authentic sources and besides this, there are many other blessed Ahadith which prove that the blessed relation of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will surely benefit his children; they will depart this life in a good state and will achieve salvation in the Hereafter. Undoubtedly, the children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are very fortunate in the world and the Hereafter.²

Aap ki nisbat Ay Nanaye Hussain

Hay Bari Dolat Ay Nanaye Hussain³

Distinguishing aspect of the relationship with the Beloved Prophet ﷺ

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: O beloved! On Judgement Day, all lineages and relationships will end. Nobody will ask, 'Whose son? Whose grandson?'

Keh daren rah Fulan Ibn-e-Fulan Cheezay Nayst⁴

Allah Almighty Himself has stated

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ

So when the Horn will be blown, then there will neither be relations

¹ Majma al-Zawaid, vol. 8, p. 282, Hadith 13827, selected

² Rasaail ibn Aabideen, vol. 1, p. 27 summarised

³ Wasaail Bakhshish, p. 257

⁴ Translation: Here, one's lineage carries no weight.

among them.¹

But being the descendant of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the relation with him are the strongest rope which will never break (neither in the grave, nor on Judgment Day, nor on the Scale and nor on the Sirat Bridge).²

Where will the children of Mustafa be on Judgement Day?

اَلْحَمْدُ لِلّٰهِ! As the children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are chiefs in the world, اِنَّ شَاءَ اللّٰهُ they will also be at ease, dignified, away from Hell and deserving of Paradise in the Hereafter. In verse 21 of Surah Al-Toor, part 27, it is stated:

وَالَّذِينَ اٰمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اٰخَفْنَا بِهٖمْ ذُرِّيَّتَهُمْ وَمَا اَلْتَنَّهُمْ مِنْ
عَمَلِهِمْ مِنْ شَيْءٍ^ط

*'As for 'those who believed and their progeny followed them in faith, We have caused their progeny to join them; and We did not decrease anything from their deeds.'*³

It is stated in the commentary of *Noor-ul-Irfan*: If the children of believers are believers, I will keep them with their parents in Paradise; I will not separate them. The condition of being a believer has been set so that the disbelieving children of a believer will not be with the believer. From this, it has been understood that the ranks of children are promoted by the Waseelah (medium) of their parents. The

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 18, Surah Al-Mu'minoon, verse 101)

² Matla' Al-Qamarayn, p. 63

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 27, Surah Al-Ṭūr, verse 21)

children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are not prophets, but they will be with him in Paradise. Waseelah has been proved. It has also been proved that the little children of believers are destined for Paradise. It has also been learnt that a Paradise-deserving man will live in Paradise with his wife and children. It will be in this way that if the rank of a father is low and the rank of his child is high, the father will be sent to his child after being promoted. So, **إِنْ شَاءَ اللهُ**, Sayyidatuna Bibi Aminah, Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُمَا and the children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Will lineages benefit on Judgement Day?

Satanic whisper: In verse 101 of Surah Al-Mu'minoon, part 18, Allah Almighty has said:

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١٠١﴾

So when the Horn will be blown, then there will neither be relations among them that Day nor will they ask one another.²

In this blessed verse, it has been stated that all the lineages are useless on Judgement Day. All the lineages are useless, whether it is from a Prophet or a holy man, nothing will benefit on Judgement Day. So, there is no difference between a Sayyid and a non-Sayyid.

Reply to the Satanic whisper

In this blessed verse, the terror of Judgement Day and the chaos of its initial time have been mentioned because once the Divine justice is revealed, the relations' love and the help of family relationship, etc.

¹ Tafseer Noor Al-Irfan, part 27, Al- Ĥūr, under the verse 21, with minor amendments

² [Kanz-ul-'Irfan (Translation of Quran)] (Part 18, Surah Al-Mu'minoon, verse 101)

will all end. Everyone will be worried for themselves; no one will be worried for others. At another place, Allah Almighty has mentioned its detail in this way:

يَوْمَ يَفِرُّ الرَّءُ مِنْ أَخِيهِ ۖ وَأُمِّهِ وَأَبِيهِ ۖ وَصَاحِبَتِهِ وَبَنِيهِ ۖ

بِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۖ

The Day man will flee from his brother, and his mother and his father, and his wife and his sons. On that Day, every individual among them will have a concern that will make him oblivious to others.¹

In this blessed verse, there is no denial of the greatness of some lineages. The greatness of lineage is something and the horror of Judgement Day is a different thing. In the initial time of Judgement Day, other blessed prophets عَلَيْهِمُ السَّلَامُ will also refuse to intercede and no one except our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will have the courage to say anything in the Lord's court. Does this Divine grandeur mean that the personages are not respectable? Absolutely not! It should also be kept in mind that ordinary people will feel the horror of Judgement Day. Some specific bondsmen of Allah Almighty will be safe from this horror. The Holy Quran says:

لَا يَحْزَنُهُمُ الْفَرَقُ الْأَكْبَرُ وَتَتَلَقَّهُمُ الْمَلَائِكَةُ

The greatest bewilderment will not sadden them, and the angels shall welcome them.²

It has been proved by the Holy Quran that the friendship with the beloved bondsmen of Allah Almighty will continue there as well and

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 30, Surah Al-'Abasa, verses 34-37)

² [Kanz-ul-'Irfan (Translation of Quran)] (Part 17, Surah Al-Anbiya', verse 103)

the friendship with other people will change into enmity. Allah Almighty has said:

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٢٥﴾

On that day, close friends shall become enemies for one another except the pious.¹

In short, from this blessed verse (mentioned in part 18, Surah Al-Mu'minoon) neither has it been proved that blessed Prophets' relationship has no nobility in the world and nor can it be proved that lineages will not benefit on Judgement Day.²

Satanic whisper: It is stated in a blessed Hadith that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'O Fatimah! From my wealth, whatever you want, you may ask for, but I cannot remove the torment inflicted on you by Allah.'³

From this blessed Hadith, it has become clear that if the Beloved Prophet's relationship does not benefit his beloved daughter, how can it benefit other Sayyids? Whatever is the condition of other relationships, the same is the condition of the Beloved Prophet's relationship. (مَعَاذَ اللَّهِ!)

Answer to the satanic whisper

This blessed Hadith belongs to the early days of preaching when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was enjoining [Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا] to have faith. The purpose of doing this was: O Fatima! Have

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 25, Surah Al-Zukhruf, verse 67)

² Rasaail Na'eemiyah al-Kalam al-Maqbool, pp. 14-15, slightly amended

³ Bukhari, p. 715, Hadith 2753

faith. If you do not embrace this faith, this family relationship and lineage will not benefit. The person who is from the Beloved Prophet's lineage, but is not a believer is not a Sayyid because he is not a Muslim. Allah Almighty has said to Sayyiduna Nooh عَلَيْهِ السَّلَامُ

إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ عَلَيْهِ السَّلَامُ

He is not from your family; his deeds are unrighteous.¹

No heretic (whose heresy has reached disbelief) can be a Sayyid because Belief is necessary for a person to be a Sayyid and a heretic person is deprived of Belief. Due to disbelief, all the relationships end; therefore, a disbeliever can neither marry a believing woman nor does he get an inheritance from a believer and nor will he be buried in the graveyard of the believers. When a disbelieving child cannot get an inheritance from his believing father, how can he attain the lineal nobility and honour? Abu Lahab is from Banu Hashim, but he is not noble, therefore, only believing Sayyids will definitely benefit from the blessed relationship with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. All Muslims will get benefit from his blessed relation, that is, the Hell-dwelling will become Paradise-dwellers and sinners will be forgiven. When the ordinary relation is benefiting, how can the lineage not benefit?²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Go! You have saved yourself from Hell

Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا has narrated, 'One person cupped

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 12, Surah Al-Hood, verse 46)

² Rasaail Na'eemiyah al-Kalam al-Maqbool, p. 16-17 slightly amended

the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whatever blood flowed from the blessed body, he drank it after going behind a wall. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked him about the blood, he humbly replied, ‘Ya Rasoolallah! It was your blessed blood; I did not like to let it spill on the floor. Now, it is in my stomach.’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Go! You have saved yourself from Hell.’¹

It is stated in *مَدَارِجُ النَّبِيِّينَ*: On the occasion of the Battle of Uhud, when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got injured, Sayyiduna Malik bin Sinan رَضِيَ اللهُ عَنْهُ drank the blood by sucking it up from his blessed wounds. On this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever wants to see the person who will go to Paradise should see him.’²

Ahl-e-Bayt are safe from torment

سُبْحَانَ اللهِ! When the fire of Hell has been made Haraam by virtue of the blessed blood of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how can the flame of Hell affect those who have been created by the same blood and in whose body the same blood is running?³ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘My Lord has promised me that amongst my Ahl-e-Bayt, Allah will not torment the person who acknowledges the Oneness of Allah and my Prophethood.’⁴

No accountability for Sadaat-e-Kiraam in Hereafter

It is stated in *Fatawa Razawiyyah*: Every Sayyid is part of the blessed body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and no part of the blessed

¹ *Al-Mawahib al-Ladunniyyah*, vol. 2, p. 76, selected

² *Sunan Sa'eed bin Mansoor*, vol. 2, p. 221, Hadith 2573, summarised; *Madarij al-Nubuwwat*, part 1, p. 26, summarised

³ *Matla' al-Qamarayn*, p. 61, summarised

⁴ *Mustadrak*, vol. 4, p. 132, Hadith 4772

body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is deserving of fire.¹ At another place in *Fatawa Razawiyyah*, it is stated: No matter what the deeds of the Sayyid, whose faith is intact, are like, it is greatly hoped by the grace of Allah Almighty that the one who is a Sayyid in His knowledge will not be held accountable for the sins at all.²

By God, there is no one like you!

Dear Islamic sisters! It has been mentioned earlier that there was a blessed companion رَضِيَ اللهُ عَنْهُ of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who took the blood which flowed from the blessed body of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the good news of Paradise. From this, the question of the belief has easily been answered that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in this world as a human, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is matchless because there was no one like him and there will be no one like him even until Judgement Day. The commentator of Bukhari, Allamah Badruddin Ayni رَحِمَهُ اللهُ عَلَيْهِ has said, ‘Many Ahadith have been mentioned about it that the blessed companions drank the blood which flowed from his blessed body. These blessed companions رَضِيَ اللهُ عَنْهُمْ include Sayyiduna Abu Tayyibah Hajjam and Sayyiduna Abdullah bin Zubair رَضِيَ اللهُ عَنْهُمَا. Moreover, it has been narrated about Ameer-ul-Mu’mineen Sayyiduna Maula Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم as well that he drank the blessed blood.³ Remember! The blessed blood of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is not like the blood of ordinary people. Allamah ‘Ayni رَحِمَهُ اللهُ عَلَيْهِ further said, ‘The opinion which denotes that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is equal to ordinary people can be the opinion of an illiterate and foolish person only. There is no comparison between him and ordinary

¹ *Fatawa Razawiyyah*, vol.15, p.378

² *Fatawa Razawiyyah*, vol. 29, p. 640

³ *Umdah al-Qaari*, vol. 2, p. 481, selected

people. This thing can also be proven by the intellect that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is different from ordinary humans.’ In the end, filled with great reverence for the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allamah Ayni رحمه اللهُ عَلَيْهِ said, ‘Our belief is that there is no one like the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If someone says anything other than this, I am deaf to it.’¹

Aap Jaysa koi ho sakta nahin | Apni har Khoobi Mayn Tanha Ap Hayn²

Request with folded hands for Sadaat-e-Kiram

After mentioning a large number of virtues of Sadaat-e-Kiraam, Maulana Mufti Ahmad Yar Khan Na’eemi رحمه اللهُ عَلَيْهِ has written, ‘The virtues of Sadaat-e-Kiraam which have been mentioned do not mean that they should not perform righteous deeds and should not offer Salah because they do not need to perform these deeds as they are from a noble family. This thought is merely wrong and false. Sadaat-e-Kiraam should perform more virtuous deeds than others so that these personages set an example for others. Business class passengers have to spend more money than economy class passengers. It is compulsory for them to be the accurate followers of their forefathers. Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ offered Salah even when fighting

¹ Umdah al-Qaari, vol. 2, p. 481, selected

A’la Hadrat (رحمته اللهُ عَلَيْهِ) has said, ‘In the beginning, the respect and dignity of Imam Ibn-e-Hajar Asqalani, the commentator of Bukhari رحمه اللهُ عَلَيْهِ, was more than Imam Badruddin Mahmood ‘Ayni, the commentator of Bukhari رحمه اللهُ عَلَيْهِ in my eyes. Both of these personages have made the discussion of the purity of ‘the blessed excrement’. Imam Ibn-e-Hajar has held the debate as a scholar of Hadith, whereas Imam ‘Ayni has written about this discussion in great detail in the commentary of Bukhari. At the end, he رحمه اللهُ عَلَيْهِ wrote, “All these are discussions. I agree with the one who agrees on purity and I am deaf to the one or do not listen to the one who is against it.” This statement proves his level of devotion and has left such a great impact on me that his dignity has increased in my eyes.’ (Malfuzaat A’la Hazrat, p. 457, slightly amended)

² Safinah-e-Bakhshish, p. 12

was going on, but if their children miss Salah without any reason, it is a very sad thing.¹

Mention of the blessed children in the Holy Quran

Dear Islamic sisters! How great the pure personalities are! They are the beloveds of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, parts of his blessed body, are created with the blessed blood of the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the entire bodies of theirs consist of his blessed blood.² In ‘Qasidah-e-Nur’, A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said very beautifully:

*Tayri Nasl-e-Pak Mayn hay Bacha Bacha Noor Ka
Tou hay Ayn-e-Noor Tayra Sab Gharana Noor ka³*

Explanation of Raza’s couplet

i.e. O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are Nur (i.e. light), but rather نُورٌ عَلَى نُورٍ [i.e. an enormous embodiment of light]. All your descendants (i.e. Sadaat-e-Kiraam) who are born till the end of the world will also be Nur.

O the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Nur! Your entire family is Nur, Nur and only Nur.⁴

In the Holy Quran, the blessed children have been called ‘Kawthar’

When the son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Qasim

¹ Rasaail Na’eemiyah al-Kalam al-Maqbool, p. 19

² Matla’ al-Qamarayn, p. 60, summarised

³ Hadaiq Bakhshish, p. 246

⁴ Nayki ki Dawat, p. 586

1. 'أَيْتَرُ مَعَادَ اللَّهِ' passed away, 'Aas bin Waail, a disbeliever, called him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In Arab, if somebody had sons and daughters, but then the sons passed away, the Arabs would call him 'أَيْتَرُ' i.e. deprived of children.² In reply to the blasphemy of Aas bin Waail, Surah Kawthar was revealed:

إِنَّا آعَطَيْنَاكَ الْكُوتِرَاتُ ۖ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۗ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

*We have certainly granted you countless virtues. So pray to your Lord and sacrifice. Indeed it is your enemy who is deprived of all goodness.*³

Regarding the commentary on 'Kawthar' one opinion is that it means the blessed children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. i.e. O Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah Almighty will bless you with so many children that they will remain until Judgement Day.⁴ From this, it has been understood that the blessed lineage from Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is so great that Allah Almighty has called them 'Kawthar'.⁵

Command for the blessed daughters to observe veiling

In Surah Al-Ahzaab, Part 22, Allah Almighty has stated:

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ ۗ

*Dear Prophet! Ask your wives, your daughters, and believing women to cover themselves with a part of their cloaks.*⁶

¹ Tafseer Jalalayn, ma' Hashiyah Al-Sawi, Part 30, Al Kawthar under the verse 3, Part al-Sadis, vol. 3, p. 342

² Tafseer Qurtubi, part 30, Al Kawthar, under the verse 3

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 30, Surah Al-Kawthar, verse 1-3)

⁴ Tafseer Kabeer, Part 30, Kawthar under the verse 1, vol. 11, p. 313 selected

⁵ Mawa'iz Na'eemiyyah, p. 39

⁶ [Kanz-ul-'Irfan (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 59)

In this blessed verse, women have been commanded to observe veiling. If they have to go out as a necessity, they should cover their whole body, head and even face.¹ In this blessed verse, the blessed wives and daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have been mentioned separately which indicates their great respect and dignity. Allamah Burhanuddin Buqa'i رَحْمَةُ اللهِ عَلَيْهِ has said, "The blessed wives have special closeness to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ due to the matrimonial relationship, therefore, they have been mentioned first. After this, daughters have been mentioned. They have been mentioned because firstly they have a very close relationship with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and secondly, their respect and dignity are great."²

Veiling is a bounty of Paradise

From this, it has been learnt that though the wives and children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were very pious, veiling had been made compulsory for them because veiling is one of the bounties of Paradise. Allah Almighty has stated:

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

*Veiled maidens in private pavilions.*³

All people will be pious in Paradise, but veiling will be observed there as well. Non-observance of veiling is the torment of Hell because men and women will be naked in front of each other there.⁴

¹ Tafseer Baydawi, ma' Hashiyah Shaykhzadah, Part 22, Al-Ahzaab under the verse 59, vol. 6, p. 663

² Tafseer Nazm al-Durar, p. 22, Al-Ahzaab, under the verse, 59, vol. 6, p. 135

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 27, Surah Al-Rahman, verse 72)

⁴ Tafseer Noor-ul-Irfan, Part. 22, Al-Ahzaab, under the verse, 59 slightly amended

Allah Almighty mentions their purity

In verse 33 of Surah Al-Ahzaab, Part 22, it is stated:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Allah only wants to remove every impurity from you, O family of the Prophet, and to purify you completely.¹

It is stated in the commentary, *Noor-ul-Irfan*: In this way that He will not let you commit sins and become immoral. It does not mean **مَعَادَ اللَّهِ** that they were sinful, but now they have become purified. [It has been understood that] the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed wives and children are free from sins.²

A concise commentary on Ayat-e-Tatheer

Dear Islamic sisters! The above-mentioned blessed verse is called ‘Ayat-e-Tatheer’ by Islamic scholars. Mentioning the glory of the sacred Ahl-e-Bayt, Maulana Hasan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has written, having hinted at the same verse:

*In ki paki ka Khuday-e-Pak karta hay bayan
Ayah-e-Tatheer say Zahir hay Shan-e-Ahl-e-Bayt*

Meaning of Ahl-e-Bayt and what Ayat-e-Tatheer refers to

Ahl-e-Bayt means: family members. In Ayat-e-Tatheer, a promise has been made with Ahl-e-Bayt that Allah Almighty will keep them away from every impurity. Which people does ‘Ahl-e-Bayt’ refer to here? Please read two Madani pearls about it.

¹ [Kanz-ul-Irfan (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 33)

² Tafseer Noor-ul-Irfan, Part. 22, Al-Ahzaab, under the verse 33

- ❖ As a matter of fact, this ‘Ayah-e-Tatheer’ was revealed about ‘the blessed wives’.¹
 - Islamic scholars have presented a few reasoning points in favour of it. Sayyiduna Abdullah bin Abbas رضى الله عنه [the son of the Beloved Prophet’s paternal uncle] has said, ‘This verse was especially revealed about the blessed wives.’ His student, Sayyiduna Ikrimah رضى الله عنه would make the announcement of this in the market and would say, ‘I am ready to do Mubalahah² over this thing.’³
 - The verses of Surah Al-Ahzaab from 28 to 34 [seven verses]⁴ are especially about the blessed wives,⁵ or rather Allah Almighty has addressed the blessed wives Himself at the beginning of Ayat-e-Tatheer. Allah Almighty has said:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ

*Remain within your houses, and do not be unveiled.*⁶

So, if the blessed wives have not been referred to in this part of the blessed verse ‘لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ النِّبِيِّاتِ’, in the verses but rather in the parts of even one verse, there will be a strong disconnection and it is

¹ Al-Durar Naqiyyah fi Fadayel Zurriyah Khair al-Bariyyah, p. 3

² When two parties gather, make their claims and every party prays that curse befall the one [between them] who is a liar, it is called **Mubalahah**. (Fatawa Razawiyyah, vol. 21, p. 189)

³ Tafseer Durr Mansoor, Part. 22, Al Ahzaab, under the verse 33, vol. 6, p. 603, derived

⁴ It means the seven verses i.e from the verse ‘يَا أَيُّهَا النَّبِيُّ قُلْ لِمَا جَاءَكَ’ Dear Prophet! Ask your wives’ till إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا (33) includes Ayat-e-Tatheer also.

⁵ Tafseer Qurtubi, part 22, Surah Al-Ahzaab, under the verse 33, part 14, vol. 7, p. 114, derived

⁶ [Kanz-ul-‘Irfan (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 33)

contrary to the exclusive status of the Holy Quran.¹

- Home i.e. where a person lives and spends his night is called 'Bayt' in Arabic, therefore Ahl-e-Bayt will mean: The people who would live in the blessed home of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and they are undoubtedly the blessed wives because this blessed home of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the residence of his blessed wives.²
- The blessed children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have also been included in 'Ayat-e-Tatheer'. It has been mentioned in many blessed Ahadith.
- In Muslim Sharif, Umm-ul-Mu'mineen Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that covering Maula Ali, Imam Hassan and Imam Hussain and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهُمْ with a blessed shawl, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited Ayat-e-Tatheer.³
- It is stated in an authentic Hadith: At that time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed as well: اَللّٰهُمَّ هٰؤُلَاءِ اَهْلُ بَيْتِيْ وَحَامَتِيْ، اَذْهَبْ عَنْهُمْ الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا O Lord! They are my Ahl-e-Bayt and my beloved; remove impurity from them and make them absolutely clean.⁴

¹ Mirat al-Manajeel, vol. 8, p. 451, detailed

Tafseer Qurtubi, Part 22, Al-Ahzaab under the verse 33, part 14, vol. 7, p. 114

Tafseer Futuh al-Ghayb, Part 22, Al-Ahzaab, under the verse 33, vol. 12, p. 421 summarised

Tafseer Maturidi, Part 22, Al-Ahzaab, under the verse 33, vol. 8, p. 383, derived

² Tafseer Rooh al Ma'ani, part 22, Al-Ahzaab, under the verse 33, vol. 22, p. 263

Tafseer Rooh al Bayan, part 22, Al-Ahzaab, under the verse 33, vol. 7, p. 172

³ Muslim, Kitaab Fazaail Al-Sahabah, vol. 946, Hadith 2424

⁴ Tirmizi Abwab, al-Manaqib an Rasool Allah, p. 871, Hadith 3875

- According to a narration, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also included his other daughters, relatives and blessed wives.¹

In short, it has been proven by the Holy Quran that the blessed wives are Ahl-e-Bayt and it has been proven by Ahadith that the blessed children are Ahl-e-Bayt. Therefore, they all are included in ‘Ayat-e-Tatheer’ i.e. as it has been promised that all the impurities will be removed from the blessed wives; similarly, the same promise has been made for the children of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Five attributes of Ahl-e-Bayt

1. The sacred Ahl-e-Bayt are the best of all humans in lineage.² Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Jibra’eel said to me, “I have searched from the east to the west of the earth, but I have not found anyone better than Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and I have searched from the east to the west of the earth, but I have not found any sons of any father more excellent than Banu Hashim.”³

Yahi bolay Sidrah walay, Chaman-e-Jahan kay Thalay

Sabhi Mayn nay Chaan Dalay Tayray Paye ka na paya⁴

2. On Judgement Day, first of all, they will get intercession. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘On Judgement Day, I, first of all, will intercede for my Ahl-e-Bayt, then according to the ranks from the Quraish who are close to me, then the Ansaar, then the Yemenis who have believed in me and followed me,

¹ Al-Sawaa’iq Al-Muhriqah, p. 181

² Al-Sharf al-Muabbad Li Aal Muhammad, p. 66

³ Jami’ Sagheer, p. 378, Hadith 6074

⁴ Hadaiq Bakhshish, p. 100

then the rest of the Arab, then the non-Arab, and the one for whom I intercede first is superior.¹

3. Ahl-e-Bayt are protection for those [living] on the earth. Two sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:²

❖ Stars are the protection for those living in the sky and my Ahl-e-Bayt are the protection for those living on the earth.³

❖ First of all, Quraish will depart this life and amongst Quraish first of all, Ahl-e-Bayt will depart.⁴

‘Allamah Manaawi رَحْمَةُ اللهِ عَلَيْهِ has said, ‘Ahl-e-Bayt’s departing this life is one of the signs of Judgement Day.’⁵ Allamah Yousuf bin Ismail Nabhaani رَحْمَةُ اللهِ عَلَيْهِ has said, ‘It is for the reason that the worst people will experience the Hour, whereas Ahl-e-Bayt are the best people.’⁶

4. Taking Zakat is Haraam for Ahl-e-Bayt.⁷ In a blessed Hadith, a very good reason has been mentioned for it. These [types of] Sadaqaat are the dirt of people and they are not Halal for Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed descendants.⁸

5. Reverence even for those who are not practising is compulsory as per Shariah⁹

¹ Mu’jam Kabeer, vol. 6, p. 241, Hadith 13374

² Al-Sharf al-Muabbad Li Aal Muhammad, p. 79

³ Fazaail al-Sahabah, Fazayel Ali, Part, 2, p. 671, Hadith 1145 selected

⁴ Jami’ Sagheer, p. 167, Hadith 2805

⁵ Faiz al-Qadeer, vol. 3, vol. 106, under the Hadith 2805

⁶ Al-Sharf al-Muabbad Li Aal Muhammad, p. 54

⁷ Al-Sharf al-Muabbad Li Aal Muhammad, p. 59

⁸ Muslim, Kitab al-Zakat, p. 387, Hadith 1072

⁹ Derived from Al-Sharf al-Muabbad Li Aal Muhammad, p. 76, summarised

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said, 'It is compulsory to revere a Sayyid having correct Sunni belief no matter what his deeds are. He should not be hated due to those deeds. One should only hate his bad deeds. Even if there is some defect in his belief i.e. such a defect that has not reached disbelief, he should be revered. However, if his heresy has reached disbelief, reverence for him is Haraam now because the thing due to which he had to be revered remains no more i.e. he is no longer a Sayyid.'¹

The excellence of loving and treating Ahl-e-Bayt kindly

Three sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: No one can become a perfect believer until I become more beloved to him than his life and my children become more beloved to him than his children, their lives become more beloved to him than his life and my family becomes more beloved to him than his family.²
2. The one who wants Barakah in his age and wants Allah Almighty to benefit him from the blessings which He has bestowed on him should treat my Ahl-e-Bayt kindly. The one, who does not do it, Barakah is removed from his age and he will come to me with his face black on Judgement Day.³
3. I will reward the person who does good to anyone among Abdul Muttalib's descendants when he meets me on Judgement Day.⁴

اللهُ أَكْبَرُ! اللهُ أَكْبَرُ! اللهُ أَكْبَرُ! Judgement Day will be the day when everyone will be in desperate need of help and Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will help! The

¹ Fatawa Razawiyyah, vol. 22, p. 423, selected

² Shu'ab al-Imaan, vol. 2, p. 189, Hadith 1505

³ Kanz-ul-Ummal, part 12, vol. 6, p. 46, Hadith 34166

⁴ Jami' Sagheer, p. 533, Hadith 8822

Lord knows how generously he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will give us! Only one blessed sight will be sufficient to remove the troubles of both worlds. This reward is itself great that the one who does good to Abdul Muttalib's descendants will have the privilege to meet the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on Judgement Day because here it has been said: إِذَا لَقِيتُنِي (when he meets me) it has become clear that if such a person departs this life with faith, he will surely have the privilege of meeting him. O Muslims! What more do you need? Hurry up and have this privilege! [i.e. Treat Sadaat-e-Kiraam very kindly!] **وَبِاللّٰهِ التَّوْفِيقَ** ¹

Command to recite Salat upon Ahl-e-Bayt

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, لَا تَصَلُّوا عَلَيَّ الصَّلَاةَ الْبِتُّمَاءِ 'Do not recite an incomplete Salat upon me.' The blessed companions رَضِيَ اللهُ عَنْهُمْ humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is incomplete Salat?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'When you stop after reciting صَلَّيْ عَلَى مُحَمَّدٍ.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further said, 'Instead of this, recite like this صَلَّيْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ'.²

Method of sending Salat upon the descendants and companions

Dear Islamic sisters! The descendants and companions have been mentioned in the blessed Salat since the beginning. Islamic scholars have said: Sending blessed Salat upon the descendants and companions is a means of acceptance in the court of the Prophet and sending blessed Salat upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a means of acceptance in the Lord's court.³ Remember! It is not permissible to recite Salat exclusively on anyone except for a Prophet

¹ Fatawa Razawiyyah, vol. 10, p. 105, summarised

² Al-Sawaa'iq Al-Muhriqah, p. 183

³ Al-Nibras, p. 11

and angels. On page 390 of *Fatawa Razawiyyah*, vol. 23, it is stated: Reciting Salat-o-Salaam exclusively is not for anyone except for the Prophets and angels عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. However! The aim should be to recite Salat upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the names of others may also get mentioned in it for his sake, so reciting like this is permissible, such as اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلٰى سَيِّدِنَا وَوَالِدِنَا مُحَمَّدٍ وَعَلٰى اٰلِ سَيِّدِنَا وَوَالِدِنَا مُحَمَّدٍ.

Blessings of the recognition of the blessed descendants

In 'Shifa Sharif', Allamah Qazi Ayaaz Maliki رَحِمَهُ اللهُ عَلَيْهِ has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The recognition of the descendants of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is salvation from Hell, devotion to them is ease on the Sirat Bridge and treating them kindly is protection from the Divine torment.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessed children of the Beloved Prophet ﷺ

Allah Almighty blessed our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with sons as well as daughters. In part 25 of Surah Al-Shura, it is stated:

أَوْ يَزُوجُهُمْ ذُكْرَانًا وَإِنَاثًا

*Or He grants both sons and daughters.*²

Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا has said, 'This refers to the majestic personality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because Allah Almighty blessed him with three sons: Qasim, Abdullah and

¹ Al- Shifa, al-Bab al-Salis, p. 40

² [Kanz-ul-'Irfan (Translation of Quran)] (Part 25, Surah Al-Shura, verse 50)

Ibrahim, and four daughters: Zainab, Ruqaiyyah, Umm-e-Kulsoom and Fatimah (رَضِيَ اللهُ عَنْهُم).¹

What is the ruling on saying that the Beloved Prophet ﷺ was absolutely childless?

Once, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was asked a question about such a person who said that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was neither the father of any man nor any woman. In reply to him, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: It is clearly a denial of the following blessed verse:

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ

*Dear Prophet! Ask your wives, your daughters,*²

And, denying a blessed verse is disbelief.'

Proof of having more than one daughter from the Holy Quran

Dear Islamic sisters! A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has mentioned verse 59 of Surah Al-Ahzaab, part 22 in his blessed Fatwa. Regarding this, it has been stated in 'Noor-ul-Irfan': From this, it has become clear that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had more than one daughter. If only Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا had been his daughter, the plural form 'بَنَات' would not have been used [in Arabic, the plural form is not used for one, but for at least three.].³ Remember! In the blessed verse, the word, 'بَنَات', has been used and it is the plural form of 'بِنْت'.

¹ Tafseer al-Lubab, fi Uloom al-Kitab, Part 25, Surah Shura under the verse, 50, vol. 17, 220

² [Kanz-ul-Irfan (Translation of Quran)] (Part 22, Surah Al-Ahzaab, verse 59)

³ Tafseer Noor al-Irfan, Part, 22, Surah Al-Ahzaab, under the verse 59

In the Arabic language, this word is used for a biological daughter. For a stepdaughter the word, 'رَبِيبَةٌ' is used. From this blessed verse, it has been learnt that here it means the biological daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, not the stepdaughters. The biological daughters have been mentioned especially here.

Number of blessed children

Islamic scholars have arrived at a consensus that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had four daughters. However, there is a difference of opinion on the number of sons. On page 687 of 'Seerat-e-Mustafa', 'Allamah Abdul Mustafa A'zami رَحْمَةُ اللهِ عَلَيْهِ has written: All the historians have arrived at a consensus that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had six children— two sons [Sayyiduna Qasim and Sayyiduna Ibrahim] and four daughters [Sayyidatuna Zainab, Sayyidatuna Ruqaiyyah, Sayyidatuna Umm-e-Kulsoom, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهُمْ]— but some historians have said that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had another son named Abdullah whose title is Tayyib and Tahir. According to this saying, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had seven children i.e. three sons and four daughters. Sayyiduna Sheikh Abdul Haq Muhaddis Dehlavi رَحْمَةُ اللهِ عَلَيْهِ has said that this is the most authentic opinion. Among all these seven blessed children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was born to Sayyidatuna Mariyah Qibtiyyah رَضِيَ اللهُ عَنْهَا and the rest of the blessed children were born to Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا.¹

Aur Jitnay hayn Shahzaday is Shah kay

In sab Ahl-e-Makanat pay lakhon salam

Blessed Children's Aqeeqah

It is stated in 'Tabqat-ul-Kubra' that Umm-ul-Mu'mineen

¹ Seerat Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 687, selected

Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا would perform Aqeeqah by slaughtering two nanny goats for a son and one nanny goat for a daughter.¹

Daughters' embracement of Islam

Remember! All the sons of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away at a very young age, but the daughters remained alive for a long time. All of them saw the time when Islam was introduced and they migrated to Madinah Munawwarah. اَلْحَمْدُ لِلّٰهِ. All the daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were naturally righteous, truthful and were sick of polytheism, idolatry and wrong customs of the time of ignorance. Allamah Zurqaani رَحِمَهُ اللهُ عَلَيْهِ has said, 'Undoubtedly, the daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would follow the right path and be the embodiment of his blessed Seerah even before the declaration of his Prophethood. Therefore, if it is not mentioned how they embraced Islam, there is no harm in it because it is understood. Umm-ul-Mu'mineen Sayyidatuna Aishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his Prophethood, Umm-ul-Mu'mineen Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا and her daughters embraced Islam straight after it and became Muslims.²

It is stated in 'Mirqat Sharh Mishkaat': The daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never committed disbelief even before the declaration of Prophethood. Therefore, their embracing Islam does not mean that they had not been following Islam before. However! Before the Prophethood, following the religion of Sayyiduna Ibrahim was Islam.³

¹ *Tabqat ibn Sa'd*, vol. 1, p. 107

² *Sharh al-Zurqani 'ala al-Mawahib*, vol. 1, p. 460

³ *Mirqat al-Mafateeh*, vol. 6, p. 310, Hadith 3180

*Khoon-e-Khair-ur-Rusul say hay jin ka khameer
Un ki bay Los teenat pay lakhon salam*

Explanation of the couplet of Raza

Hundreds of thousands of Salam be upon the faultless disposition of the one who was created by the blessed blood of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Status and rank of daughters

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has said, ‘Umm-ul-Mu’mineen Sayyidatuna Khadija-tul-Kubra, Umm-ul-Mu’mineen Sayyidatuna Aaishah Siddiqah, and Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهُنَّ are certainly destined for Paradise; they and the remaining daughters and wives are superior to all Sahabiyyaat.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Seven rights of a daughter

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said:

- ❖ Do not feel unhappy at the birth of your daughter, rather it should be considered the Lord's blessing.
- ❖ Please your daughters' hearts more as their hearts are delicate.
- ❖ When you give them and sons [something], give both of them equally.
- ❖ Whatever you give, first give it to them (i.e. your daughters) and then give it to your sons.

¹ Bahar-e-Shari'at, vol. 1, p. 263, part 1

- ❖ When she reaches the age of nine, neither let her sleep near you nor near her brother, etc.
- ❖ When she reaches this age, start watching over her strictly. Do not ever let her attend the wedding ceremony in which there is dancing and singing.
- ❖ Do not marry her off to any sinful and impious person, especially to a religious heretic.¹

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا

She is the eldest daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was born in Makkah Mukarramah ten years before the declaration of Prophethood. At that time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 30 years old.² She was a very respectful, obliging, pure-natured and patient daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the occasion of the migration to Madinah, she had to face serious troubles, but she showed patience there.

Why is the name ‘Zainab’ given?

It is stated in ‘بِسَانُ الْعَرَبِ’, a beautiful and fragrant plant is called ‘Zainab’. In relation to this, women are also named ‘Zainab’.³

The effect of the name influences the person who has been given that name

مَا شَاءَ اللهُ! The blessed name of the daughter of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is very beautiful. There are people who give their daughters such names for which they are greatly praised in their

¹ Derived from *Mash’alah al-Irshad*, pp. 27-28, published by *Maktaba-tul-Madinah*

² *Sharh al-Zurqani ‘ala al-Mawahib, al-Maqsad al-Sani*, vol. 4, p. 318 selected

³ *Lisan al-Arab, Bab al-Za*, vol. 3, p. 1696

community for some time or they give their daughters very different names which are meaningless or have bad meanings. I pray that they make up their mind and name their daughters after the daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sahabiyyaat, pious ladies and righteous people. Islamic scholars say: Give your children good names; the name has an effect on the one who has been given the name. People do not let the one having a bad name sit with them. The one having a good name will **إِنْ شَاءَ اللهُ** have a good character.¹

Three Madani pearls about naming a child

1. It is better to name your child after the blessed prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, blessed companions, Tabi'een and pious people. It is hoped that its blessing will remain with the child.²
2. There are names which have neither been mentioned in the Holy Quran, nor in blessed Ahadith and nor are they common among Muslims. It is better not to give your child such a name because Islamic scholars have different opinions on such names.³
3. "It is advisable to replace bad names with good ones." It is stated in a blessed Hadith: 'On Judgement Day, you will be called by your names and your fathers' names, therefore give good names.'⁴

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Mirat al-Manajeeh*, vol. 6, p. 263

² *Bahar-e-Shari'at*, vol. 3, p. 356, Part 15

³ *Bahar-e-Shari'at*, vol. 3, p. 603, Part 16, selected

⁴ *Abu Dawood*, *Kitab al-Adab*, p. 775, Hadith 4948

Very obliging to her blessed father

A blessed companion Sayyiduna Muneeb Azdi رَضِيَ اللهُ عَنْهُ has said: Before embracing Islam, I heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, “O people! Say لَا إِلَهَ إِلَّا اللهُ and succeed.” [Instead of pondering over the clear and the truthful message and achieving salvation from Hell after embracing Islam] People were treating him cruelly. مَعَاذَ اللهِ! Some people were throwing dust at him and some were calling him names. These things continued until the afternoon. Then a woman carrying a big bowl of water came to him and helped him wash his blessed face. When I asked the people present there about the woman, they said, “She is his [i.e. the Beloved Prophet’s] daughter, Zainab.”¹

The same kind of parable has been narrated by Sayyiduna Haris bin Haris رَضِيَ اللهُ عَنْهُ. It also includes that when people dispersed, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا came crying with a big bowl of water and a handkerchief. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took the bowl, drank water and made Wudu. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then raised his blessed head and saw her and said, ‘O daughter! Do not fear that your father will be overpowered and disgraced!’²

*Koyi Gali Sunata tha, Koyi Pathar Uthata tha
Koyi Tauheed par hansta tha, koyi munh Chirata tha
Magar wo Manba-e-Hilm-o-Safa Khamosh Rehta tha
Duay Khair karta tha, Jafa-o-Zulm Sehta tha*

(Shahnamah-e-Islam, part 1, p. 118, selected)

It is a Sunnah to face hardship in the path of the Lord

Dear Islamic sisters! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ faced great

¹ *Mujam al-Kabeer, vol. 9, p. 70, Hadith, 17193, selected*

² *Al-Ahaad wal-Masani by Ibn Abi Asim, vol. 5, p. 374, Hadith 2976*

hardship for the sake of Islam. All this happened when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ started presenting the call towards righteousness openly. So whenever you present the call towards righteousness and face any hardship due to it, think about the troubles and hardships faced by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while preaching Islam and thank Allah Almighty as He has blessed us with the privilege to act upon the Sunnah of enduring hardships for the sake of Islam. This way, *إِنْ شَاءَ اللهُ*, Satan will fail and it will become easy for you to have patience. Surely, facing hardship in the Lord's path and having patience over them are Sunnah, and continuing to present the call towards righteousness despite experiencing severe hardships is also a Sunnah.¹

*Sunnatayn Aam Karen Deen ka Hum Kam Karen
Nayk ho Jayen Musalman Madinay walay!*

Two Madani pearls derived from the character of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا

1. Looking after parents is obligatory

In the above-mentioned parable, the beautiful character of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا has been mentioned. When the disbelievers hurt the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and caused him pain, she رَضِيَ اللهُ عَنْهَا was privileged to console and look after her blessed father [the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ]. From this parable, those Islamic sisters who hurt the feelings of their parents should learn a lesson. Such Islamic sisters neither help their mothers in household chores nor do they look after them. They do not think about their financial condition and income, become obstinate and do what they

¹ Bhayanak Ount, p. 5

like. Allah Almighty has blessed them with an excellent source of performing virtuous deeds, but they are losing this source due to being lazy and unwise. Remember! It is obligatory for a child to look after and obey his parents and it is Haraam to cause them even a slight inconvenience.¹

Three sayings of Mustafa ﷺ about looking after parents

1. Mother and father are your Paradise and Hell² i.e. If you keep them pleased, you will get Paradise and if you keep them displeased, you will deserve Hell.³
2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the person who asked for advice about going for fighting in Allah Almighty's cause: Consider it mandatory for yourself to look after them (parents) as Paradise lies under their feet.⁴
3. May that person be disgraced with whom his parents grew old, and his parents did not make him enter Paradise (i.e. he could not get Paradise by looking after his old parents).⁵

Recitation of the Holy Quran in Paradise

Sayyidatuna Aaishah رَضِيَ اللهُ عَنْهَا has narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'One night, when I slept, I found myself in Paradise. Over there, I heard the voice of a Qari [i.e. the one who recites the Holy Quran]. I asked, "Who is he?" The angels said, "Harisa bin Noman."' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "This is

¹ Bihisht ki Kunjiyan, p. 193

² Ibn Majah, Kitab al-Adab, p. 590, Hadith 3662

³ Mu'jam Kabeer, vol. 2, p. 96, Hadith 2157

⁴ Mu'jam Kabeer, vol. 2, p. 96, Hadith 2157

⁵ Tirmizi, Kitab al-Da'waat, p. 811, Hadith 3545

the reward for doing good to parents; this is the reward for doing good to parents.’ The narrator has said, ‘Sayyiduna Harisah رضى الله عنه used to treat his mother with immense goodness.’¹

The terrible death of the one who deserted his mother

The mother of a person was severely ill and was on her deathbed. Despite this, the unfortunate son behaved badly towards her and deserted her. The miserable woman passed away in that state. The time continued to pass. After thirty years, one day the unfortunate son had diarrhoea and grew very weak. What he did [to his mother] started happening to him as he was heard crying, ‘I have three sons, but they do not care for me at all. I have been ill for many days, but they did not come to meet me even once.’ Finally, he died in isolation like his mother at night. In the morning, his neighbours saw that ants had surrounded his dead body and they were biting it.²

*Mashghool jo Rehta hay Maan Bap ki Khidmat Mayn
Allah ki Rehmat say Jata hay wo Jannat Mayn
Maa Baap ko iza jo Dayta hay Shararat Say
Jata hay wo Dozakh mayn A'mal ki Shamat say*

2. Crying at the hardship of the Beloved Prophet ﷺ

In the above-mentioned parable, it has also been mentioned that seeing the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ facing hardships in the way of preaching Islam, Sayyidatuna Zainab رضى الله عنها came crying. مَا شَاءَ اللهُ! Her intensity of love for her blessed father is excellent. Though this act of crying occurred due to a daughter’s great love for her father, the same is the requirement for every Ummati who claims to have perfect

¹ Hilyat al-Awliya`, Harisa bin Noman, vol. 1, p. 436, number 59, Hadith 1247

² Nayki ki Dawat, p. 434

love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should be happy at the things which made our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ happy and we should be sad at the things which made our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sad. When our pious predecessors رَحْمَةُ اللهِ read about the hardships of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even in books, they would sob so uncontrollably that they would get short of breath.

Parable of Muhaddis-e-A'zam of Pakistan

It happened in 1955. Muhaddis-e-A'zam of Pakistan, Maulana Sardar Ahmad Chishti Qadiri رَحْمَةُ اللهِ عَلَيْهِ was teaching a lesson from a blessed Hadith. During the teaching, a Hadith of *Mishkaat Sharif* was read that contained the mention of the headache of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ due to which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tied a cloth around his blessed head.¹ Talking about the blessed Hadith, Muhaddis-e-A'zam of Pakistan said: When the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was feeling a headache due to which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tied a cloth around his blessed head, at that time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting on the pulpit. What would be the condition of Sayyiduna Siddiq-e-Akbar رَضِيَ اللهُ عَنْهُ when he رَضِيَ اللهُ عَنْهُ saw that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a cloth tied around his blessed head due to the intensity of the pain? What would happen to Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ when he saw this? What did Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ feel when he رَضِيَ اللهُ عَنْهُ saw it?

Similarly, with the same intensity of pain, he رَحْمَةُ اللهِ عَلَيْهِ was mentioning the incidents that occurred to the blessed companions عَلَيْهِمُ الرِّضْوَانُ. It seemed as if he رَحْمَةُ اللهِ عَلَيْهِ was feeling the pain which the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) had in his blessed head. During the speech, he

¹ Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ said, 'We were in the Masjid, when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us; he had the terminal illness. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a strip of cloth tied around his blessed head due to pain. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat on the pulpit. We also gathered around him. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon.' (*Mishkat, Kitab Ahwaal Al-Qiyamah*, vol. 2, p. 405, Hadith, p. 5968)

رَحْمَةُ اللهِ عَلَيْهِ became so emotional that he رَحْمَةُ اللهِ عَلَيْهِ choked while crying. He رَحْمَةُ اللهِ عَلَيْهِ then stood up and left the classroom. No one knew how long he remained in that state.¹ May Allah Almighty have mercy on him and may we be forgiven without any accountability by his virtue!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ronay wali Aankhen Mango, Rona Sab ka kam Nahin

Zikr-e-Mahabbat Aam hay laykin Soz-e-Mahabbat Aam Nahin

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Nikah at the request of Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا

It is the event that took place before the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his Prophethood. One day, Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا requested him to perform the Nikah of her daughter ‘Zainab’ to Sayyiduna Abu al-‘Aas bin Rabi رَضِيَ اللهُ عَنْهُ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not use to refuse her and therefore, at her request, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the Nikah of both of them.²

Brief introduction of Sayyiduna Abu Al-‘Aas رَضِيَ اللهُ عَنْهُ

Sayyiduna Abu Al-‘Aas رَضِيَ اللهُ عَنْهُ was one of the few rich and honest traders of Makkah Mukarramah. He was the nephew of Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا [the son of her sister Halah bint-e-Khuwaylid]. Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا would treat him like a son.³ It is stated in أَسَدُ الْقَعَابِ: He was sincere and obedient to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴

¹ Hayat Muhaddis A'zam, p. 62, slightly amended

² Mu'jam Kabeer, vol. 9, p. 378, Hadith 18483

³ Mu'jam Kabeer, vol. 9, p. 378, Hadith 18483, selected

⁴ Usd al-Ghabah, 6042; Abu al-Aas, vol. 6, p. 182

A cheap act committed by the disbelievers of Makkah

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared his Prophethood and invited Quraish to Islam, [Quraish became very angry and started causing pain to him in many ways; a very cheap thing they did was that] Quraish went to Sayyiduna Abu Al-‘Aas bin Rabi رَضِيَ اللهُ عَنْهُ and said: ‘Divorce your wife! We will perform your Nikah with any woman of Quraish you want.’ Sayyiduna Abu Al-‘Aas bin Rabi رَضِيَ اللهُ عَنْهُ gave a blunt reply to them by saying, ‘By God! I will not divorce my wife. Certainly, in place of my wife, I do not like having any other woman, no matter how high her status is among the Quraish.’¹

Under such difficult circumstances, because of being considerate of his relationship with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and recognising its value, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ thanked him and also praised this act of his.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyidatuna Zainab’s Migration

After the Battle of Badr, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا migrated.³ What happened was that Abu Al-‘Aas bin Rabi’, who had not embraced faith until that time, fought for the polytheists against the Muslims in the Battle of Badr and was taken as a prisoner to Madinah Munawwarah. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ released him without any ransom as a favour and made him swear that he would allow Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا to migrate to Madinah after reaching Makkah Mu’azzamah.⁴ Abu Al-‘Aas fulfilled his promise and

¹ *Subul al-Huda, Jama abwab Fazayel Aal Rasool Allah, vol. 11, p. 29, selected*

² *Al-Isti’aab, 3091, Abu al-Aas, bin Al-Rabi Al ‘Abshami, vol. 4, p. 264*

³ *Sharah Zurqani, vol. 2, p. 186*

⁴ *Derived from Abu Dawood, Kitab al-Jihad, p. 429, Hadith 2692*

after reaching Makkah Mu'azzamah, the first thing he did was to help Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا reach there.¹

Sayyiduna Abu Al-'Aas's embracement of Islam and renewal of Nikah

After some time, Sayyiduna Abu Al-'Aas bin Rabi' رَضِيَ اللهُ عَنْهُ also embraced Islam and migrated to Madinah Munawwarah. In 'Ibn-e-Majah', Sayyiduna Amr bin Shoaib رَضِيَ اللهُ عَنْهُ narrated that after he رَضِيَ اللهُ عَنْهُ had embraced Islam, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Sayyidatuna Zainab's new Nikah with him.²

Reason for renewal of Nikah

Mufti Ahmad Yar Khan رَضِيَ اللهُ عَنْهُ has said, 'When the wife embraces Islam and the husband remains a disbeliever and one of them migrates and reaches an Islamic country, the Nikah is invalidated.' He has further said, 'The Nikah was invalidated due to the migration of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا to Madinah, but later on, due to the earlier Nikah, the Nikah [with Sayyiduna Abu Al-'Aas رَضِيَ اللهُ عَنْهَا] was renewed.'³

Ruling on the Nikah between a believing woman and a disbelieving man

The grand Mufti رَضِيَ اللهُ عَنْهُ further said, 'At that time, the Nikah of a believing woman was permissible with a disbelieving man, therefore, Sayyidatuna Zainab, the daughter of Rasoolullah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ),

¹ *Miraat al-Manajeer*, vol. 5, p. 549

² *Ibn Majah*, *Kitab al-Nikah*, p. 321, *Hadith* 2010

³ *Miraat al-Manajeer*, vol. 5, pp. 54,55, selected

remained in the Nikah of Abu Al-‘Aas although she was a believer and Abu Al-‘Aas was a disbeliever. Later on, this ruling was abrogated. Now a believing woman can neither have Nikah with a disbelieving man nor remain in his Nikah.¹

When was it revealed that Nikah with a disbeliever is Haraam?

Allamah Zurqaani رَحْمَةُ اللهِ عَلَيْهِ has said, ‘Islamic scholars have explained that a Muslim woman’s Nikah with a disbeliever being Haraam was revealed in the following blessed verses after the Treaty of Hdaybiyyah (i.e. 6th Hijri).²

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ تُؤْمِنَ^ط

*And do not marry polytheist women until they become Muslims.*³

Similarly, it is stated in Surah Al-Mumtahinah:

لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لِهِنَّ^ط

*These women are not lawful for them and they (the disbelievers) are not lawful for these women.*⁴

The Beloved Prophet’s ﷺ love for Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved his daughters, behaved towards them affectionately and treated them mercifully. To learn

¹ Miraat al-Manajeeh, vol. 5, p. 548

² Sharah Zurqani, vol. 1, p. 460

³ [Kanz-ul-Irfan (Translation of Quran)] (Part 2, Surah Al-Baqarah, verse 221)

⁴ [Kanz-ul-Irfan (Translation of Quran)] (Part 28, Surah Al-Mumtahinah, verse 10)

how he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved his elder daughter, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا, read two parables about it:

1. Became very emotional after seeing daughter's necklace

Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has said, 'When the people of Makkah sent a ransom in order to get the prisoners of the Battle of Badr released, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا sent things as the ransom for Abu Al-'Aas bin Rabi'. It also had the necklace that her mother, Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا had given her in her dowry. Having seen the necklace, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became very emotional. Therefore, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the blessed companions, 'If you suggest, the prisoner (who is a relative) of Zainab can be released and her things can be returned to her.' The blessed companions consented and Abu Al-'Aas bin Rabi رَضِيَ اللهُ عَنْهُ was released without a ransom as a favour.¹

It is stated in 'Mirqat Sharh-e-Mishkaat': Having seen the necklace, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recalled his respected wife, Sayyidatuna Khadija-tul-Kubra رَضِيَ اللهُ عَنْهَا. Furthermore, thinking about the poverty and helplessness of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became very emotional.²

2. Sayyidatuna Zainab's migration

With the intention to migrate, when Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا left Makkah Mukarramah on a camel, the disbelievers blocked her way. A cruel disbeliever hit her with a spear and made her fall from the camel due to which she had a miscarriage. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was greatly aggrieved by this incident. Talking about her virtues, he

¹ Abu Dawood, Kitab al-Jihad, p. 429, Hadith 2692

² Mirqat al-Mafateeh, Kitab al-Jihad, bab Hukum al-Usara, vol 7, p. 480, under the hadith 3970

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **هِيَ أَفْضَلُ بَنَاتِي أُصِيبَتْ بِي** i.e. Among my daughters, she is superior in terms of the fact that she suffered such a huge trouble while migrating towards me.¹

The Beloved Prophet's love for his granddaughter (the daughter of his daughter)

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love for the daughter of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا, Sayyidatuna Umamah رَضِيَ اللهُ عَنْهَا.

Gave granddaughter a ring

Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has said, 'King Najashi sent the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ some gifts of jewellery which also contained an Abyssinian gem-ring. The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ touched the ring with a stick or his blessed finger and then called the beloved daughter of his elder daughter, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا i.e. his maternal granddaughter, Sayyidatuna Umamah رَضِيَ اللهُ عَنْهَا and said, 'Daughter! You wear it.'²

The most beloved among the family members

Once, someone gave the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a gold necklace seeing the beauty of which, all the blessed wives became surprised. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I will give this necklace to the one whom I love very much among my family members.'

At that time, Sayyidatuna Umamah رَضِيَ اللهُ عَنْهَا was playing with clay on one side of the home. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called her and made her wear the necklace with his blessed hands. Further, there was something

¹ Mustadrak, , vol. 5, p. 56, Hadith 6919, selected

² Abu Dawood, Kitab al-Khatam, p. 662, Hadith 4235

attached to her eye, which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wiped with his blessed hand. According to a narration: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself went to her and made her wear the necklace.¹

Maternal granddaughter on the blessed shoulders of her maternal grandfather

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would often let her sit on his blessed shoulders as well. It is stated in ‘Bukhari Sharif’ that Sayyiduna Abu Qatadah رَضِيَ اللهُ عَنْهُ narrated, ‘When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to us, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had [his granddaughter] Umamah bint-e-Abu Al-‘Aas رَضِيَ اللهُ عَنْهُمَا on his blessed shoulders.’²

Practical measures against killing daughters

Dear Islamic sisters! Did you see what great love the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had for his daughters, though in the Age of Ignorance, a daughter was treated very harshly. She used to be considered an ill omen, a burden and a cause of disgrace and مَعَادَ اللهِ! she used to be buried alive. From this, it has become clear that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only gave teachings against this ignorance and cruelty but also eradicated it by his actions.

O those who have daughters! You should also follow the teachings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and bring up your daughters very happily, treat them with love and affection, give them respect and support them financially. May daughters be greatly valued and affectionately treated in the society in a way that no one even dares think about treating them harshly!

¹ Sharh Zurqani, vol. 4, p. 321, selected

² Bukhari, Kitab al-Adab, p. 1497, Hadith 5996

Alas! Helpless daughters!

A daughter is a mercy of Allah, but regretfully some people, due to forgetting Islamic teachings, have started considering her birth to be bad and they treat her mercilessly. The news about the cruel and violent treatment given to daughters is quite often printed. **مَعَاذَ اللَّهِ!** it is becoming common among people to feel sad upon the birth of a daughter and if someone congratulates them, they say bitter and harsh words to them in response, etc. It is very astonishing that some women have also been found very hard-hearted and unsympathetic. Acts like considering the birth of a daughter to be a burden, considering her to be an ill omen, taunting and making fun of the woman who has only daughters, etc. are also found in them as well though they themselves are the daughters of someone. Alas! What can the helpless daughters do?

Aye bay Kason kay Aqa!

Ab Tayri Duhai Hay

O those who have recited the Kalimah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! **ذَالِهِ وَسَلَّمَ!** Have mercy on your condition. Understand Islamic teachings, recognise the value of daughters and give them respect and honour.

Four sayings of Mustafa ﷺ about the excellence of daughters

1. Do not consider daughters bad. Undoubtedly, they are loving.¹
2. The one who has been blessed with a daughter, and he does not harm her, nor does he consider her bad and nor does he prefer his son to his daughter, Allah will admit that person into Paradise.²

¹ Musnad Imam Ahmad, Musnad al-Shamiyyeen, vol. 7, p. 200, Hadith 17837

² Mustadrak, Kitab al-Birr wa Silah, vol. 5, p. 248, Hadith 7428

3. The person on whom the burden of bringing up daughters falls and he treats them well, these daughters will become a shield for him against Hell.¹
4. The person who gets something for his children from the market, he is like the one giving Sadaqah. Thus, he should start from the daughters because the one who pleases daughters is like the one who cries out of the Lord's fear, and the one who cries out of the Lord's fear, Allah forbids him upon Hell.²

A righteous woman who made sacrifices for her daughters

Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has said, '[Once] a poor woman came to me with two daughters. I gave her three dates. She gave one date each to both of them and then after dividing the date, which she wanted to eat herself, into two parts, she also gave it to her daughters to eat. I was very surprised at this. I mentioned the sacrifice of this lady to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah Almighty has guaranteed her Paradise due to this [deed].'³

مَا شَاءَ اللهُ! What a great thing sacrifice is! May we also learn to sacrifice our favourite things! From this parable, it has been learnt that treating daughters kindly and sacrificing our favourite things for them are deeds of great excellence. May Allah Almighty enable all of us to do so!

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ

¹ Muslim, Kitab al- Birr wa Silah, p. 1014, Hadith 2629

² Makarim al-Akhlaq, vol. 3, p. 303, Hadith 759

³ Muslim, p. 1014, Hadith 2630

Sayyidatuna Zainab's sacrifice for Islam

The parable which has been mentioned earlier contains the mention of her migration. During the migration, a disbeliever **مَعَاذَ اللَّهِ!** hit her with a spear due to which she fell from the camel and got severely injured.

The reward for the trouble one faces in the Lord's path

Surely, enduring torture in the Lord's path also brings reward. For the blessed Sahabah and Sahabiyyaat who migrated and faced difficulties and troubles in the Lord's path, Allah Almighty has stated:

فَالَّذِينَ هَاجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُوذُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ ﴿١٦٥﴾

So those who migrated and were driven out of their homes, and were persecuted in My way, and they performed Jihad, and were killed, then I shall most certainly forgive their sins, and I shall most definitely make them enter gardens beneath which rivers are flowing; 'this is' reward from the Court of Allah. And with Allah alone there is an excellent reward.¹

In *Khazain-ul-Irfan*, it is stated: Sayyidatuna Umm-e-Salamah رضي الله عنها humbly said: Ya Rasoolallah ﷺ! **حَسْبِيَ اللَّهُ عَلَيْهِ وَالهِ وَصَلَّمَ**! I do not hear anything about women regarding migration i.e. I have learnt about the virtues of men, but I should also know if women will also get some reward for migration. This blessed verse was revealed upon this.²

¹ [Kanz-ul-Irfan (Translation of Quran)] (Part 4, Surah Aal-e-Imran, verse 195)

² Tafseer Khazain al-Irfan, Part 4, Aal -e-Imran, under the verse 195

Three rewards for those who were tortured during migration

Presenting the summary of this blessed verse, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said: The Muslims who happily migrated and those who were compelled to leave their country and those who were tortured in My (i.e. Allah's) way or in this manner that they could not migrate by compulsion and continued to be oppressed by the disbelievers of Makkah or in this manner that they were tortured before and during the migration and those who fought in the way of Allah and those who were martyred, all will get three rewards from Me [i.e. from Allah Almighty]:

1. Firstly, all the sins that they had committed before embracing Islam or the sins they committed by mistake after embracing Islam will be forgiven.
2. Secondly, without giving any punishment, I will admit them into such gardens beneath which different milk, water, honey and pure wine rivers are flowing. This admission of theirs will be forever as after reaching there, they will never be expelled from there.
3. Thirdly, apart from these blessings, I will grant them many other excellent rewards which are beyond their imagination.¹

Enduring taunts due to following Shari'ah brings reward

Mufti Sahib رَحْمَةُ اللَّهِ عَلَيْهِ has further said: Bearing cruelty and oppression in the way of Allah brings reward as can be learnt from 'وَأُوذُوا فِي سَبِيلِنَا' (and were persecuted in My way). Some people taunt and ridicule others about beard, Salah and adherence to Shari'ah by calling them a Mosque washing vessel, Mulla, etc. Enduring these taunts is also

¹ Tafseer Na'eemi, Part 4, Aal-e-Imran, under the verse 195, vol. 4, p. 487

included in ‘وَأُوْدُوْنِي سَبِيْنًا’ (and were persecuted in My way).¹ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘At the time of chaos among the Ummah, there is a reward equal to the reward given to one hundred martyrs for those who will act upon my Sunnah.’² This blessed verse supports this blessed Hadith, as a martyr passes away after receiving a wound once, but this bondsman of Allah continues to receive the wound from tongues and taunts throughout his life.³

Dear Islamic sisters! Being desirous of Paradise, act upon Sunan, take part actively in the religious activities, wear a Burqa, observe Islamic veiling and stay at home. If people talk or criticise or taunt you, endure them and earn a huge reward.

Ameer-e-Ahl-e-Sunnat’s دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ advice for his spiritual daughter

Advising a preaching Islamic sister through a letter, Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ said, ‘O my daughter! Do not pay attention to the taunts of people. Nowadays, whoever tries to follow Sunnah, the society often gives her such poor and unfair treatment. Alas!

Woh doar aaya kay Deewana-e-Nabi kay liye

Har aik hath mayn patthar dikhai dayta hay

Whenever you face cruelty and oppression due to acting upon Sunan or the religious activities, just imagine the brutal scenes of Karbala. What was the mistake of the family of the Prophet? Was this the mistake that they just wanted to achieve eminence for Islam? Due to this sacred act, young family members of the Prophet were mercilessly

¹ Tafseer Na'eemi, Part 4, Aal Imran, under the verse 195, vol. 4, p. 487 selected

² Musnad al-Firdous, vol. 4, p. 198, Hadith 6608

³ Tafseer Na'eemi, Part 4, Aal-Imran, under the verse 195, vol. 4, p. 487 selected

martyred. Alas! Very small children of the house of Sayyidatuna Fatimah رضى الله عنها were also martyred mercilessly and inhumanely. What would be the state of Sayyiduna Imam Hussain رضى الله عنه when his beloved sons were being martyred?

*Kis shaqi ki hay hakumat haye kya andheer hay
Din diharay lut raha hay karwan-e-Ahl-e-Bayt*

Alas! Little Ali Asghar رضى الله عنه! When the arrow hit the thirsty throat of that honourable child and he writhed in agony in the lap of his father, Sayyiduna Imam Hussain رضى الله عنه and then he departed this life with a quiver, what would be the state of the grief of Sayyiduna Imam Hussain رضى الله عنه!

*Dekha jo yeh nazarah kanpa hay arsh sara
Asghar kay jab galay par zalim nay teer mara*

And, how would Sayyidatuna Rabab رضى الله عنها, the beloved mother of the little child, Ali Asghar رضى الله عنه have felt upon seeing the little blood-stained body!

*Aye Zameen-e-Karbala yeh to bata kiya hogaya!
Nannha Ali Asghar tayri godi mayn kaisay so gaya!*

My Madani daughter! Just ponder over it. How would Sayyidatuna Zainab, Sayyidatuna Sakinah and other blessed women رضى الله عنهن have felt when, after the martyrdom of his beloved sons, Sayyid al-Shuhada Sayyiduna Imam Hussain رضى الله عنه was leaving his tent in order to attain martyrdom?

*Fatimah kay ladlay ka aakhri didar hay
Hashr ka hangamah barpa hay Miyān-e-Ahl-e-Bayt
Waqat-e-Rukhsat keh raha hay khak mayn milta suhag
Lo Salam-e-Aakhiri aye Bewagan-e-Ahl-e-Bayt*

Then, only Sayyiduna Imam Zain-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ, who was ill, and the veil-observing women were left. All the tents were deserted. Outside the tents, the bodies of young men and children of the blessed family were lying everywhere. Further, the cruel Yazidi army started plundering and burning tents, and they imprisoned everyone. They lifted the blessed severed head of Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ on a spear and started walking. How painful is it to imagine this! Recalling these frightening scenes, we feel extremely sad and overwhelmed by sorrow. My Madani daughter! When you recall the scene, إِنَّ شَاءَ اللهُ you will realise smilingly how minor your trouble is!

*Piyaray Muballigh! Ma'mooli si mushkil par ghabrata hay!
Daykh Husayn nay Deen ki khaatir saara ghar qurban kiya*

Anyhow, have patience and become the embodiment of good manners. Spend your brief life as per Shari'ah and Sunnah, and always remain associated with the religious environment of Dawat-e-Islami, the religious movement of the devotees of the Prophet and keep presenting Islamic sisters the call towards righteousness.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A great example of forgiveness and tolerance

The name of the person who caused pain to Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا on the occasion of migration and caused her to fall from her camel by hitting her with a spear is ‘Hibaar bin Aswad’. Sayyiduna Jubayr bin Mut'im رَضِيَ اللهُ عَنْهُ has narrated: After some time, he came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and confessed all his crimes and apologised and embraced Islam. On this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘I

¹ Karbala ka Khooni Manzar, pp. 2-6

have forgiven you. Undoubtedly, Allah has intended to do good to you; He has guided you to Islam; undoubtedly, Islam removes all the previous sins.¹

*Sou bar taira dekh kay Afw aur Tarahhum
Har baghi-o-sarkash ka sar aakhir ko jhuka hay*

Forgive and be forgiven!

Dear Islamic sisters! Have you noticed? The merciful Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also forgave the person who inflicted such torture. May we also form the habit of forgiving others! Whether your daughter-in-law makes any mistake, mother-in-law says something, sister-in-law says bitter and stinging words, you mind something which your husband says, your female neighbour troubles you, any Islamic sister treats you foolishly, in short, no matter how bad a person treats you, be generous to forgive your right. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ has said, ‘Show mercy; you will be shown mercy. Show forgiveness; Allah Almighty will forgive you.’²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Advice on having patience at the time of trouble

Sayyiduna Usamah bin Zaid رَضِيَ اللهُ عَنْهُمَا has narrated that the daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا] sent a message to him, ‘My son is about to breathe his last; please come quickly.’ [perhaps, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was busy

¹ Al-Isabah, number 8950; Hibaar Bin Aswad, vol. 6, p. 436

² Musnad Imam Ahmad, Musnad Abdullah bin Amr bin Aas رَضِيَ اللهُ عَنْهُمَا, vol. 3, p. 544, Hadith 6698

with an important piece of work, so] he sent Salam in reply and advising her to have patience, he said, ‘أَنْ يَأْتِيَهُ مَا أَخَذَ، وَكُلُّ شَيْءٍ عِنْدَ اللَّهِ بِأَجَلٍ مُّسَمًّى فَلْيَتَصَبَّرْ لِمَا تَسْتَحْسِبُ’ ‘Undoubtedly, that belongs to Allah whatever He has taken back and whatever He has given and everything has a fixed period in His court. Thus, you should have patience and hope for reward.’

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا sent a message again and made an emotional request to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to come, demanding earnestly. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came with the blessed companions رَضِيَ اللهُ عَنْهُمْ. The child who was taking his last breath was brought to him. Having seen the child, tears welled up in his blessed eyes. Sayyiduna Sa’d رَضِيَ اللهُ عَنْهُ humbly said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is this?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘This is the mercy which Allah Almighty has put into the hearts of His bondsmen, and Allah Almighty has mercy on those who show mercy.’¹

It is not forbidden to cry over the death of the deceased

It has been learnt that it is not forbidden to cry over the death of any relative. However, bewailing, tearing the front of your shirt, untying your hair, putting sand on your head and beating your chest, etc. are bad or rather Haraam.² Regarding this blessed Hadith, the commentator of Bukhari, Allamah Mufti Muhammad Shareef-ul-Haq Amjadi رَحِمَهُ اللهُ عَلَيْهِ has said, ‘Having seen this condition of the child, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had mercy on him out of affection or tears started flowing from his blessed eyes. At this, Sayyiduna Sa’d bin Ubadah رَضِيَ اللهُ عَنْهُ became surprised because he رَضِيَ اللهُ عَنْهُ had seen the patience of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ many times. On the calamitous occasion of the Battle of Uhud, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave no sign of pain despite being injured. In the intensity of the Battle of the

¹ Bukhari, Kitab, Al-Janaiz, p. 364, Hadith 1284, selected

² Bahar-e-Shari’at, vol. 1, p. 854, Part 4, slightly amended

Trench which the Holy Quran has mentioned in the following words, ‘The hearts came up to the throats,’ the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was firmer and steadier than a mountain, and today, after seeing this condition of the child, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is crying; or he was astonished by the following fact, “We were forbidden to cry for the deceased, then why is he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ crying?” It can be derived from the reply that it is the matter of affection which is not in our control, but it is natural and it is not forbidden, but rather it is good because Allah Almighty shows mercy to those who themselves show mercy to others.¹

Doctors say that if a blood relative does not cry at all over the death of a loved one, it causes a serious disease. By shedding tears, a person feels relaxed. Therefore, no one should be prevented from crying. On such an occasion, if someone does not cry, it is a sign of the hardness of the heart.²

More Madani Pearls gained from the blessed Hadith

From the above-mentioned blessed Hadith, it has also been learnt that:

- ❖ If someone is taking his last breath, it is permissible to call Islamic scholars and righteous people as he can get their prayers and blessings.³
- ❖ Urge the person facing hardship to have patience⁴ as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ urged Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا to have patience.

¹ *Nuzhat al-Qaari, vol. 2, p. 790*

² *Miraat al-Manajeeh, vol. 2, p. 501*

³ *Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 103, under the hadith 1284*

⁴ *Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 103, under the hadith 1284*

- ❖ Visiting a sick person is not Wajib, rather it is a Sunnah. Furthermore, it is also a Sunnah to visit the sick young children.¹
- ❖ A superior is supposed to visit the sick person who is lower in rank.²

To demand your elder or younger person earnestly to carry out any Masnoon or Mustahab or even a Mubah act is permissible and to fulfil such a wish is Mustahab³ as Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا called the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by an earnest demand. Imam Ibn-e-Hajar Asqalani رَحِمَهُ اللهُ عَلَيْهِ has said, ‘Perhaps, she رَضِيَ اللهُ عَنْهَا learnt through her intuitive perception (البراهم) that the misery she was experiencing would be eliminated only by the blessed Du’a of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed arrival. (Therefore, she called the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by an earnest demand).⁴

Status of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا had a very high status in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ considered her earnest demand and he came to console her when she رَضِيَ اللهُ عَنْهَا was in trouble. The commentator of Bukhari, Imam Badruddin Ayni رَحِمَهُ اللهُ عَلَيْهِ has said, ‘When she رَضِيَ اللهُ عَنْهَا called the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the first time, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not come because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was busy with some important religious work or he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ urged his blessed daughter to remain content with the Lord’s will in every state. When Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا made an earnest demand, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came. It refutes the ignorant people who

¹ Nuzhat al-Qaari, vol. 2, p. 791, selected

² Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 103, under the hadith 1284

³ Nuzhat al-Qaari, vol. 2, p. 791

⁴ Fath al-Bari, Kitab, al-Janaiz, vo. 3, p. 201, under the Hadith 1284

presume that she رَضِيَ اللهُ عَنْهَا did not have any high status in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

Be affectionate towards children

Having little children sit on your lap is a Sunnah.² Dear Islamic sisters! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was very affectionate towards children. Children were brought to him so that Du'a could be made for them and Tahneek (prelacteal feed) could also be given to them. One day, Sayyidatuna Umm-e-Qais رَضِيَ اللهُ عَنْهَا brought her infant. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat him on his blessed lap. That child urinated on his clothes. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ poured water on that.³

It has been learnt that if a child does something bad, instead of scolding him or speaking to his parents impudently, treat them kindly. The experience is that children learn more by seeing rather than hearing, therefore if the matter spoilt is corrected in front of them, إِنَّ شَاءَ اللهُ, they will learn much better.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A description of the blessed offspring

Islamic scholars have formed a consensus that Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا had two children: a daughter named Sayyidatuna Umamah رَضِيَ اللهُ عَنْهَا and a son named Sayyiduna Ali رَضِيَ اللهُ عَنْهُ.⁴

Sayyidatuna Umamah رَضِيَ اللهُ عَنْهَا

She lived even after the apparent demise of the Beloved Prophet

¹ Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 101, under the hadith 1284, selected

² Nuzhat al-Qaari, vol. 2, p. 791

³ Bukhari, Kitab al-Wudu, p. 130, Hadith 223

⁴ Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 101, under the hadith 1284

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After the demise of Sayyidatuna Fatima-tul-Zahra رَضِيَ اللهُ عَنْهَا, Sayyiduna Maula Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيمَ married her.¹

Sayyiduna Ali bin Abi Al-‘Aas رَضِيَ اللهُ عَنْهُمَا

In his childhood when he reached near puberty, he passed away. On the day of the Conquest of Makkah, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had him on his ride.² In the above-mentioned parable, the child whose terminal illness has been mentioned was perhaps Sayyiduna Ali bin Abi Al-‘Aas. Regarding this narration, Allamah Mufti Muhammad Sharif-ul-Haq Amjadi رَحِمَهُ اللهُ عَلَيْهِ has said: It was the son whose name was Ali, not Sayyidatuna Umamah the daughter of Zainab رَضِيَ اللهُ عَنْهَا because Sayyidatuna Umamah lived even after the demise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Journey to Hereafter

Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا migrated in the way of Allah Almighty. During this migration, the injury she رَضِيَ اللهُ عَنْهَا was affected with remained for a long time and it even became the cause of her demise. Sayyiduna Urwah bin Zubair رَضِيَ اللهُ عَنْهُمَا has narrated, ‘She continued to suffer constantly from the pain of the injury she had received during the migration. She passed away due to it. Therefore, the blessed companions رَضِيَ اللهُ عَنْهُمْ called her a martyr.⁴ She رَضِيَ اللهُ عَنْهَا passed away at

¹ Umdah al-Qari, Kitab al-Janaiz, vol. 6, p. 100, under the hadith 1284

² Al-Mawahib, al-Ladunniyyah, Al-Maqasad al-Sani, vol. 1, p. 392

³ Nuzhat al-Qaari, vol. 2, p. 788

⁴ Mu’jam Kabeer, vol. 9, p. 382, Hadith 18486

the beginning of 8th Hijri.¹ According to an estimation, she was 31 years old at that time.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Mourning is a satanic act

Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا has said, ‘When Sayyidatuna Zainab رَضِيَ اللهُ عَنْهُ passed away, women started crying over her demise. Having seen this, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ rushed to hit them with a whip, but the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pushed him back and said, ‘O Umar! Leave them.’ Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ paid attention to the women and said, ‘Shed your tears but abstain from the satanic sound.’ After this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whatever happens from the eyes and the heart, is from Allah Almighty and it is mercy and the thing that happens from hands and the tongue is from Satan.’² According to a narration, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Umar! Leave them. Undoubtedly, eyes produce tears, heart is afflicted and the sorrow of the incident is fresh.’³

Mufti Ahmad Yar Khan Na’emi رَحِمَهُ اللهُ عَلَيْهِ has said, ‘Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ did not whip anyone, but rather he wanted to whip, but the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stopped him. Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ thought that it was Haraam to cry over the deceased. Until that time, he did not know the difference between mourning and crying, and therefore he showed strictness. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned a difference in this blessed saying of his that mourning is forbidden and crying is permissible and here a permissible act was being carried out, and therefore, he رَضِيَ اللهُ عَنْهُ should

¹ *Subul al-Huda*, vol. 11, p. 31

² *Musnad Imam Ahmad*, vol. 2, p. 92, Hadith 2162, selected

³ *Nasai, Kitab al-Janaaiz*, p. 317, Hadith 1856

not forbid because it was the time of sorrow and the heart was afflicted. Later on, they would have patience themselves. The grand Mufti further said, 'The grief of the heart and the tears of eyes cannot be controlled as they are natural. They are the outcome of the emotion of heart and mercy; and, rubbish words from the tongue and mourning while beating the chest are satanic acts that man does on his own and having been enticed by Satan.'

Some rulings on mourning

It is stated in '*Bahar-e-Shari'at*':

1. Nauha i.e. to cry loudly by mentioning the attributes of the deceased with exaggeration is called 'بَيْنٌ' and it is unanimously agreed that it is 'Haraam'. Similarly, yelling 'Oh, it's a calamity!' is also Haraam.
2. Tearing the front of the shirt, scratching the mouth, untying hair, putting dust on the head, beating the chest and hitting thighs with hands are also deeds of ignorance and Haraam.
3. It is forbidden to cry loudly and if there is no sound, it is not forbidden. In fact, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shed tears over the demise of his beloved son Sayyiduna Ibrahim¹ رَضِيَ اللهُ عَنْهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Beloved Prophet ﷺ bestowed Tahband

Sayyidatuna Umm-e-Atya Ansariya رَضِيَ اللهُ عَنْهَا is the blessed Sahabiyyah who used to bathe the deceased. She was also taking part in giving the funeral bath to Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا. She said that the Beloved

¹ *Bahar-e-Shari'at*, vol. 1, pp. 854-855, Part 4, selected

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to them, ‘Give her the funeral bath in the odd number three times or five times; fifth time, mix camphor into the water. When you have given her a bath, inform me.’ When we informed him after giving her the bath, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave us his blessed Tahband and said, ‘Keep it along with her (i.e. below the shroud).’¹

Three important Madani Pearls derived from the blessed Hadith

مَا شَاءَ اللهُ! How lucky and high-ranking Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا is that she has been granted the blessing of the sacred relic of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even in her blessed grave. Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ has said, ‘This Tahband was not the part of the shroud, but rather it was kept for blessings and for preventing the difficulties of the grave.’ Three rulings can be derived from this:

1. The hair, nails and the used clothes of pious predecessors are sacred. They resolve the difficulties of the world, the grave and the Hereafter. It is stated in the Holy Quran that by virtue of the blessing of the shirt of Sayyiduna Yousuf عَلَيْهِ السَّلَام, Sayyiduna Ya’qoob عَلَيْهِ السَّلَام regained his eyesight. It has been proved by Ahadith that Sayyiduna Ameer Mu’aviyah, Amr Ibn-e-‘Aas and other blessed companions رَضِيَ اللهُ عَنْهُمْ preserved the blessed nails, hair and the blessed Tahband of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that they could be kept with them into their graves.
2. Burying the sacred relics of pious people and Qur’anic verse or Du’a after writing it on any cloth or paper along with the deceased in the grave is permissible, rather, it is a Sunnah.

¹ Muslim, Kitab al-Janaiz, p. 336, Hadith 939

3. Do not think about the things such as when the dead body bloats and bursts, these things will be disrespected. It can be understood in this way that after writing Surah al-Fatiha [on any paper or cloth or any metal plate] its water is given to a patient to drink. Similarly, Zamzam water is drunk for attaining blessings. Everyone knows, what happens to the water when it reaches the stomach.¹

Dear Islamic sisters! Sacred relics make calamities go away. If possible, try to keep some sacred relics in the graves of your friends and relatives. **إِنْ شَاءَ اللَّهُ**! By virtue of its blessing, the deceased will find comfort and ease in the grave.

Blessings of Shajarah Qadiriyyah Attariyyah

It was written in a letter which came from Hyderabad: In August 2004, an Attariyyah Islamic sister passed away. After her death, the bath-giving Islamic sister, a preacher of Dawat-e-Islami, gave her female relatives the Shajarah Qadiriyyah Razawiyyah Attariyyah of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهَا الْعَالِيَةَ** and advised them to keep it in her grave. With the help of the male members of the family, Shajarah 'Aliya was kept in her grave. After some time, one of the relative Islamic sisters of the deceased woman had a dream in which she saw that the deceased woman was sitting on a splendid bed looking very delighted. She [the deceased] started saying smilingly, "Take this blessed Shajarah and return it to that Islamic sister with thanks. It is her stuff in trust. **أَلْحَمْدُ لِلَّهِ**! By virtue of the blessing of this Shajarah, I have felt great peace in the grave."²

Sacred relics that can be kept in a grave

- ❖ 'Ahd Naamah (عهد نامه, Sacred relics)

¹ *Mirat al-Manajih*, vol. 2, p. 461

² *Tajheez-o-Takfeen ka Tareeqah*, p. 139

- ❖ The blessed footprint's image
- ❖ The picture of the Green Dome
- ❖ Shajarah of the spiritual guide of the deceased
- ❖ An imprint of Harkarah¹ (a kind of amulet).

The following blessed Du'a i.e. after writing the following blessed Du'a on a piece of paper, if someone keeps it on the chest inside the shroud, the torment of the grave will not be inflicted on him [the deceased] and he will see Munkar Nakir. The Du'a is as follows:

لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ لَا إِلَهَ إِلَّا اللَّهُ
وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ²

Madani pearl: It is better to place Ahd Naamah (sacred relics, etc.) in front of the face of the deceased in the direction of Qiblah by making a niche inside the wall of the grave.³ If you cannot make a niche, keep it on the shroud. (For detailed information about funeral and burial, etc., read the booklet, 'Madani Will' by Ameer-e-Ahl-e-Sunnat *رَضِيَ اللهُ عَنْهَا* and the book, 'Method of Funeral and Burial' published by Maktaba-tul-Madinah).

Du'a for ease in the matters of grave

Sayyiduna Anas *رَضِيَ اللهُ عَنْهُ* has said, 'The Beloved Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* came with the funeral procession of Sayyidatuna Zainab *رَضِيَ اللهُ عَنْهَا* and also entered the grave. When he *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* came out of the grave, he *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* was looking worried and aggrieved. When asked, he *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* said, 'I recalled the pressing of the grave and the

¹ Madani Wasiyyat Nama, p. 6, Slightly amended

² Fatawa Razawiyyah, vol. 9, p. 108

³ Bahar-e-Shari'at, vol. 1, p. 848, Part 4, Slightly amended

intensity of death. Therefore, I made a Du'a to Allah Almighty to make things easy for my daughter. Undoubtedly, this daughter of mine remained ill for a long time.¹

It is stated in a narration: He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sat by the grave and kept looking towards the sky for some time, then entered the grave. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the grave, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became more aggrieved. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was happy and smiling. When asked, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I became sad by recalling the narrowness and trouble of the grave and the weakness of Zainab, then I prayed to Allah Almighty to make things easy for Zainab, so the same thing was done; yes! The grave has pressed her.'²

Grave presses everyone

Dear Islamic sisters! Whether a person is a Muslim or a disbeliever, righteous or sinful, the grave presses everyone. However, there is a difference in pressing. Sayyiduna Sa'eed bin Musayyab رَضِيَ اللهُ عَنْهُ has narrated that Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا humbly asked the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Since you have told me about the voice of Munkar Nakir and about the pressing of the grave, I do not like anything.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Aaishah! The believers will feel the voice of Munkar Nakir as Ismid kohl is felt in the eyes, and the pressing of the grave for the believers will be as a mother presses her child's head with love when her child makes a complaint about his headache to her, but O Aaishah! There is destruction for those who doubt the Being of Allah Almighty. The grave will press them as a rock presses an egg.'³

¹ *Ilal Dar e Qutni*, vol. 12, p. 251, Hadith 2679

² *Mu'jam Kabeer*, vol. 1, p. 198, Hadith. 744, selected

³ *Isbat Azab al-Qabr*, p. 85, Hadith 116

It is stated in ‘Bahar-e-Shari’at’: When the deceased is buried in a grave, the grave presses him. If he is a Muslim, its pressing is as a mother lovingly hugs her child and if he is a disbeliever, it presses him with so much force that the ribs of one side interlock with the ribs of the other side.¹

Personages who will remain safe from the pressing of the grave

The grave does not press the blessed prophets nor are they asked questions in the grave.² Islamic jurists have said, ‘The soldiers who fight in the path of Allah Almighty and those who protect the boundaries of an Islamic country will not be asked questions in the grave and they will remain safe from the narrowness of the grave.’³

The invocation that can prevent your grave from pressing you

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one who recites Surah Ikhlāas during the terminal illness will not face hardship in the grave and will remain safe from the pressing of the grave. On Judgement Day, angels will lift him on their wings and will take him to the door of Paradise after helping him cross the Siraat Bridge.’⁴

Blessed shrine

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the funeral Salah of Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا and lowered her with his blessed hands in the grave.⁵ Her blessed shrine is located in Jannat-ul-Baqi.⁶ May

¹ Bahar-e-Shari’at, vol. 1, p. 105, part 1, Slightly amended

² Sharh-us-Sudoor, p. 83

³ Mirat al-Manajeeh, vol. 5, p. 414, selected

⁴ Mu’jam Awsat, vol. 4, p. 222, Hadith 5785

⁵ Subul Al-Huda, vol. 11, p. 31

⁶ Jannati Zaywar, p. 500, Slightly amended

Allah Almighty have mercy on her and forgive us without accountability by her virtue!

أَمِيْنٌ بِجَاوِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ

فَتَتَوَلَّ أَنْتَ جَبِيْعَ أَمْرِكَ

مَا حَاكَ جِلْدَكَ وَمِثْلَ ظُفْرِكَ

فَأَقْصِدْ لِبُعْثَرَتِكَ بِقَدْرِكَ

وَإِذَا بُلَيْتَ بِحَاجَةٍ

Translation: "Nothing will scratch your skin like your fingernails, so you should manage all your affairs; and when you confront a need, seek it from the one who acknowledges your worth."

Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا

Ruqaiyyah means: the one who makes progress.¹ According to an authentic opinion, Sayyidatuna Zainab رَضِيَ اللهُ عَنْهَا is older than her. She رَضِيَ اللهُ عَنْهَا was born in Makkah Mukarramah seven years before the declaration of Prophethood. At that time, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 33 years old.² She is صَاحِبَةُ الْهَجْرَتَيْنِ [i.e. the one who first migrated to Abyssinia, and then to Madinah Tayyibah for the sake of Islam].

First Nikah and divorce

When Sayyidatuna Ruqaiyyah's رَضِيَ اللهُ عَنْهَا Nikah was performed with Utbah bin Abu Lahab, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had not

¹ Lisan al-Arab, vol. 3, p. 1566, under the word: نَا،

² Derived from Al-Mawahib, Al-Ladunniyyah, vol. 1, p. 392

declared his Prophethood till then. She did not depart for her husband's house.¹

Condemnation of Abu Lahab in the Holy Quran

In the third year after the declaration of Prophethood, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ climbed Mount Safa and invited the Quraish towards Islam and warned them of the Divine torment in case of sticking to disbelief. At that time, Abu Lahab, the father of Utbah, committed a very severe type of blasphemy against the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: اَلَيْهَذَا جَمَعْتَنَا 'Did you gather us for this purpose?'² That rude person used the word 'نَجَا' for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at that time. It means: to be destroyed, to be ruined. In response to his rubbish, Allah Almighty revealed سورة النَّهْبِ and said:

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝ مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ۝ سَيَصْلَىٰ نَارًا إِذَا تَبَّ ۝
لَهَبٍ ۝ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝

May the hands of Abū Lahab perish, and he did indeed perish. His wealth did not avail him nor what he earned. Now, he will enter a Fire of flames. And his wife; a carrier of firewood. There is a rope of palm fibre around her neck.³

One cheap act of Abu Lahab

Having heard his own disgrace from the Holy Quran, Abu Lahab

¹ Sharh Zurqani, vol. 4, 322, summarised

² Bazl al-Quwwah, al-Qism Awwal, p. 246, summarised

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 30, Surah Al-Lahab, verses 1-5)

flared up and turned red, and started saying to Utbah, ‘If you do not divorce the daughter of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), then sitting and meeting, etc. with me is forbidden for you.’ Moreover, Umm-e-Jameel, the wife of Abu Lahab, a severe blasphemer, became very angry and provoked her son to do the same. When they compelled Utbah, he divorced Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا before her departure to his house.¹

Two Madani pearls obtained from the event of the revelation of Surah Lahab

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most beloved bondsman of Allah Almighty and from the point of view of faith, the entire Quran is his blessed Na’t. Explaining both these points, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has said: As a matter of fact, if the Holy Quran is seen from the point of view of faith, we learn that it is the Na’t of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from beginning to end. Whether it is the Praise of the Almighty or the mention of beliefs, the previous blessed prophets (عَلَيْهِمُ السَّلَامُ) and the accounts of their nations or rulings, every topic of the Holy Quran contains his virtues and is full of praise for him. For example, if you see Surah Lahab, you will find apparently from the beginning to the end, that a disbeliever named Abu Lahab and his wife have been mentioned in it, but when you concentrate, you will find that this blessed Surah is full of the Na’t [praise] of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because once Abu Lahab, the son of Abdul Muttalib, said for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: **تَبَّالَكَ**: May you be destroyed! Taking revenge for this accursed sentence, Allah Almighty has Himself said:

¹ *Subul al-Huda, Jima` Abwab Ba`d Fazayel Aal, vol. 11, p. 33, Slightly amended*

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ

May the hands of Abū Lahab perish, and he did indeed perish.¹

i.e. O the Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Do not reply to this. Replying to it, I will say Myself. Now where the ignorance, devastation, etc. of Abu Lahab have been mentioned, the respect and reverence for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the court of Allah Almighty have also been understood by this that the one who even commits a very minor blasphemy against him has been declared the enemy of Allah Almighty.²

*Woh keh is dar ka huwa, Khalq-e-Khuda is ki hoyi
Woh keh is dar sy phira, Allah us say phir gaya*

(Hadaiq-e-Bakhshish, p. 53)

- ❖ It is the Lord's tradition to reply to the enemies of Rasool.³ Look! When Abu Lahab uttered blasphemy against the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty Himself replied to it.

Terrible end of Abu Lahab

Abu Lahab had a very terrible end. On page 245 of 'Seerat-e-Mustafa', an 862-page book published by Maktaba-tul-Madinah, it is stated: When the disbelievers of Quraish returned to Makkah after being defeated [in the Battle of Badr], Abu Lahab was extremely grieved after hearing the conditions of the Battle of Badr. Afterwards, he suffered from smallpox, causing his entire body to rot and he died on

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 30, Surah Al-Lahab, verse 1)

² Shan-e-Habib Al-Rahman, pp. 6, 7, selected

³ Tafseer Sirat al-Jinan, Part. 30, Al-Lahab, vol. 10, p. 858

the eighth day. The people of Arab would feel very frightened of smallpox and would consider the person who died of this disease very accursed, therefore, his sons did not touch his dead body for three days. But then, thinking that people would taunt them, they dug a ditch and pushed the dead body into it with sticks and then covered it with sand. Some historians have written that people threw so many stones into the ditch from a distance that his dead body got covered with the stones.¹

In his travelogue, Ibn-e-Jubayr has written: A little distance from Tan'eem² on the left, are the graves of Abu Lahab and his wife, Umm-e-Jameel on which there are heaps of stones. Even now [i.e. approximately 614 Hijri], people still stone these accursed graves when coming and going (وَالْعِيَادُ بِإِذْنِ اللَّهِ تَعَالَى).³ I do not know about these days whether their graves are visible or they have sunk into the ground or they have been buried beneath any building.⁴

*Na uth sakey ga qayamat talak Khuda ki Qasam
Kay Jis ko Tu nay nazar say gira kay chor diya*

Nikah with Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

Abu Lahab made his son divorce Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا so that it could hurt the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but his evil plan went wrong. Islamic scholars have said, 'Upon this cheap act of Abu

¹ *Seerat-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, p. 245

² A place located almost 7 kilometres away from the Masjid-ul-Haraam outside the limits of Haram and there is a magnificent Masjid is at the place called Tan'eem. Fortunate pilgrims put on the Ihram of Umrah here. People call this place 'small Umrah'. (Summarized from 'Aashiqaan-e-Rasool ki 130 Hikayat' p. 233)

³ *Rihlah ibn Jubair, Zikr Makkah-tul-Mukarramah*, p. 88

⁴ *Aashiqaan-e-Rasool ki 130 Hikayat*, p. 234

Lahab, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ became very angry. He رَضِيَ اللهُ عَنْهُ sent a message of Nikah with Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted it and performed the Nikah of his daughter with him. This deeply grieved the disbelievers of Quraish.¹

It seemed as if the moon had joined the sun

At that time, Sayyidatuna Su'da رَضِيَ اللهُ عَنْهَا, the aunt of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ recited the following couplets:

وَأَرْشَدَكَ وَاللَّهُ يَهْدِي إِلَى الْحَقِّ		هَدَى اللهُ عُثْمَانَ بِقَوْلِي إِلَى الْهُدَى
وَكَانَ بِرَأْيِي لَا يَصُدُّ عَنِ الصِّدْقِ		فَتَابَعَم بِالرَّأْيِ السَّيِّدِ مُحَمَّدًا
فَكَانَ كَبَدٍ مَارَجَ الشَّمْسُ فِي الْأَفْقِ		وَأَنْكَحَهُ الْمُبْعُوثُ بِالْحَقِّ بِنْتَهُ
وَأَنْتَ أَمِينُ اللهِ أُرْسَلْتَ لِلْخَلْقِ		فَدَى لَكَ يَا ابْنَ الْهَاشِمِيِّينَ مَهْجَتِي

i.e. Allah Almighty has guided Usman through my invitation to righteousness² and only Allah Almighty guides [a person] towards the truth. Sayyiduna Usman رَضِيَ اللهُ عَنْهُ has obeyed the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with strong intention. He has followed the opinion that does not prevent [a person] from truthfulness. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has performed the Nikah of his beloved daughter with him. It means Usman was Badr (the full moon) which has joined the shining sun in the corner of the sky. O Hashimi Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

¹ Rihlah ibn Jubair, Zikr Makkah-tul-Mukarramah wa-Asariha, p. 88

² Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was invited to Islam first by his maternal aunt. Impressed by her talk, he went to the caliph of the Prophet, Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ who persuaded him further, and then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ helped him utter Shahadah. (Al-Riyaz al-Nazrah, part, 3, pp. 8-9, summarised)

May my soul be sacrificed for you! You are the trustee of Allah Almighty and have been sent for the guidance of the entire creation.¹

Beauty of husband and wife

Dear Islamic sisters! Sayyiduna Usman-e-Ghani and Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهُمَا did not only have great character, but they were also very good-looking by Allah's grace. Allamah Suhaili رَحِمَهُ اللهُ عَلَيْهِ has narrated, 'After their Nikah, women would recite the following couplet:

أَحْسَنُ شَخْصَيْنِ رَأَى إِنْسَانٌ | رُقَيْبَةُ وَبَعْلُهَا عُثْمَانُ

i.e. Ruqaiyyah and her husband Usman رَضِيَ اللهُ عَنْهُمَا are the best-looking couple whom any person has ever seen.²

The Beloved Rasool's love for her

Like other daughters, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also loved Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا, paid attention to her, visited her and sent gifts to her as well.

Gift of meat

One day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna Usamah bin Zaid رَضِيَ اللهُ عَنْهُ with a plate of meat to her. When he returned, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned Sayyidatuna Ruqaiyyah and Sayyiduna Usman رَضِيَ اللهُ عَنْهُمَا in good words to him.³

¹ Al-Riyaz al-Nazrah, part 3, pp. 8-9, summarized

² Al-Raud Al-Unuf, vol. 2, p. 102

³ Mu'jam Kabeer, vol. 1, p. 42, Hadith 95, summarised

It has been learnt that when a daughter goes to her husband's home after her marriage, she should not be forgotten. If you visit her, give her a gift on Eid or any other occasion, treat your son-in-law well with the intention of treating relatives well, these acts will bring reward and will also bring your daughter joy.

The Beloved Prophet ﷺ enquired about them

Among Muslims, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا were the first to migrate towards Abyssinia. After their departure to Abyssinia, when no information was received about them for some days, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got worried. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would come out to inquire about their wellbeing. One day, a woman of Quraish came to Makkah from Abyssinia. She said, 'O Abul-Qasim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I saw your son-in-law going to Abyssinia. His wife was travelling on a donkey and he himself was driving the carriage. Having heard this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed: Allah Almighty keep them both safe!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Three migrations for the religion

Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا is the first female migrant in Islam. She رَضِيَ اللهُ عَنْهَا was privileged to migrate thrice in the way of Allah.

1. The first migration towards Abyssinia

In the fifth year after the declaration of Prophethood, eleven men and four women migrated towards Abyssinia.¹ It was the first migration in

¹ Al-Matalib Al-'Aliyah, vol. 16, p. 53, Hadith 3916

Islam. For this migration, Sayyiduna Usman-e-Ghani and Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهُمَا were the first to depart.¹

The very first migrant

It has been narrated that when Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ intended to migrate, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Also take Ruqaiyyah with you. I think that between you, one will maintain patience for the other. Then (after Sayyiduna Usman رَضِيَ اللهُ عَنْهُ had gone), he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyidatuna Asma bint Abu Bakr رَضِيَ اللهُ عَنْهُمَا for getting information about them. She returned and said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Sayyiduna Usman رَضِيَ اللهُ عَنْهُ took out a packsaddle donkey and set out towards the sea with Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا sitting on it. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Abu Bakr! After Sayyiduna Ibrahim and Sayyiduna Loot عَلَيْهِمَا السَّلَام, they are the first migrants [those who migrate in the way of Allah Almighty].²

2. The second migration towards Abyssinia

Many migrants who had gone to Abyssinia returned to Makkah the same year in Shawwal.³ After some time, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered to migrate again. This time, 83 men and 18 women migrated.⁴ Sayyidatuna Ruqaiyyah and Sayyiduna Usman رَضِيَ اللهُ عَنْهُمَا were also among them.⁵

Usman-e-Ghani’s loving emotions

This time, before setting out for Abyssinia, Sayyiduna Usman-e-

¹ *Al-Mawahib, Al-Ladunniyyah, vol. 1, p. 125*

² *Mustadrak, vol. 5, p. 60, Hadith 6933, selected*

³ *Seerat-e-Rasool-e-Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, p. 90*

⁴ *Tabqat Ibn Sa’d, vol. 1, 162, selected*

⁵ *Sharh al-Zurqani ‘alal Mawahib, vol. 4, p. 323*

Ghani رَضِيَ اللهُ عَنْهُ humbly said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We migrated towards Abyssinia once and this is our second migration, but we neither had your company before nor now. Having heard such great emotions, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You are migrating towards Allah and me; both these migrations are for you.’¹

شَيْخِنَ اللهُ! It has become clear that if a Muslim goes somewhere leaving his family for Islam, it is his migration towards Allah and His Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was apparently going towards Abyssinia, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You are migrating towards Allah and me.’²

3. Migration to Madinah Munawwarah

Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ has narrated: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ migrated to Madinah Munawwarah, having heard this news, some migrants who had gone to Abyssinia returned and migrated to join the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا were also among them.²

Dear Islamic sisters! Did you see what a great passion for sacrifice in the path of the religion Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا had? Surely, leaving home and family, belongings, friends and relatives in order to go to another country or city not once but thrice, is not easy. It is an act of great courage. May Allah Almighty also bless us with the same passion!

Sach hay Insan ko kuch kho kay mila karta hay

Aap ko kho kay Tujhay paye ga joya Tayra³

¹ Tabqat ibn Sa'd, vol. 1, p. 162

² Tareekh Awsat by Imam al-Bukhari, vol. 1, 71

³ Zauq Na't, p. 21

Three blessed verses on the excellence of migrants

To migrate when it is needed is a great act of worship. Many virtues of the blessed Sahabah and Sahabiyyaat, who were privileged to migrate in the Beloved Prophet's blessed life, have been mentioned in the Holy Quran. Here, three blessed verses are mentioned with brief commentary.

Good place and great reward for migrants

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جَزَاءَ
الْآخِرَةِ أَكْبَرَ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾

And those who migrated in the way of Allah after being oppressed, We shall most definitely grant them an excellent abode in this world. And certainly, the reward of the Hereafter is greater. If only they knew.¹

Sayyiduna Qatada رضي الله عنه has said: This blessed verse has been revealed for the blessed Sahabah and Sahabiyyaat of the Beloved Prophet صلى الله عليه whom the people of Makkah tyrannised a lot. These people had to leave their own country for the sake of Islam. Some of them went to Abyssinia and then came to Madinah Tayyibah from Abyssinia, and some migrated to the blessed Madinah. Allah Almighty has praised them and declared their reward to be very great.²

Explanation of the three things which have been mentioned in the blessed verse

Three things have been mentioned about migrants in this verse:

¹ [Kanz-ul-Irfan (Translation of Quran)] (Part 14, Surah Al-Nahl, verse 41)

² Tafseer Khazin, Part. 14, under the verse 41, vol. 3, p. 78, summarised

1. Sincerity of the migrants: At the beginning of the verse, it is stated:

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ

And those who migrated in the way of Allah.¹

It means, the migrants who did not migrate for worldly benefits, but migrated purely for pleasing Allah Almighty.² It has been learnt that migrants are of great excellence as their act of migrating purely for the Lord's pleasure has been testified by Allah Almighty Himself.³

2. Worldly reward for migration: After this, the migrants' worldly reward has been mentioned:

لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً

We shall most definitely grant them an excellent abode in this world.⁴

Good place means Madinah Tayyibah which Allah Almighty made a place of migration for them.⁵

The place beloved to Allah Almighty

It has been learnt that Allah Almighty loves Madinah Munawwarah very much. For this reason, He chose it for the permanent residence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and his blessed companions, and declared it to be a good place. Imam Hakim Neeshapuri رَحْمَةُ اللهِ عَلَيْهِ has

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 14, Surah Al-Nahl, verse 41)

² Tafseer Futuh Al Ghaib, Part. 14, Al-Nahl, under the verse, 41, vol. 3, p. 78, slightly amended

³ Tafseer Sirat al-Jinan, Part. 14, Al-Nahl, under the verse 41, vol. 5, p. 315 Slightly amended

⁴ [Kanz-ul-'Irfan (Translation of Quran)] (Part 14, Surah Al-Nahl, verse 41)

⁵ Tafseer Sirat al-Jinan, Part. 14, Al-Nahl, under the verse 41, vol. 5, p. 315, p. 318

narrated in Mustadrak that when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intended to migrate, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this Du'a to Allah Almighty: **اللَّهُمَّ إِنَّكَ إِنْ أَحْرَجْتَنِي مِنْ أَحَبِّ الْمَلَاوِئِحِ فَاسْكُنِي فِي أَحَبِّ الْمَلَاوِئِحِ** i.e. O Lord! You have commanded me to leave my most beloved city [Makkah Mukarramah]. Now, grant me residence at the place which is the most beloved to You.¹

*Makkay say is liye bhi Afzal huwa Madinah
Hissay mayn is kay Aaya mithay Nabi ka rauza²*

Beauty of Madinah Munawwarah

In the above-mentioned blessed verse, the blessed Madinah has been called 'حَسَنَةٌ'. It is one of the names of 'Madinah Munawwarah' which has perhaps been derived from this blessed verse. 'حَسَنَةٌ' means a nice and excellent place. **الْحَمْدُ لِلَّهِ!** Madinah Tayyibah is very nice, excellent and very beautiful from every perspective. Therefore, it is called Hasanah. Sayyiduna Shaikh Abdul Haq Muhaddis Dehlavi رَحْمَةُ اللهِ عَلَيْهِ has said, 'The apparent beauty of Madinah Munawwarah is that there are gardens, springs, wells, high mountains, great atmosphere, domes of buildings and sites of shrines. Nur has surrounded the whole city. This entire region is very lively and pleasant.'³

*Bagh-e-Taybah ka Husn kiya kehna! Jama-e-Noor Jaysay ho Pehna
Husn Sara Yahin Simat Aaya, Wah Kiya baat hay Madinay ki!⁴*

Shaikh-e-Muhaqqiq رَحْمَةُ اللهِ عَلَيْهِ has further said: The internal beauty of this city is by virtue of the presence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

¹ Mustadrak, Kitab al-Hijrah, vol. 3, p. 535, Hadith 4320, Slightly amended

² Wasaail Bakshish, p. 320

³ Jazb al-Quloob, p. 12

⁴ Wasaail Bakshish, p. 389

Moreover, the blessed children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed companions, who possess all blessings and saintly miracles, are also resting here. These are the qualities which only this blessed city possesses. In the subsequent pages, Sheikh-e-Muhaqqiq has written: By Allah! The original beauty that can be seen only by one's heart is found in this blessed city. Apart from this, I have neither seen nor heard of anything like this. Besides this, wherever luminosity is seen, it is the reflection of the lights, impressions and blessings of this sacred city.¹

هَذَا كَمَا نُوْرِيْسْت تَابَاں بَا كَمَال | ظَاهِرَا سْت اَزْ اَقْتَابِ اِيْن جَبَال

Wherever Nur is shining with grandeur, it is appearing by virtue of its beauty. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said:

*Unhin ki Bu Mayah-e-Saman Hay, Unhin ka Jalwah Chaman Chaman Hay
Unhin say Gulshan Mehak Rahay Hayn, Unhin ki Rangat Gulab Mayn hay²*

3. Gift of migration in the Hereafter

Then mentioning the gift for migrants in the Hereafter, Allah Almighty has said:

وَلَا جَزَاءَ لَآخِرَةَ اَكْبَرُ

And certainly, the reward of the Hereafter is greater.³

¹ Jazb al-Quloob, p. 12

² Hadaiq Bakhshish, p. 180

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 14, Surah Al-Nahl, verse 41)

It means, the migrants' act of enjoying peace in Madinah Munawwarah will not reduce their Hereafter reward as the travel expenses of government officials do not reduce their salary.¹

Migrants are those who have patience and absolute trust in Allah Almighty

Right next to the above-mentioned blessed verse, Allah Almighty has said:

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤١﴾

*Those who were patient and only placed their trust in their Lord.*²

Regarding this blessed verse, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said: Patience and absolute trust in Allah Almighty are extremely high levels of Tareeqah (The spiritual journey). From this, it has been learnt that all the first migrants had a very high status of saintliness which is being testified even by Allah Almighty. Since this verse was Meccan [revealed before the migration], it applies only to the migrants who migrated first [those who migrated to Madinah first such as Sayyidatuna Ruqaiyyah and Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُمَا]. It has also been learnt that having patience when leaving your country [for the Lord's pleasure] is a great virtue.³

Allamah Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ has said: The absolute trust in Allah Almighty of the blessed companions who migrated, is great. They left their wealth, family and home for the Lord's pleasure. They became content with the people's scorn instead of respect, and poverty and starvation instead of wealth. Allah Almighty changed the scorn people

¹ Tafseer Noor al-Irfan, Part. 14, Al Nahl, under the verse 41

² [Kanz-ul-Irfan (Translation of Quran)] (Part 14, Surah Al-Nahl, verse 42)

³ Tafseer Noor al-Irfan, Part 14, Al-Nahl, under the verse 42

would feel for them into respect and poverty into wealth, and rewarded them. Thus, they became the chief of all people in the world and Hereafter.¹ Imam Buseeri رَحْمَةُ اللهِ عَلَيْهِ has said:

مَا رُؤِيَ وَلَا عِيسَى حَوَارِيُونَ | فِي فَضْلِهِمْ وَلَا نَقِبَاءَ

Translation: No one from the companions of Sayyiduna Musa عَلَيْهِ السَّلَام and from the companions of Sayyiduna Essa عَلَيْهِ السَّلَام had such excellence which the blessed companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have.

Migrants and Mujahideen have a higher rank than others

In the blessed verse number 20 of Surah Al-Tawbah part 10, it is stated:

الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ أَعْظَمَ دَرَجَةً
عِنْدَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٢٠﴾ يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَرِضْوَانٍ وَجَنَّاتٍ
لَّهُمْ فِيهَا نَعِيمٌ مُّثَمَّرٌ ﴿٢١﴾ خَالِدِينَ فِيهَا أَبَدًا ۗ إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٢﴾

Those who embraced faith, and migrated, and performed Jihad in the way of Allah with their wealth and lives; they have a most prominent rank in the Court of Allah—and it is they who are successful. Their Lord gives them glad tidings of mercy, and Divine Acceptance, and gardens, there are everlasting bounties for them therein. They will remain therein forever. Indeed, with Allah there is great reward.³

¹ Tafseer Saawi, Part 14, Al-Nahl, under the verse 42, part 1, vol. 2, p. 270

² Deewan-e-Buseeri, p. 27

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 10, Surah Al-Tawbah, verses 20-22)

It is stated in *Tafseer-e-Na'eemi*: Migration means from Makkah Mu'azzamah to Madinah. Here, the status of the blessed companions [i.e. those who migrated and fought for Allah's cause] is being mentioned in comparison to the blessed companions who embraced Islam, but remained at peace in their homes. Remember! The non-migrant and non-combatant believers are destined to enter Paradise, but their ranks are not equal to the ranks of those who migrated and combated for Allah's cause.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Those who inflicted pain were killed

When Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا migrated to Abyssinia, some young people of Abyssinia would give her surprising looks, causing her pain. She رَضِيَ اللهُ عَنْهَا prayed to Allah Almighty against them due to which they all were killed [in a war].²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Blessed Demise

On the 12th of Ramadan, 2nd Hijri, while the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was setting out for the Battle of Badr,³ Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا was seriously ill. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ left Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ in Madinah in order to look after her and went himself with the Islamic army.⁴ On the 17th of Ramadan, the great battle [the Battle of Badr] between the truth and falsehood was fought⁵ in which

¹ *Tafseer Na'eemi, Part 10, Al-Tawbah, under the verse 20, 21, 22, vol. 10, p. 214, selected*

² *Sharh Zurqani, vol. 4, p. 323*

³ *Al-Mawahib, Al-Ladunniyyah, vol. 1, p. 178*

⁴ *Tabqat Ibn Saad, vol. 8, p. 30*

⁵ *Al-Mawahib Al-Ladunniyyah, vol. 1, p. 179*

Allah Almighty blessed Muslims with a glorious victory and the disbelievers were completely and comprehensively defeated.

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had not returned from Badr when Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا departed this life on the 19th of Ramadan-ul-Mubarak.¹ At the time of her blessed demise, she was 20 years old. She was buried at Baqi' Sharif at the time of Chasht. The burial had just been completed when Sayyiduna Zaid bin Harisah رَضِيَ اللهُ عَنْهُ reached Madinah and gave the good news of a great victory in the Battle of Badr to the people of Madinah.²

Mention of Children

She had a son who was named 'Abdullah'. By virtue of his relation, Sayyiduna Usman Ghani رَضِيَ اللهُ عَنْهُ kept his own Kunyah, 'Abu Abdullah'.³ In the 4th Hijri, when the son was six years old, a rooster struck its beak on his eye causing him to fall ill for some time and then he passed away. At the time of his blessed demise, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took him onto his blessed lap and said, 'Undoubtedly, Allah has mercy on those of His bondsmen who show mercy.'⁴

Two attributes of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

1. Reward for participating in the Battle of Badr

Dear Islamic sisters! When Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا was seriously ill, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ remained in Madinah Munawwarah to look after her, and for this reason, he رَضِيَ اللهُ عَنْهُ could not

¹ *Bazl Al-Quwwah*, p. 430

² *Sharh Zurqani*, vol. 2, p. 332, selected

³ *Tabqat Ibn Saad*, number 4099, vol. 8, p. 30

⁴ *Sharh Zurqani*, vol. 4, p. 323 selected

participate in the Battle of Badr. It is stated in Bukhari Sharif: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, *إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ* ‘Undoubtedly, you will get the reward equal to the reward of the one who participated in the Battle of Badr and you will also be given a share from the war-pickings.’¹

The Beloved Prophet ﷺ has absolute authority

It has become clear that Allah Almighty has given authority to His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Shar’i rulings as well. Look! According to the ruling, the person who takes part in combat for Allah’s cause deserves to have the reward for the combat for Allah’s cause and the right to get [something from] the war-pickings, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a promise to Sayyiduna Usman-e-Ghani of the reward which will be given to those who took part in the Battle of Badr and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also gave him a share from the war-pickings though he رَضِيَ اللهُ عَنْهُ apparently did not take part in the Battle of Badr.

Regarding this blessed Hadith, Maulana Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ has said: It means, Usman-e-Ghani رَضِيَ اللهُ عَنْهُ did not remain absent in the Battle of Badr; he was in Badr, fighting for Allah’s cause. In Madinah Munawwarah, his home was the field of Badr for him and his [act of] looking after his wife i.e. Ruqaiyyah, the daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was the struggle for Badr cause.² Not only did he get the reward for Badr, but he also received a share in the war-pickings. He did not only become a Ghazi by ruling, but also was deemed Ghazi in reality.³ Such are the authorities

¹ Bukhari, Kitab Fazayel Ashab, p. 937, Hadith 3698

² Mirat al-Manajeel, vol. 8, p. 405 Slightly amended

³ Mirat al-Manajeel, vol. 5, p. 406 Slightly amended

of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that for Usman رَضِيَ اللهُ عَنْهُ, he made Madinah Munawwarah Badr or rather, his home, Badr.

*Bana do mayray sinah ko Madinah
Nikalo Bahr Gham say ye Safinah
Sinah mayn jo Aajao, Ban Aye Maray Dil Ki
Sinah toh Madinah ho, Dil is ka ho Shedai
yeh Dil ho Khuda ka Ghar, Sinah ho tayra Maskan
Phir Tayba-o-Kabah kay Pehloo mayn ho Yakjavi!*

Bay'at on behalf of Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

On the day of the Battle of Badr, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took Bay'at from the blessed companions and said, 'إِنَّ عُثْمَانَ إِتْلَقَ فِي حَاجَةِ اللَّهِ وَحَاجَةِ رَسُولِهِ' 'Undoubtedly, Usman is in the service of Allah and His Rasool. I do Bay'at on his behalf.'²

Regarding this, Maulana Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ has said: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his left hand (the hand that is on the side of the heart) and said: This is Usman's hand, and said about his right hand, 'This is my hand,' and did Bay'at himself on Sayyiduna Usman's behalf. This account of the Bay'at of Usman occurred twice – first time, in the Battle of Badr and second time, at the place of Hudaybiyah at the time of Bay'at-e-Ridwan. This is the magnificence of Usman رَضِيَ اللهُ عَنْهُ!

*Dast-e-Habib-e-Khuda, Jo kay يَدُ اللهِ tha
Hath bana Aap ka Aap wo zee shan hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Mirat al-Manajeeh, vol. 8, p. 405 Slightly amended

² Abu Dawood, Kitab Al-Jihad, p. 436, Hadith 2726

³ Mirat al-Manajeeh, vol. 5, p. 601 Slightly amended

11 causes of poverty

1. Eating without washing hands
2. Eating bareheaded
3. Eating in the dark
4. Eating and drinking while sitting at the door
5. Eating while sitting near a deceased person
6. Delaying eating the food that has been taken out
7. Eating on a light bedstead without laying a dining mat
8. Sitting on a light bedstead at the head side, but keeping the food at the foot side
9. To nibble the flatbread (those who eat burgers should also be careful)
10. To not clean the plate on which you have eaten
11. To wash your hands in the plate from which you have eaten food¹

Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا

She was born in Makkah Mukarramah before the declaration of Prophethood. It is stated in Usd al-Ghabah: According to the authentic opinion, she رَضِيَ اللهُ عَنْهَا is younger than Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا.² The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named her ‘Umm-e-Kulsoom’.³

¹ Faizan-e-Sunnat, pp. 88, 89

² Usd al-Ghabah, number 7581, vol. 7, p. 374

³ Subul al-Huda, vol. 11, p. 36

Meaning of Umm-e-Kulsoom and explanation of this name

Kulsoom means: One with a fleshy face. The woman whose eyes and face are beautiful and cheeks are so fleshy that the fleshy part protrudes, but it does not look ugly, is called **مُكَشَّبة**. In the same way, a round and fleshy face is called **وَجْهٌ مُكْتَمٌ**. It is stated in 'لِسَانُ الْعَرَبِ': Kulsoom is for a man and Umm-e-Kulsoom is for a woman.¹ Remember! The name Abu or Umm is called Kunyah,² such as Abu Hurayrah, Umm-e-Kulsoom. Allamah Qastalani رَحِمَهُ اللهُ عَلَيْهِ has said, 'No name of Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا is famous; she is recognised by her Kunyah.'³ Regarding this, Allamah Zurqaani رَحِمَهُ اللهُ عَلَيْهِ has said, 'She had no other name besides this. It is clear that this Kunyah is her actual name.'⁴

First Nikah and divorce

Her Nikah was performed with Utaybah, the younger son of Abu Lahab, before the declaration of Prophethood, but her formal departure to the groom's home had not been carried out. When Surah Lahab was revealed, the wretched Utaybah divorced her after being convinced by his parents.⁵

Accursed Utaybah's blasphemous attitude

Utaybah was extremely accursed. He did not only divorce her, but he also committed blasphemy against the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is narrated: He came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and

¹ *Lisan al-Arab*, vol. 7, p. 3468

² *Al-Tareefat*, p. 267

³ *Al-Mawahib al-Ladunniyyah*, vol. 1, p. 393

⁴ *Sharh Zurqaani*, vol. 4, p. 325, selected

⁵ *Sharh Zurqaani*, vol. 4, p. 322, summarised

spoke sentences of severe blasphemy against him and he even suddenly attacked him and tore his sacred shirt.¹ It is stated in Simt al-Nujoom: That accursed person also dared to spit مَعَاذَ اللَّهِ on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but that spit returned to his face and that part of his face was burnt.²

Due to this disrespect of his, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was very grieved and out of the sadness, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed, ‘O Allah! Set one of Your dogs upon him.’³

At that time, Abu Taalib was present right there. Having heard the prayer of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he got scared and said to Utaybah, ‘You cannot dodge the prayer of my nephew.’⁴

Terrible end of Utaybah

During the same days, Utaybah and Abu Lahab went to Syria with a trade caravan. At the place of Zurqa, they stayed with a monk at night. The monk told the people of the caravan that there were lots of beasts; therefore, they should be careful when sleeping. Having heard this, Abu Lahab told the people of the caravan, ‘O people! Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has prayed for the death of my son, Utaybah. Put the trade goods together and make a bed on them for Utaybah and you should all sleep around him so that my son stays safe from the attack of beasts.’⁵ The people of the caravan made a complete arrangement for the security of Utaybah.⁵

¹ *Al-Mawahib, Al-Ladunniyyah, vol. 1, p. 393*

² *Simt al-Nujoom, al-Maqsad al-Sani, vol. 1, p. 509*

³ *Dalaail al-Nubuwwah, Abi Nu'aym, p. 271*

⁴ *Dalaail al-Nubuwwah, Abi Nu'aym, p. 271*

⁵ *Sharh Zurqaani, vol. 4, p. 326, Slightly amended*

It is stated in Dalail Al-Nubuwwah: At dinnertime, a lion was seen there. Having seen it, Utaybah started trembling. People said, ‘Why are you trembling? You and we are in the same state!’ Utaybah said, ‘Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has prayed against me, and by God, no one under the sky is more truthful than Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).’ When dinner was served at night, Utaybah did not even touch the food out of fear.¹

At night, when everyone slept, all of a sudden, a lion came and reached the mound of goods by smelling everyone. It then climbed up with a big jump and killed Utaybah in no time by tearing him to pieces. People searched for the lion thoroughly, but no one could get any sign as to where the lion came from and where it went.²

Utaybah said at the time of his death, ‘I said that Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the most truthful.³ Moreover, Abu Lahab also said, ‘I already knew that Utaybah could not at all avoid the outcome of the prayer of Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).’⁴

Cause of Utaybah’s terrible end

High is Allah Almighty’s glory! Both the sons of Abu Lahab divorced the daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but Sayyiduna Utbah رَضِيَ اللهُ عَنْهُ did not commit any blasphemy so he did not suffer the Lord’s wrath, rather he embraced Islam on the day of the Conquest of Makkah and became a blessed companion. On the other hand, ‘Utaybah’ who committed a severe blasphemy against the Beloved

¹ Dalaail al-Nubuwwah, p. 272

² Sharh Zurqaani, vol. 4, p. 326

³ Dalaail al-Nubuwwah, p. 272

⁴ Dalaail al-Nubuwwah, p. 271

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, suffered the Divine torment and died in the state of disbelief.¹

Wohi dhoom In ki hay Ma sha Allah!

Mit gaye Aap Mitanay walay²

Obstinacy is an incurable disease

Dear Islamic sisters! There is an important lesson to be learnt that Utaybah caused pain to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and died disgracefully. All the plans for his security failed. His companions could not even protect him. Look! Abu Lahab and Utaybah both knew or rather, were acknowledging that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most truthful. Even then, they were not willing to embrace Islam. Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said, 'No Islamic scholar has a cure for obstinacy and no physician has medicine for superstition. The person who has enmity towards the leader refuses whatever he [the leader] says.'³

Some causes of the sealing of the heart

Mufti Sahib رَحْمَةُ اللهِ عَلَيْهِ has further said, 'The devotion to Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) does not let disbelief enter the heart. Enmity towards Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) does not let faith enter the heart.'⁴ The people who had become staunch disbelievers stood firm on their disbelief out of malice and enmity against the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and

¹ *Seerat-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, p. 696, slightly amended

² *Hadaiq Bakhshish*, p. 121

³ *Tafseer Na'eemi, Part 1, Al-Baqarah, under the verse 6, vol. 1, p. 151, selected*

⁴ *Ibid.*

were unable to accept the truth, therefore, they did not embrace Islam until their death.¹ About them, it has been stated:

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ

Allah has sealed their hearts and ears, and there is a veil over their eyes, and for them, there is a severe punishment.²

i.e. due to their disbelief and enmity, insurrection, opposition to the truth and enmity towards the blessed prophets, their hearts and ears have been sealed and there is a blindfold on their eyes.³ Pious predecessors have said, ‘Enmity towards the holy men of Allah hardens the heart and due to holding enmity towards them, the heart is sealed and then, it is not blessed with faith.’⁴

Malice towards a Prophet is the worst disbelief

It is stated in ‘Mir’at-ul-Manajeeh’: A sin makes the heart dirty very slowly. Similarly, repentance and righteous deeds clean the dirty heart very slowly. Malice towards a Prophet does not make the clean heart dirty, but makes it rusted as it happened to Satan that his worship of hundreds of thousands of years was destroyed in a moment and his heart became incurable and rusted. A chosen person’s kind attention polishes the rusty heart after cleaning it in a moment. By the kind attention of Sayyiduna Musa عَلَيْهِ السَّلَامُ, the magicians who had been criminals for a long time became believers, companions, patient ones and martyrs. Only by the kind attention of Sayyiduna Ghaus-e-Pak

¹ Al-Tibyan Ma’ Al-Bayan, part 1, Al-Baqarah, under the verse 7, p. 55, selected

² [Kanz-ul-Irfan (Translation of Quran)] (Part 1, Surah Al-Baqarah, verse 7)

³ Tafseer Sirat al-Jinan, part 1, Al-Baqarah, under the verse 7, vol. 1, p. 72

⁴ Tafseer Na’eemi, part 1, Al-Baqarah, under the verse 7, vol. 1, p. 159

رضي الله عنه, thieves became Qutb.¹ It has been learnt that holding malice towards a prophet is the worst disbelief,² but kind attention paid by a Prophet rather, even by a saint is also an excellent blessing, therefore, the blessed Sufiya say:

يَكْزَمَانَهُ صُحْبَتِ بَاؤَلِيَا | بِهَتْرَاؤْ صَدْ سَالَه طَاعَتِ بَ رِيَا

i.e. A moment of blessed Awliya's company is better than the sincere worship of one hundred years.

يَكْزَمَانَهُ صُحْبَتِ بَاؤَلِيَا | بِهَتْرَاؤْ هَذَا رَسَالَه طَاعَتِ بَ رِيَا

A moment of the blessed Prophets' company is better than the sincere worship of one thousand years.

يَكْزَمَانَهُ صُحْبَتِ بَاؤَلِيَا | بِهَتْرَاؤْ كَه سَالَه طَاعَتِ بَ رِيَا³

A moment of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ company is better than the sincere worship of one hundred thousand years.

Journey in the course of Migration

After seven months of the Beloved Prophet's migration, Sayyidatuna Umm-e-Kulsoom رضي الله عنها migrated.⁴ On page 180 of 'Seerat-e-Mustafa', it is stated: While the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was still staying in the house of Sayyiduna Abu Ayyub Ansari رضي الله عنه, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave his slaves, Sayyiduna Zaid bin Harisah and Sayyiduna Abu Rafay رضي الله عنهما, 500 dirhams and two camels and sent

¹ Mirat al-Manajeel, vol. 3, p. 364

² Tafseer Na'eemi, part 1, Al-Baqarah, under the verse 7, vol. 1, p. 158

³ Mirat al-Manajeel, vol. 3, p. 365

⁴ Bazl al-Quwwah, p. 414

them to Makkah so that both these personalities could bring his family to Madinah. Both of them went and brought his daughters, Sayyidatuna Fatimah and Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهُمَا, his blessed wife, Sayyidatuna Saudah رَضِيَ اللهُ عَنْهَا, Sayyiduna Usamah bin Zaid and Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ عَنْهَا to Madinah. When all these people came to Madinah, they initially stayed in the house of Sayyiduna Harisah bin Noman رَضِيَ اللهُ عَنْهُ.¹

Nikah with Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

After the blessed demise of Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the Nikah of Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا with Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ in Rabi-ul-Awwal 3 A.H. and her departure to the groom's house also took place in the same year during Jumadal Awwal.²

Jibra'eel Ameen عَلَيْهِ السَّلَام brought the message of Nikah

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that one day, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. Seeing him sad, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Usman! What happened?' He humbly replied: 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed for you! Has anyone ever become as sad as I have? Your daughter has passed away and my relation to you as the son-in-law has ended.'

While Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was expressing his sorrow, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام came with the Divine message. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Usman! You have said such a thing. This is Jibra'eel. He has brought a Divine message that I should

¹ *Seerat Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, p. 180, selected

² *Bazl Al-Quwwah*, p. 470

perform the Nikah of Umm-e-Kulsoom, the sister of Ruqaiyyah, with you on condition that Mahr will be the same as was of Ruqaiyyah and the good behaviour should also be the same as was given to Ruqaiyyah.¹

According to a narration, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I swear to the One in Whose Hand of Power, my life is. If I had one hundred daughters, I would have performed the Nikah of all of them one after the other with you. This is Jibra'eel, telling me the command of Allah Almighty that I should perform the Nikah of Umm-e-Kulsoom with you.'²

*Noor ki Sarkar say Paya do Shala Noor ka
Ho Mubarak tum ko Zun-Nurayn Jora Noor ka³*

Dear Islamic sisters! It has been learnt that Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا has a very high status in the Lord's court as Allah Almighty decided her Nikah. It can also be derived from this that Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ has a very high status and rank as he is the person whom Allah Almighty chose for the beloved daughter of His most Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Allah say kia piyar hay Usman Ghani ka
Mahboob-e-Khuda yar hay Usman Ghani ka*

What a good person Usman is!

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'What a good person Usman is! He is my son-in-law and the husband of my two daughters.'

¹ Mustadrak, Kitab Ma'rifat al-Sahaba, vol. 5, p. 65, Hadith 6945

² Sharh al-Zurqaani vol. 4, p. 327

³ Hadaiq Bakhshish, p. 246

⁴ Zauq Na't, p. 80

Allah Almighty has gathered my light in him.¹

*Nabi kay noor do lay ker woh zun-nurayn kehlaye
Inhayn hasil hoyi yun qurbat-e-Mahboob-e-Rehmani²*

Three narrations about ‘Zun-Nurayn’

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘I entered Paradise. Over there, it was written on every leaf of every tree: لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ، أَبُو بَكْرٍ الصِّدِّيقِ، عُمَرُ الْفَارُوقِ وَعَشِيْمَانُ ذُو النَّوْرَيْنِ’³
2. Once a question was asked of Maula Ali about Sayyiduna Usman رَضِيَ اللهُ عَنْهُ. He replied: This is the high status which is called ‘Zun-Nurayn’ in the skies; he رَضِيَ اللهُ عَنْهُ is the husband of two daughters of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has guaranteed him a home in Paradise.⁴
3. Sayyiduna Malhab bin Abu Safrah رَضِيَ اللهُ عَنْهُ was asked a question, ‘Why is Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ called ‘Zun-Nurayn’?’ He replied, ‘No one except for him is known to have married two daughters of a Prophet.’⁵

Dear Islamic sisters! Having the belief that the children of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are Nur and calling them Nur are the ways of the blessed companions and pious predecessors, rather even of angels. Look! Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ is called ‘Zun-Nurayn’ in the sky and on the earth, i.e. one having two Nurs – one Nur is

¹ *Rauz al-Faiq*, p. 313

² *Wasail-e-Bakhshish*, p. 584

³ *Zakheerah Al-Huffaz*, vol. 3, p. 1332, Hadith 2882

⁴ *Riyaz al-Nazrah*, p. 6, Hadith 976

⁵ *Riyaz al-Nazrah*, p. 6, Hadith 977

Sayyidatuna Ruqaiyyah رَضِيَ اللهُ عَنْهَا and the other one is Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا

Tayri Nasl-e-Pak Mayn hay bacha bacha Noor ka

Tu hay Ain-e-Noor Tayra sab gharana Noor ka¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Advice to Daughter

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ advised the wife of Sayyiduna Usman-e-Ghani (i.e. his daughter), 'Dear! A woman has no right to disobey her husband and speak ill of him to his face even if her husband orders her to carry the stones of the black mountain to the red mountain or the stones of the red mountain to the black mountain; so keep being kind to your husband.'²

مَا شَاءَ اللهُ! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ taught his daughter the greatness of a husband. O those who have daughters! You should also follow the character of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and teach your daughter to obey her husband in every permissible matter.

Obedience to the husband is mandatory

In Islam, obedience to the husband's order has been greatly emphasised. A'la Hadrat رَحْمَةُ اللهِ عَلَيْه has said: After Allah and Rasool, a man [husband] has more rights on a woman regarding the specific matters of wifehood than even her mother and father. Regarding these matters, it is an important obligation for a woman [wife] to obey his orders and protect his honour.³

¹ Hadaiq Bakhshish, p. 246

² Shu'ab al-Iman, vol. 6, p. 419, Hadith 8736

³ Fatawa Razawiyah, vol. 24, p. 380

Four sayings of Mustafa ﷺ about the rights of a husband

1. On a woman, the husband has more rights than all men and on a man, his mother (has more rights).¹
2. If I ordered anyone to perform Sajdah to anyone other than God, I would order a woman to perform Sajdah to her husband. I swear by the One in Whose Hand of Power the life of Muhammad (ﷺ) is! A woman will not fulfil the right of her Lord until she fulfils all rights of her husband.²
3. A woman will not find the pleasure of faith until she fulfils the rights of her husband.³
4. If a woman offers five Salahs, observes fasts in the month of Ramadan, protects her honour and obeys her husband, she will enter Paradise through whichever door she wants.⁴

Blessed Demise

Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا passed away in Sha'ban 9th Hijri. The Beloved Prophet ﷺ led her funeral Salah⁵ and buried her in Jannat-ul-Baqi.⁶

Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ has said, 'At the time of burial, he ﷺ was sitting near the grave. I saw that tears were coming out of his blessed eyes.'⁷

¹ Mustadrak, vol. 5, p. 244, Hadith 7418, summarised

² Ibn Majah, Kitab al-Nikah, p. 297, Hadith 1853

³ Mustadrak, vol. 5, p. 240, Hadith 7405

⁴ Hilyat al-Awliya, vol. 6, p. 336, Hadith 8830

⁵ Sharh al-Zurqaani, vol. 4, p. 327

⁶ Sirat Mustafa ﷺ, p. 697

⁷ Bukhari Kitab al-Janaiz, p. 376, Hadith 1342

Supplication recited at the time of lowering the deceased into the grave

At the time of lowering her into the grave, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following blessed verse of Surah Ta-Ha from Part 16:

مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى ﴿٢٠﴾

And he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following supplication:

بِسْمِ اللَّهِ وَفِي سَبِيلِ اللَّهِ وَعَلَى مِلَّةِ رَسُولِ اللَّهِ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Greatness and glory of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ

Sayyiduna Abu Hurairah رَضِيَ اللهُ عَنْهُ has narrated: Standing by the blessed grave of Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If there is a father or brother of any widow, he should perform the Nikah of his daughter or sister with Usman. If I had had even ten daughters, I would have given all in Usman's Nikah one after another. I performed the Nikah of my daughters with Usman after the Divine revelation.'¹

Sayyiduna Ali Al-Murtaza رَضِيَ اللهُ عَنْهُ narrated that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If I had had forty daughters, I would have performed the Nikah of all with Usman one after another.'²

¹ Mu'jam al-Kabeer, vol. 9, p. 384, Hadith 18495

² Riyaz al-Nazrah, p. 11, Hadith 995

*Is kay ghar mayn theen do Dukhtaran-e-Nabi
Allah! Allah! Is ki yeh Khush Qismati
Is nay khidmat ki bay Misl Qur'an ki
Durr-e-Mansoor Quran ki Silk-e-Bahi
Zoj-e-dau Noor-e-iffat pay lakhaun Salam*

Durr-e-Mansoor means: scattered pearls

Silk-e-Bahi means: a beautiful bead

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا¹

Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا is the youngest, but the most beloved daughter of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا was born in Makkah Mukarramah in the first year of the declaration of Prophethood when he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was 41 years old or one year before the declaration of Prophethood or five years before the declaration of Prophethood.² Allah Almighty named her 'Fatimah'.

Two sayings of Mustafa ﷺ about the blessed name

1. Undoubtedly, Allah Almighty has named her Fatimah because Allah has taken her away from Hell.³
2. She has been named Fatimah because Allah Almighty has freed

¹ Here, she رَضِيَ اللهُ عَنْهَا is being briefly mentioned only for attaining blessings and completing the topic. A complete book on her blessed Seerah, 'Shan-e-Khattoon-e-Jannat' has been published. Kindly read it.

² Sharh al-Zurqaani, vol. 4, p. 331

³ Subul al-Huda, vol. 11, p. 52

her and those who have devotion to her, from Hell.¹

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: Fatimah is derived from فَطَمَ that means to get away, therefore the child who is weaned is called فَطِيمَة. Since, Allah Almighty has taken Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, her children and her devotees away from the fire of Hell, her name is 'Fatimah'.²

*Jo jana Khuld mayn ho pa'ay Zahra say lipat jao
Jisay kehtay hayn Jannat mulk hay Khatoon Jannat ka*

Two famous titles

Mufti Sahib رَحْمَةُ اللهِ عَلَيْهِ has further said, 'Though she was living in this world, she was secluded from this world, therefore she was given the title of 'Batool'.³ At another place, Mufti Sahib has written, 'She was the bud of Paradise, so much so that she رَضِيَ اللهُ عَنْهَا had never been in the state into which women get. The heavenly fragrance would emanate from her body. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would smell it, and therefore, she was given the title 'Zahra' i.e. the bud of Paradise.'⁴

*Batool-o-Fatimah Zahra Laqab is wastay Paya
kay dunya mayn rahyen awr dayn pata Jannat ki Nighat ka*

'Fatimah' is a part of my body

Her virtues are countless like the stars of the sky. It is stated in Bukhari Sharif that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,

¹ Kanz-ul-'Ummaal, vol. 6, p. 50, Hadith 34222

² Mirat al-Manajeel, vol. 8, p. 452

³ Mirat al-Manajeel, vol. 8, p. 453 Slightly amended

⁴ Mirat al-Manajeel, vol. 8, p. 453, Slightly amended

⁵ Diwan Salik, p. 33

هي بضعة مني يُرِيئني مَا أَرَابَهَا وَيُؤْذِيني مَا آذَاهَا 'Fatimah is a part of my body. Whatever offends her, also offends me and the thing that troubles her also troubles me.'¹

She would offer Salah the whole night

Imam Hasan Mujtaba رَضِيَ اللهُ عَنْهُ has said, 'I saw that my mother would offer Salah in the arch of Masjid-e-Bayt [i.e. a specific place for offering Salah at home] until the time of Fajr Salah.'²

Woh shab baydar, woh Sarf-e-Ruku-o-Sajdah-e-Payham

Woh Jin ki zaat pe Nazan Huzoor-e-Rahmat-e-Alam

Explanation: Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا is the one who would worship the whole night, would remain busy continuously performing Sajdah and Ruku. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was proud of her.

Du'a for Muslim men and women

Imam Hasan Mujtaba رَضِيَ اللهُ عَنْهُ has further said, 'She رَضِيَ اللهُ عَنْهَا would make Du'a in abundance for the Muslim men and women, but would not ask for anything for herself.' I humbly asked, 'Dear mother! Why do you not make any Du'a for yourself? She replied, 'Son! الْجَوَارُ ثُمَّ الدَّارُ First, the neighbours, then the house.'³

Two manners of making Du'a

Dear Islamic sisters! Making Du'a is worship or rather, the essence of worship. Keep making Du'a for yourself and for all Muslims

¹ Bukhari, p. 1344, Hadith 5230

² Madarij al-Nubuwwah, vol. 2, p.461

³ ibid

frequently with good intentions. Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ, the father of A'la Hadrat, has mentioned sixty manners of making Du'a. Please read two of them:

Manner # 40: When you make Du'a for yourself, include all Muslims in it. In its explanation, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has written, 'If he is not deserving of it, he will still reach his objective by means of some other person.'¹

Manner # 42: The Sunnah is to first make Du'a for yourself, then to include parents and other Muslims. In its footnote, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said, 'While praying for anyone, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would start from himself first.' He further said: Sacrifice (like Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا would pray for others first) is the rank of special people. It is no doubt suitable for ordinary people to pray for themselves first.²

Also remember others in your Du'a

Two sayings of Mustafa ﷺ

1. May the one who makes Du'a for the forgiveness for Muslim men and women 27 times a day, be among those whose prayers are answered and by virtue of whose blessing, the creation is given sustenance.³
2. Whoever supplicates for the forgiveness of Muslim men and women, Allah Almighty writes one virtue for him in return for the number of all Muslim men and women.

¹ Fazaail Du'a, p. 86

² Fazaail Du'a, pp. 91-93

³ Majma al-Zawaid, Kitab al-Taubah, vol. 10, p. 255, Hadith 17600

Islamic sisters! Rejoice, we have got an easy way of earning billions rather, trillions of virtues! Obviously, at present, millions of Muslims are present on earth and millions rather, billions have departed this life. If we make Du'a for the forgiveness of the entire Ummah, we will get the treasure of billions rather, trillions of virtues. Make a habit of reciting the following Du'a now and if possible after all five Salahs daily [recite Salat upon the Prophet before and after it].

اَللّٰهُمَّ اغْفِرْ لِيْ وَلِكُلِّ مُؤْمِنٍ وَمُؤْمِنَةٍ

*O Allah! Forgive me and every believing man and woman.*¹

Nikah and children

In the second or the third year of migration, the Nikah of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا was performed with Sayyiduna Ali كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم ². She was blessed with three sons and three daughters. Their names are as follows:

Blessed names of sons: Hasan, Husain, Mohsin رَضِيَ اللهُ عَنْهُمْ

Blessed names of daughters: Zainab, Umm-e-Kulsoom, Ruqaiyyah رَضِيَ اللهُ عَنْهُنَّ ³

One attribute of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا

One of the attributes of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا is that the offspring of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued from her. It is stated in a blessed Hadith, "The children of everyone are descended

¹ Fatiha aur Isaal-e-Sawab ka Tareeqah, p. 8, Slightly amended

² Sharh al-Zurqaani, vol. 4, p. 333, selected

³ Al-Kamil fi Asma al-Rijal, p. 718; Fatimah al-Kubra, p. 87

from their father except for the children of Fatimah as I am their father.¹

Summary of the saying of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ

Lineage starts from the father in Shari'ah. If someone's father is Pathan or Mughal or Sheikh, he will be from that nation even if his mother is a Sayyid. However! Allah Almighty has blessed Sayyiduna Imam Hasan, Imam Husain and their biological brothers and sisters with this special excellence that they have become the sons of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. their descent has been taken from their mother.²

Bibi Fatimah and her children are safe from Hell

Three sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. She has been named Fatimah because Allah Almighty has made her and all of her children Haraam on fire.³
2. O Fatimah! Allah will neither inflict torment on you nor anyone among your children.⁴
3. Undoubtedly, Fatimah has protected her honour, so Allah Almighty has made her and her entire generation Haraam on fire.⁵

It is stated on page 732 of *Fatawa Razawiyyah*, vol. 15: Among the Ahl-e-Bayt, Sayyiduna Ali Al-Murtaza, Sayyidatuna Fatimah Zahra, Imam Hasan Mujtaba and Imam Husain are absolutely safe from Hell

¹ *Kanz-ul-'Ummal*, vol. 6, p. 53, Hadith 34261

² *Fatawa Razawiyyah*, vol. 13, p. 361, selected

³ *Jami' Sagheer*, p. 139, Hadith 2309

⁴ *Majma al-Zawaid*, vol. 9, p. 238, Hadith 15198

⁵ *Mustadrak*, vol. 4, p. 135, Hadith 4779

forever. There is a consensus on it.¹ Moreover, about the blessed Sayyids who will arrive in this world until Judgement Day, it is stated on page 238 of Fatawa Razawiyyah, vol. 29: There is a great hope from Allah Almighty for those who are really Sayyid in the knowledge of the Lord that they will not be punished in the Hereafter for any sin.²

Blessed demise

Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا passed away on 3rd Ramadan, 11th Hijri six months after the apparent demise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. According to a very authentic opinion, her blessed shrine is located in Jannat-ul-Baqi.³ May Allah Almighty have mercy on her and forgive us by her virtue! آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Qasim رَضِيَ اللهُ عَنْهُ

He رَضِيَ اللهُ عَنْهُ was born in Makkah Mukarramah. The blessed Kunyah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Abul Qasim is after his name.⁴ According to the most authentic opinion, he is the eldest of his siblings.⁵

Blessed Demise

He was the first among all blessed children رَضِيَ اللهُ عَنْهُمْ to pass away.⁶

¹ Fatawa Razawiyyah, vol. 15, p. 732, summarised

² Fatawa Razawiyyah, vol. 29, p. 338

³ Sharh al-Zurqaani, al-Maqsad al-Saani, vol. 4, p. 336

⁴ Al-Mawahib al-Ladunniyyah, vol. 1, p. 391

⁵ Sharh al-Zurqani alal Mawahib, vol. 4, p. 316

⁶ Al-Mawahib al-Ladunniyyah, vol. 1, p. 392

Islamic scholars have different opinions about how long he lived. Allamah Qastallani رَحِمَهُ اللهُ عَلَيْهِ has said, ‘He رَضِيَ اللهُ عَنْهُ passed away before the declaration of Prophethood, but according to some narrations of Musnad Faryabi (etc.), he رَضِيَ اللهُ عَنْهُ passed away after the advent of Islam.’¹ وَاللَّهُ أَعْلَمُ بِالْقَوَابِ (Allah knows best what is correct.)

The milk-feeding period ended in Paradise:

It is stated in *Ibn-e-Majah*: When Sayyiduna Qasim رَضِيَ اللهُ عَنْهُ passed away, his mother Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا humbly said, ‘Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The milk for Qasim has come. I wish Allah Almighty had kept him alive until the end of the feeding period [i.e. two years]. Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "His breastfeeding will be completed in Paradise" Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا responded, "O Messenger of Allah, if I had known, this matter would have been easier for me." The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "If you wish, I can pray to Allah, and you will hear His voice." Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا humbly said, "Instead, I testify Allah and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.”²

Wisdom of Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا

‘Allamah Suhaili رَحِمَهُ اللهُ عَلَيْهِ has said: Sayyidatuna Khadija’s رَضِيَ اللهُ عَنْهَا wisdom was outstanding. She did not like to see this matter because she did not want to lose the reward for ‘إِيمَانٌ بِالْغَيْبِ’ (believing without seeing).³

Those who believe without seeing receive guidance

Dear Islamic sisters! Faith is the root of all virtues. Allah Almighty has

¹ *Al-Mawahib al-Ladunniyyah*, vol. 1, p. 392

² *Ibn Majah*, p. 243, Hadith 1512

³ *Al-Raud al-Unuf*, vol. 1, p. 359

praised those who believe without seeing. Allah Almighty has said:

هُدًى لِّلْمُتَّقِينَ ﴿٢٠٠﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

*Guidance for those who fear Allah. Those who believe in the unseen.*¹

Complete trust in the Beloved Prophet ﷺ is the essence of faith

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: The truthfulness of faith is to have trust in Allah and His Beloved Prophet. By seeing or listening to something, everyone can believe in it, but if a person believes in the thing that is hidden from him and is beyond his intellect only because the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said it, it shows that he is obedient. After seeing the angels of death at the time of death and similarly, seeing the sun rising from the west near Judgement Day, if someone embraces faith, it is not accepted at all because it shows that he does not believe in the news given by Prophets, but rather he trusts his eyes, and therefore he does not believe in them by listening to them, but rather by seeing them. As a matter of fact, the essence of faith is to have more trust in the news given by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ than your own senses (eyes, ears, intellect, etc.). If we see that it is the daytime at the moment, but the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) says that it is night-time, so our eyes are liars, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truthful because our eyes may make mistakes thousands of times, but his saying is never wrong. This couplet is very much fit for it:²

Agar shah roz-e-ra goyad shab ast een

Babayad guft een kih mah wa perween

¹ [Kanz-ul-Irfan (Translation of Quran)] (Part 1, Surah Al-Baqarah, verses 2-3)

² Tafseer Na'eemi, part 1, AL-Baqarah 3, vol. 1, p. 128

If it is daytime but the king says it is night, one should say: (Yes!) [I can see] the moon and stars.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ

Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ is the youngest among all the children of Sayyidatuna Khadija رَضِيَ اللهُ عَنْهَا. He رَضِيَ اللهُ عَنْهُ passed away in Makkah Mukarramah in his blessed childhood. According to the authentic opinion, ‘Tayyib’ and ‘Tahir’ are his titles.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ

Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ is the youngest son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ was born in the place of Aliya² near Madinah Munawwarah in Zul-Hijjah 8th Hijri. His birthplace is called ‘Mashrabah Umm-e-Ibrahim’.³

Introduction to ‘Mashrabah Umm-e-Ibrahim

Mashrabah: garden. Umm-e-Ibrahim: Sayyidatuna Mariyah رَضِيَ اللهُ عَنْهَا, the mother of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ.⁴ It was a garden near Hirrah Sharqiyyah in Madinah Munawwarah.⁵ It was first called

¹ *Al-Mawahib al-Ladunniyyah*, vol. 1, p. 397, selected

² The area on the outskirts of Madinah, which is towards the Quba Mosque, is known as ‘Aaliya’ because the land in this area is somewhat elevated. (*Mirat al-Manajeer*, vol. 6, p. 23)

³ *Sharh al-Zurqani Alal Mawahib*, vol. 4, p. 345, selected

⁴ *Wafa al-Wafa bi Akhbar Dar-ul-Mustafa*, vol. 3, p. 35

⁵ Derived from *Ashiqan-e-Rasool ki 130 Hikayat*, p. 304

‘Mehroz’.¹ Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was born here, and therefore, it started to be called ‘Mashrabah Umm-e-Ibrahim’. A Masjid named ‘Masjid Mashrabah Umm-e-Ibrahim’ was also located here. It is proved that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah here.²

Nowadays, this sacred garden has become a graveyard and it has been enclosed and the devotees of the Prophet are not allowed to enter it. In the middle of the graveyard, there is a small ancient Masjid and in its compound, there is a well in a very poor condition. According to a historian, ‘Whenever I succeeded in entering this Masjid, I found burial tools.’ Outside the current boundary walls, an old-style Masjid without any roof has been built. According to a researcher, it has no historical importance. The original sacred Masjid is located inside Mashrabah i.e. (the blessed garden).³

Introduction to Sayyidatuna Mariyah رَضِيَ اللهُ عَنْهَا

She is the ‘Umm-e-Walad’ of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴ Muqawqis, the king of Egypt and Alexandria, presented her as a gift to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She was a handmaid. Despite this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep her veiled. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got a home built for her in the place of Aliyah’. She passed away in the 15th or the 16th Hijri. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ led her funeral Salah and buried her in Jannat-ul-Baqi.⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Al-Isabah*, number 7867, vol. 6, p. 48

² *Wafa al-Wafa Bi Akhbar dar al-Mustafa*, vol. 3, p. 35 amended

³ *Ashiqan-e-Rasool ki 130 Hikayaat*, p. 304

⁴ ‘Umm-e-Walad’ is a term used for a slave girl who gives birth to a child, and the owner acknowledges that the child is his. (*Bahar-e-Shariat*, vol. 2, p. 294, Part 9)

⁵ *Seerat-e-Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, p. 685, summarised

The Beloved Prophet ﷺ gave the news of the unseen

It is stated in a long Hadith: Undoubtedly, Jibra'eel عَلَيْهِ السَّلَام gave me good news that a son of mine will be born to Mariyah; he will resemble me the most amongst the creation. Jibra'eel عَلَيْهِ السَّلَام also told me that I should name him 'Ibrahim' and Jibra'eel عَلَيْهِ السَّلَام addressed me saying 'Abu Ibrahim'.¹

Dear Islamic sisters! It shows that Allah Almighty has blessed His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with the knowledge of whether a son or a daughter would be born or what would happen the next day, etc. If someone says that Sayyiduna Jibra'eel عَلَيْهِ السَّلَام gave the news, 'A son will be born to Sayyidatuna Mariyah رَضِيَ اللَّهُ عَنْهَا', so the reply to this is that the people of Ahl-e-Sunnat hold the belief that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows about the unseen by the bestowment of Allah Almighty; whether it was through Jibra'eel عَلَيْهِ السَّلَام or he was taken above the Arsh to the special closeness; it was up to Allah Almighty's will.

The explanation of the verse of Uloom-e-Khamsah

Remember! (1) When will Judgment Day come? (2) When will it rain? (3) What is there in the womb of a mother? (4) What will happen tomorrow? (5) Who will die where? They are called Uloom-e-Khamsah. In verse 34 of Surah Luqman, Part 21, Allah Almighty has stated:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي
نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

Knowledge of the Hour (Day of Judgement) is with Allah alone; and He

¹ Tareekh Ibn Asakir, vol. 3, p. 46, selected

*sends down rain, and He knows what is in the wombs. And one does not know what he will earn tomorrow; and one does not know in which land he will die. Certainly Allah is All-Knowing, Most-Aware.*¹

In the Age of Ignorance, astrologers would tell people through astrology about when it would rain and where, whether there would be a baby boy or baby girl in the womb of a mother, whether there would be a loss or profit in the business, whether the traveller would return home or die on his way. This blessed verse refutes them i.e. it has been mentioned that Allah Almighty knows about these things, therefore a person can learn about these things if Allah Almighty tells him, but no one can get the knowledge of these things at all through astrology etc.²

Five Madani pearls giving an explanation for the belief of ‘the Knowledge of Unseen’

Regarding this blessed verse, there is a detailed discussion made by A'la Hadrat رحمه الله عليه in *الذِّوَالَةُ الْبَكِّيَّةُ*.³ Let us have a look at some Madani pearls derived from it:

❖ No one has the knowledge of anything except for Allah.⁴

¹ [Kanz-ul-Irfan (Translation of Quran)] (Part 21, Surah Al-Luqman, verse 34)

² Al-Daulat al-Makkiyyah, p. 95, summarised

³ *الذِّوَالَةُ الْبَكِّيَّةُ* is a unique book written in Arabic by A'la Hadrat on the topic of ‘the knowledge of the unseen’. Upon the request of the Islamic scholars of Haramain, A'la Hadrat wrote this book only in eight hours. While he was writing this book, he was travelling for Hajj and also had a fever. He wrote this book relying on the strength of his unique memory without going through any other books.

⁴ Al-Daulat al-Makkiyyah, p. 98, summarised

- ❖ Whatever knowledge a person gets, he gets it by the bestowment of Allah.¹
- ❖ In the mentioned blessed verse, there is no such word that shows that ‘Uloom-e-Khamsah’ is particular only to Allah.²
- ❖ Allah knows about the five above-mentioned things which have been mentioned in the verse, but it has not been stated that Allah does not impart the knowledge of these things to anyone.³
- ❖ Only Allah has the knowledge of these five things Himself without any source. The creation can also get the knowledge [of these things] by the bestowment of Allah Almighty.⁴

Uloom-e-Khamsah are also imparted to the creation

Angels gave the news of Sayyiduna Ishaq’s birth to Sayyiduna Ibrahim عَلَيْهِ السَّلَام⁵, Sayyiduna Yahya’s birth to Sayyiduna Zakariyya عَلَيْهِ السَّلَام⁶ and Sayyiduna Essa’s birth to Sayyidatuna Maryam رَحْمَةُ اللهِ عَلَيْهَا⁷. They have been mentioned in the Holy Quran.

Talking about the development of a foetus in the womb of a mother, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah Almighty sends an angel after giving four things. The angel writes his deed, his death, his sustenance and his righteousness or vileness.’⁸ It shows that even that

¹ *Ibid.*, p. 100

² *Ibid.*, p. 92, summarised

³ *Ibid.*, p. 93, detailed

⁴ *Ibid.*, p. 103, slightly amended

⁵ Part 12, Surah Hud, verses 69-71

⁶ Part 3, Surah Aal-e-Imran, verse 39

⁷ Part 3, Surah Aal-e-Imran, verse 45

⁸ Bukhari, p. 849, Hadith 3332

angel knows what will happen the next day, when and where a person will die etc.¹ It is stated in a blessed Hadith, ‘When the wife of a righteous person quarrels with him, a heavenly maiden from Paradise calls out, “He is a guest for a few days with you; then he is about to come to us; do not quarrel with him.”² It shows that the heavenly maiden also knows that he will die a believer.³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Bestowed a slave as a gift

First of all, Sayyiduna Abu Rafay رَضِيَ اللهُ عَنْهُ gave the good news of the birth of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after reaching Madinah Munawwarah from the place of Aliya. He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ gave him a slave as a gift.⁴

Zikr at the time of listening to good news

Dear Islamic sisters! If someone gives you good news, you should also perform the Sunnah of Mustafa صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ i.e. give him something as a gift. If you have nothing to give him at that time, at least make Du'a for him and also thank Allah Almighty. It is stated in *Mir'at-ul-Manajih*: The Zikr that is done at the time of listening to good news is: اَلْحَمْدُ لِلّٰهِ. The Zikr done at the time of listening to sad news is: اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاٰجِعُونَ. The Zikr done at the time of listening to bad news is: لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ.⁵

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Ja`al-Haq, p. 101, Summarised

² Tirmizi, p. 305, Hadith 1174, summarised

³ Ja`al-Haq, p. 101, slightly amended

⁴ Mawahib al-Ladunniyyah, vol. 1, p. 397

⁵ Mirat al-Manajeh, vol. 6, p. 69, slightly amended

Jibra'eel عَلَيْهِ السَّلَام called the Beloved Prophet ﷺ by Kunyah

When Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was born, Sayyiduna Jibra'eel Ameen صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the Beloved Prophet ﷺ and humbly said Salam in the following words. اَلْسَّلَامُ عَلَيْكَ يَا اَبَا اِبْرَاهِيمِ! O the respected father of Ibrahim صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Salam be upon you!¹

Two narrations about the blessed name and Aqeeqah, etc.

Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Last night, my son was born. I have named him after my father, Ibrahim.'² Zubair bin Bakaar رَضِيَ اللهُ عَنْهُ narrated, 'On the seventh day of the birth, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Aqeeqah of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ and slaughtered two rams.³ He got his son's head shaved on the same day, gave silver equal to the weight of the blessed hair in charity to poor people and got the blessed hair buried. On the same day, he was named.'⁴ Allamah Qastallani رَضِيَ اللهُ عَنْهُ has said, 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had named Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ on the very first day, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned it on the seventh day.'⁵

When should a child be named?

Sayyiduna Amr bin Shu'aib رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered that a child should be named on the seventh day of his birth.⁶ It is better that a child's Aqeeqah is performed and he is

¹ Mustadrak, vol. 3, p. 502, Hadith 4244

² Muslim, kitab al-Adab, p. 909, Hadith 2315

³ Some traditions mention the sacrifice of one goat. (Tabqaat Ibn Sa'd, vol. 1, p. 107,)

⁴ Al-Mawahib al-Ladunniyyah, vol. 1, p. 397, amendment

⁵ Ibid.

⁶ Tirmizi, Kitab al-Adab, p. 660, Hadith 2832

named on the seventh day; it is also permissible to name a child before performing his Aqeeqah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Closely resembling Mustafa ﷺ

Sayyidatuna Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا, the mother of the believers, says: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ to me and said, “Look how closely he resembles me!” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ further said, “Don’t you see his fair complexion and plump body!”²

The Beloved Prophet’s affection for children

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ handed over Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ to Sayyidatuna Umm-e-Saif رَضِيَ اللهُ عَنْهَا so that she could feed him. The husband of Umm-e-Saif رَضِيَ اللهُ عَنْهَا, Sayyiduna Abu Saif رَضِيَ اللهُ عَنْهُ was a blacksmith. Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ says: I have never seen anyone more merciful to his family than the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was on the outskirts of Madinah for feeding. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go there to meet him; we would also accompany him. The foster father of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was a blacksmith. (He would ignite the forge for his work due to which) the house used to be filled with smoke. Despite this, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sit there, take Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ on his lap and kiss him.³ It is stated in Bukhari Sharif that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also smell him.⁴

¹ Nuzhat al-Qaari, vol. 5, pp. 429, 430, slightly amended

² Tabqaat Ibn Sa’d, vol. 1, p. 109, selected

³ Muslim, Kitab, al-Fazail, p. 909, Hadith 2316

⁴ Bukhari, Kitab al-Janaiz, p. 368, Hadith 1303

It is a Sunnah to smell your child

Regarding this blessed Hadith, it is stated in ‘*Nuzha-tul-Qari*’: Taking your child on your lap, kissing him and smelling him are Sunnahs and there are also other ways to express love which are also Sunnah.¹ Hakeem Tirmizi رَحْمَةُ اللهِ عَلَيْهِ has said, ‘A child is a flower bestowed by Allah Almighty. A believer gets pleasure by smelling him.’ It has also been said that the fragrance of a child is from the fragrance of Paradise.² A blessed Hadith says: A child is a heavenly flower.³ Regarding this Allamah Manaawi رَحْمَةُ اللهِ عَلَيْهِ has written that a wise person was asked, ‘What is the best fragrance?’ He replied, ‘The fragrance of your child.’⁴

Two great attributes of a woman

Dear Islamic sisters! Mothers usually love their children. If they also include the intention of performing Sunnahs and treating relatives kindly, اِنْ شَاءَ اللهُ they will earn innumerable virtues. The mothers who scold their children even on minute things, and become angry with them for no reason, should abstain from this act. This kind of attitude of a mother usually brings about a negative effect on the psychology of her children. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Among the women who ride on camels (i.e. Arab women), the women of Quraish are the best because they are very kind to their children in their childhood and are excellent protectors of the wealth of their husbands.’⁵ It shows that being affectionate towards children,

¹ *Nuzha-tul-Qari*, vol. 2, p. 809

² *Nawadir al-Usool*, vol. 1, p. 315, selected

³ *Jami Sagheer*, p. 575, Hadith 9690

⁴ *Faiz al-Qadeer*, vol. 6, p. 490, under the hadith 9690

⁵ *Bukhari Kitab Ahadith ul-Anbiya*, p. 882, Hadith 3434

protecting the wealth of the husband and not being dishonest regarding it, are the great attributes of a woman.¹

Blessed demise

Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ passed away on 11th Rabi-ul-Awwal, 10th Hijri on Monday. He remained alive for 17 or 18 months.²

The Beloved Prophet's love for him

He رَضِيَ اللهُ عَنْهُ passed away in the house of Sayyiduna Abu Saif رَضِيَ اللهُ عَنْهُ in the place of Aliya. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has said, 'We went to the house of Sayyiduna Abu Saif رَضِيَ اللهُ عَنْهُ with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. At that time, Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ was taking his last breaths. Having seen this, the blessed tears started streaming from his blessed eyes. Sayyiduna Abdul Rahman bin Auf رَضِيَ اللهُ عَنْهُ humbly said, "You, Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?" He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'O Auf's son! This is mercy. After this, when tears started streaming again, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَهْزُنُ وَلَا تَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا وَإِنَّا بِرِيقِكَ يَا إِبْرَاهِيمَ لَمَسْخُورُونَ. 'Tears flow from the eyes; the heart is sad, but I say the same thing with which my Lord is pleased. O Ibrahim! Undoubtedly, I am grieved due to your separation.'³

It is stated in another narration: At that time, addressing the nearby mountain, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O mountain! If you were stricken with the grief with which I am stricken, it would shatter you, but I say the thing about which I have been commanded: إِنَّ اللَّهَ وَإِنَّا لِلَّهِ رَاجِعُونَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ. Undoubtedly, we belong to Allah and

¹ Nuzha-tul-Qari, vol. 4, p. 455 Slightly amended

² Regarding this, there are more opinions as well. See: Sharh al-Zurqani 'ala al-Mawahib, Al-Maqsad al-Sani, Al-Fasl al-Sani fi Zikr Auladiah al-Kiram, 4/349-350)

³ Bukhari, Kitab al-Janaiz, p. 367, Hadith 1303

undoubtedly, we have to return to Him and all praise is for Allah Who is the Lord of all worlds.¹

A Sunnah method of expressing sorrow in trouble

It shows that it is a Sunnah to shed tears and say such sentences which show internal grief and which are not impolite, when in trouble.² Remember! It is Haraam to cry loudly by mentioning the attributes of the deceased and to cry while screaming loudly is also Haraam.³ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'To shed tears is out of mercy and to scream is from Satan.'⁴

Funeral Salah, burial and blessed shrine

His blessed body was carried on a small charpoy. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led the funeral Salah and uttered four Takbeers. Sayyiduna Fadl and Sayyiduna Usamah bin Zaid رَضِيَ اللهُ عَنْهُم lowered him in the grave. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was standing by the corner of the grave. At his order, an Ansari brought a water-bag and sprinkled water on the grave and a mark was made on the blessed grave for identification.⁵

Three virtues of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ

1. There are feeding women for him in Paradise.

Sayyiduna Amr bin Saeed رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Our son Ibrahim passed away at the age when he

¹ *Imta` al-Asma`*, vol. 5, p. 339

² *Nuzha-tul-Qari*, vol. 2, p. 809

³ *Al-Jawharah*, vol. 1, p. 269, selected

⁴ *Jami` Sagheer*, p. 192, Hadith 3216

⁵ *Sharh, al-Zurqani Alal Mawahib*, vol. 4, pp. 350,351, selected

was feeding on milk. Undoubtedly, in Paradise for him, there are two feeding women who will feed him until this period ends.¹

i.e. Sayyiduna Ibrahim (رَضِيَ اللهُ عَنْهُ) was taken to Paradise as soon as he passed away. Two heavenly maidens have been appointed there to feed him for the remaining months; that milk will either be theirs or the one from the stream of Paradise. This is the individuality of Sayyiduna Ibrahim (رَضِيَ اللهُ عَنْهُ).²

It is stated in Zurqaani: The young children of Muslims drink milk from the tree of Tuba and their period of feeding on milk is only spiritual, not physical.³ The individuality of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ is that he is there in Paradise with his blessed body and soul and two heavenly maidens in human form have been appointed there to feed him milk. Moreover, appointing two heavenly maidens for him is a great favour for him.⁴

2. Qibti people would have been freed for his honour

Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If Ibrahim had remained alive, his Qibti uncles (mother's brothers) would have been freed and no Qibti would have been enslaved.' It is stated in a narration, 'Jizya would have been terminated for every Qibti.'⁵

'Qibt' is a tribe of Egypt. Sayyidatuna Mariyah رَضِيَ اللهُ عَنْهَا was from that tribe, and therefore, she was called Qibtiyyah and thus, Qibti became the maternal uncles of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'All the Qibti slaves would have been

¹ Muslim, Kitab, al-Fazail, p. 909, Hadith 2316

² Mirat al-Manajeer, vol. 8, p. 84, amended

³ Sharh al-Zurqaani, vol. 4, p. 354, selected

⁴ Sharh al-Zurqaani, vol. 4, p. 352,

⁵ Ibn-e-Majah, p. 243, Hadith 1511

freed in honour of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ.¹ Another meaning of this is that: If Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ had remained alive, seeing him, being pleased with him and in his honour, his Qibti uncles would have embraced Islam. So Jizya [tax] would have been removed from them as there is no Jizya for the Muslims.¹ Moreover, they would have embraced Islam and they would not have been enslaved because a free Muslim cannot be enslaved.²

3. Attributes and habits which Prophets عَلَيْهِمُ السَّلَامُ had

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If Ibrahim had remained alive, he would have been a Siddiq prophet.'³ A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: This blessed Hadith is telling us that Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ possessed the attributes and habits of the blessed prophets عَلَيْهِمُ السَّلَامُ. If the Prophethood had not been ended, he would have been a prophet by the grace of Allah Almighty only. It was not like he himself deserved the status of a Prophet, as no one deserves the status of a Prophet himself, but among His bondsmen, Allah Almighty chooses that person for Prophethood who is perfect from every perspective such as appearance, internal condition and lineage, etc., and who has attained an extremely high rank in every goodness. (It is stated in the Holy Quran:)⁴

اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ^ط

Allah knows best regarding where to place His message (prophethood).⁵

¹ Under the Islamic government, the money that is obtained from disbelievers as the kingdom right is called Jizya. With this money, disbelievers are given every type of right which a citizen enjoys under the Islamic government; their lives and wealth are also protected. (Tafseer Na'eemi Part 10, Al-Tawbah, under the verse 29, vol. 10, p. 254, amended)

² Sharh al-Zurqaani Alal Mawahib, vol. 4, pp. 354-355

³ Ibn Majah, p. 243, Hadith 1511

⁴ Fatawa Razawiyyah, vol. 15, p. 673

⁵ [Kanz-ul-'Irfan (Translation of Quran)] (Part 8, Surah Al-In'aam, verse 124)

No prophet after Muhammad ﷺ

It is stated in ‘*Bukhari Sharif*’ that Sayyiduna Ismail bin Abi Khalid رَضِيَ اللهُ عَنْهُ has said that he asked Sayyiduna Abdullah bin Abi Aufa رَضِيَ اللهُ عَنْهُ, ‘Have you seen Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ?’ He replied, ‘He passed away in his childhood. If there had to be a Prophet after Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibrahim would have remained alive, but there is no Prophet after our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’¹

It shows that our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the last Prophet. After him, there is no possibility for any new prophet to come. Now no prophet even having the rank below him or having attained blessing from him can come. Despite having such great attributes, when Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ could not become a prophet, it is absolutely impossible for any other person to become a prophet.

Thirty (30) great liars

As a matter of fact, now, no matter who claims to have prophethood, he will be a grave liar. Sayyiduna Sobaan رَضِيَ اللهُ عَنْهُ narrated that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There will be thirty big liars in my Ummah; every one of them will presume that he is a prophet, though I am حَاتِمُ النَّبِيِّينَ; there is no prophet after me.’²

Mufti Ahmad Yar Khan Na’eemi رَحِمَهُ اللهُ عَلَيْهِ has said: These thirty false prophets are those whom if people regard as prophets, their mischief will spread. The second type of the claimants of prophethood are those whom no one believes and who die speaking rubbish; there are many such claimants. Look! In our country (Pakistan), the mischief of Mirza Ghulam Ahmad Qadiyani (a claimant of prophethood) spread a lot and

¹ Bukhari, *Kitab al-Adab*, p. 1534, Hadith 6194

² Tirmizi, *Kitab-al-Fitan*, p. 534, Hadith 2219

besides him, we have seen many claimants of prophethood whom no one paid attention to and who died calling themselves a prophet.¹

A brief explanation of the belief in ‘the finality of Prophethood’

Dear Islamic sisters! The belief in the finality of Prophethood and the belief in the Oneness of Allah Almighty both have the same status i.e. both are the essentials of Islam. So, the way it is compulsory for Muslims to believe in *لَا إِلَهَ إِلَّا اللَّهُ*, similarly, it is also compulsory for them to believe that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is *خَاتَمَ النَّبِيِّينَ*. In verse 40 of Surah Al-Ahzaab, Allah Almighty has said:

وَلَكِنَّ رَسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ط

*But He is the Messenger of Allah and the last of the Prophets.*²

The correct meaning of ‘خَاتَمَ النَّبِيِّينَ’

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the blessed companions, rather, the entire Ummah have mentioned only one meaning of *خَاتَمَ النَّبِيِّينَ*: *أَخِرُ الْأَنْبِيَاءِ*³ i.e. it is impossible for anyone to get prophethood with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or after him until Judgement Day. To make any kind of figurative interpretation or specification in this meaning of the verse is disbelief.⁴

Five meanings of خَاتَمَ النَّبِيِّينَ that lead to disbelief

1. Whoever says, ‘خَاتَمَ النَّبِيِّينَ’ means a prophet with a new Shariah,

¹ *Mirat al-Manajeeh*, vol. 7, 219

² [*Kanz-ul-Irfan (Translation of Quran)*] (Part 22, Surah Al-Ahzaab, verse 40)

³ *Tahqiqaat Sharih Bukhari*, p. 273, slightly amended

⁴ *Fatawa Razawiyah*, vol. 14, p. 333, summarised

therefore, the prophet who will follow the same Islamic Shariah may come,' is a disbeliever.

2. The person who interprets the meaning of **خَاتَمُ النَّبِيِّينَ** as a real prophet is a disbeliever.
3. The one who interprets it as superior to all prophets is a disbeliever.¹ It should be clear that undoubtedly, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is superior to all the Prophets, but to attach this meaning to **أَفْضَلُ النَّبِيِّينَ** is disbelief, as it is a deliberate alteration in the Holy Quran.
4. If someone says that a prophet may come to another place [e.g. anywhere to all the seven earths or seven skies], but not to this earth, he will be a disbeliever.
5. If someone says, 'No new prophet can come to humans, but a prophet can still come to any other creature,' he is a disbeliever.

Note: The one who attaches these meanings to **خَاتَمُ النَّبِيِّينَ** is a disbeliever and the one who does not consider such a person to be a disbeliever or has doubt in his disbelief is also a disbeliever, apostate and out of the fold of Islam.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

An eclipse does not occur because of someone's death

The day when Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ passed away, a solar eclipse occurred coincidentally, therefore, some people thought that the eclipse had occurred due to the demise of Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ.

¹ Derived from *Fatawa Razawiyyah*, vol. 14, p. 333

² Derived from *Fatawa Razawiyyah*, vol. 14, p. 338

Rejecting the false notion, the Beloved Prophet ﷺ said, ‘Undoubtedly, the sun and the moon are two of the signs of Allah Almighty. They are not eclipsed due to the death or life of anyone. When you see them, make Du’a to Allah and offer Salah until the eclipse ends.’¹

What is an eclipse and how does it occur?

كسوف means the change in a state. When an eclipse occurs, it is commonly known as **كسوف**. Islamic jurisprudents mostly call a solar eclipse **كسوف** and a lunar eclipse **خسوف**.² If the sun or the moon rises, but their light does not reach the earth, it is called **كسوف** (occurrence of an eclipse). Astronomers say: The moon is itself dark; it takes light from the sun. Sometimes, while revolving, the moon covers the sun when it comes between the sun and the earth, so the light from the portion of the sun that the moon covers does not reach the earth and that portion [of the sun] looks dark. It is **كسوف** [a solar eclipse]. If the earth comes between the sun and the moon [in a way that the moon comes to one side of the earth by revolving and the sun goes to the opposite side of the moon on the other side of the earth by revolving], the light of the sun does not reach the moon and therefore its whole or some portion remains dark; it is called **خسوف** [a lunar eclipse].³

Superstitions about eclipse

- ❖ The disbelievers of Arab would say: An eclipse occurs when an evil man is born or a good man passes away.

¹ Bukhari, Kitab, al-Kusoof, p. 315, Hadith 1060

² Nuzha-tul-Qari, vol. 2, p. 623, slightly amended

³ Faiz al-Qadeer, vol. 2, p. 440, under the Hadith 2016, summarised

- ❖ The polytheists of India hold the belief that the sun and the moon were humans first; they borrowed some money from sweepers and cobblers, but could not pay it back and thus as a punishment, an eclipse occurs to them. Therefore, Hindus give charity to sweepers when an eclipse occurs. The sweepers who beg also say: Pay back the debt of king Sun.¹
- ❖ Some nations say: An eclipse occurs when calamities and horrible animals gulp down the sun.
- ❖ Under the influence of the superstition that there may be a bad effect on a foetus, pregnant women are urged to stay in the room; they are also urged not to cut vegetables or sew clothes and patterns onto cloth, etc. when an eclipse occurs. Another superstition people have about the eclipse is that the rope or chain that is tied around the neck of a pregnant cow, buffalo, etc. should be untied at the time of an eclipse so that they can stay safe from the bad effect.²

Teachings of Islam

اللَّهُمَّ! **اَلْحَمْدُ لِلَّهِ** Islam is free from such illogical things. It has been stated in blessed Ahadith that an eclipse is a sign of the Power and Oneness of Allah Almighty. The signs of Divine Power do not appear for the purpose that we play sport and frolic or do absurd things after falling victim to superstitions, rather, the purpose of these signs is to make heedless people wake up to the truth and bring misguided people to the right path.³ In verse 59 of Surah Bani Israeel, Part 15 Allah Almighty has stated:

¹ *Mirat al-Manajeeh*, vol. 2, p. 379

² *Bad Shugooni*, pp. 78-79, summarised

³ *Faiz al-Qadeer*, vol. 2, p. 440, under the hadith 2016, detailed

وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٥٩﴾

And We only send signs to instil fear.¹

This is the teaching based on the truthfulness of Islam i.e. eclipses, earthquakes, hurricanes and floods, etc. do not come themselves, but rather they are sent. The reach of science is up to the causes. Islam takes bondsmen to the Merciful Lord Who creates causes. Allamah Manaawi رحمه الله عليه has said: Divine Af'aal (actions) are of two types:

1. Af'aal-e-Aadi (the acts which are shown by some cause such as bringing the moon between the sun and the earth so that an eclipse of the sun occurs).
2. Af'aal-e-Ghair Aadi (the acts which are not shown by an apparent cause such as depriving the sun and the moon of their light at the Hour). Astronomers have told us about the apparent reason for an eclipse, but Islam brings our attention to Af'aal-e-Ghair Aadi and warns us about مُسَبِّبُ الْأَشْيَاءِ (The Creator of causes).²

An eclipse reminds us of Judgement Day

If we see [an eclipse] from the perspective of admonition, we will find that an eclipse reminds us of Judgment Day because when the Hour begins, the sun and the moon will be deprived of their light. It is stated in the Holy Quran:

وَحَسَفَ الْقَمَرُ ۗ وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٨٩﴾

And the moon will become dark and the sun and moon will be merged.³

¹ [Kanz-ul-'Irfan (Translation of Quran)] (Part 15, Surah Bani Israel, verse 59)

² Derived from Faiz-al-Qadeer, vol. 2, p. 440, under the hadith 2016

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 29, Surah Al-Qiyamah, verses 8-9)

The Beloved Prophet ﷺ offered Kusoof Salah

Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ عَنْهُ has said: [Once] when a solar eclipse occurred, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, feeling fear, stood up thinking as if Judgement Day had begun. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the Masjid, offered Salah with very lengthy Qiyam, Rukus and Sujood. I had never seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ doing like this [i.e. performing such lengthy Rukus and Sujood]. [After the Salah,] he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah sends such signs; it does not occur due to anyone's death or birth, but rather Allah Almighty alarms His bondmen. When you see anything out of them, start remembering Allah Almighty, praying and seeking forgiveness for your sins!'¹

The Beloved Prophet ﷺ knows about Judgement Day

Regarding this part of the blessed Hadith, 'felt fear as if Judgement Day had begun', Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ has said: Sayyiduna Abu Musa رَضِيَ اللهُ عَنْهُ has said this as an example i.e. the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt fear as if Judgement Day had begun, otherwise he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knew that it was not the time of Judgement Day. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself has mentioned countless signs of Judgement Day. Mufti Sahib has further said that fear is the state of the heart; a person may know it through signs, but he cannot become aware of the truth. Sayyiduna Abu Musa (رَضِيَ اللهُ عَنْهُ) has mentioned this thing by guess, therefore, this blessed Hadith does not show that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was totally unaware of Judgement Day.²

A Sunnah deed that is performed at the time of eclipse

In the subsequent pages, Mufti Sahib has written that the Beloved

¹ Bukhari, Kitab al-Kusoof, p. 315, Hadith 1059

² Mirat al-Manajeh, vol. 2, p. 383, selected

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not fear due to his lack of knowledge or distrust in the promises made by Allah Almighty, rather, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ feared in awe of the Lord and with the purpose of educating us, as offering Salah at the time of an eclipse is a voluntary Sunnah; similarly, the anxiety of the heart is an involuntary Sunnah.¹

Three Madani Pearls about Kusoof Salah (Salah that is offered at the time of an eclipse)

1. The Salah that is offered at the time of a solar eclipse is Muakkadah Sunnah and the Salah that is offered at the time of a lunar eclipse is Mustahab [preferable].²
2. Offer the eclipse Salah when a solar eclipse is in progress. Do not offer the Salah after the eclipse has finished. It can also be offered when the eclipse is about to finish, but has not finished yet.³
3. Offer this Salah with two Rak'aat like other Nawafil i.e. perform one Ruku and two Sujood in every Rak'at. There is neither Azan nor Iqamat nor the loud recitation of the Holy Quran. After the Salah, make Du'a until the sun rises. One can also offer more than two Rak'aat. It is up to him whether he performs Salaam after two Rak'aat each or after four Rak'aat.⁴

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

¹ *Mirat al-Manajeer*, vol. 2, p. 384

² *Bahar-e-Shariat*, vol. 1, p. 787, Part 4

³ *Ibid.*

⁴ *Ibid.*

The revelation of Surah Kawthar

When Sayyiduna Qasim or Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُمَا passed away, Aas bin Wail Sahmi said, ‘Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has become ‘Abtar.’ It is stated in another narration, ‘When Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ passed away, the polytheists said, ‘Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has become ‘Abtar’ last night.’¹

If someone had sons and daughters, but then the sons passed away, the Arabs would call such a person ‘Abtar’.² The disbelievers meant to say: As the sons of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had passed away, his generation came to an end so no one would exist to mention him and his matter would be forgotten soon. In response to this, Allah Almighty revealed Surah Al-Kawthar. It was stated:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝

*We have certainly granted you countless virtues. So pray to your Lord and sacrifice. Indeed it is your enemy who is deprived of all goodness.*³

Brief commentary on Surah Kawthar

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝ i.e. O Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Your remembrance is already very elevated. Your elevated mention does not need the means of children. Millions of people who had children have gone and no one even knows their names and you will be showered with praise everywhere in the world until Judgement Day. Your Zikr will be done not only on the earth, but it will always be done in the sky as well.

¹ Tafseer, Rooh al-Ma'ani, Part 30, Al-Kawthar, under the verse 3, p. 30, Hadith 665 summarised

² Tafseer Qurtubi, Part 30, Al Kawthar, under the verse 3, vol. 10, p. 139

³ [Kanz-ul-'Irfan (Translation of Quran)] (Part 30, Surah Al-Kawthar, verses 1-3)

Then you will be blessed with such pure children by virtue of whose existence, the world will continue to survive.¹ Besides this, all Muslims are your children and there is no one as kind to them as you are. As a matter of fact, the entire universe is your offspring in the sense that nothing would have existed if it weren't for you. Everyone has been created with your Nur (light), and therefore, when Sayyiduna Adam عَلَيْهِ السَّلَام remembered you, he would say like this: يَا ابْنِي صُورَةٌ وَأَبَائِي مَعْنَى 'O the one who is apparently my son and is my father in reality!'

Zahir mayn Meray Phool Haqiqat mayn Meyray Nakhl

Is Gul ki yad mayn yeh Sada Bul-Bashar ki hai

Then, whatever you will get the in Hereafter, only Allah knows it. When you are being blessed with countless favours, why do you feel sad due to the rudeness of these unfortunate people? But فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴿۱﴾: Offer Salah and sacrifice for Him to show your gratitude. إِنَّ شَأْنَيْكَ هُوَ: Whoever is your enemy will lose his generation i.e. the sons of Aas bin Wail (Amr and Hisham رَضِيَ اللَّهُ عَنْهُمَا) whom he is proud of will become his enemy. They will embrace Islam and then will become your slaves; they will divorce themselves from his lineage and will be considered among your religious sons. Then if a person has no lineage, no one remembers his name because his generation does not remain anymore; the name that has been damaged is a thousand times worse than this. The impure name of your enemy (Aas bin Wail) will be remembered with disdain and hatred forever and he will be punished fully on Judgement Day for these blasphemous acts. وَالْعِيَادُ بِاللهِ تَعَالَى.²

¹ It is stated in a blessed Hadith, 'My Ahl-e-Bayt are peace for those living on the earth. If they remain no more, those living on the earth will remain no more.' (Fazail al-Sahabah Imam Ahmad bin Hanbal, vol. 2, p. 671, Hadith 1145)

² Fatawa Razawiyah, vol. 30, pp. 127,128, summarised

A faith-refreshing Madani pearl

It is stated in Tafseer *Noor-ul-Irfan*: Kawthar has been made from Kasrat, a hyperbolic expression. (It can be understood in this way:) Kaseer means much, Aksar: very much, Kisaar: too much and Kawthar: so much that is beyond the intellect and wisdom of creation.¹ Allah Almighty has declared worldly possession to be little:

مَتَاءُ الدُّنْيَا قَلِيلٌ ۚ

*The provisions of this world are little.*²

But what the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been given is not Kaseer, nor is it Aksar, and nor Kisaar, but rather it is Kawthar.³ It shows that he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the owner of the entire world because the world is little and whatever he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has been given is very much. This world is a little portion of his possession.⁴

ساری کثرت پاتے یہ ہیں | اِنَّا اَعْطَيْنَاكَ الْكَوْثَرَ ۙ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The wisdom behind the blessed sons' demise in their childhood

The famous Na't-reciting Sahabi, Sayyiduna Hassan bin Sabit رَضِيَ اللهُ عَنْهُ has said,

¹ Tafseer *Noor-ul-Irfan*, part 30, *Al-Kawthar*, under the verse 1

² [Kanz-ul-'Irfan (Translation of Quran)] (Part 5, Surah *Al-Nisa*, verse 77)

³ *Shan-e-Habib*, *Ar-Rahman*, p. 282, slightly amended

⁴ Tafseer *Noor-ul-Irfan*, part 30, *Al-Kawthar*, under the verse 1

مَضَى ابْنُكَ مَحْبُودُ الْعَوَاقِبِ لَمْ يَسِبْ

بِعَيْبٍ وَلَمْ يَأْتِمْ بِقَوْلٍ أَوْ فِعْلٍ

رَأَى أَنَّكَ لَوْ عَاشَ سَاوَاكَ فِي الْعُلَا

فَأَشْرَأَنَّ تَبِعِي فَرِيدًا إِلَّا مَثَلٌ¹

i.e. the son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed this life. He had a good end and remained faultless; he neither said anything sinful nor did anything sinful. If he had been alive, he would have been equal to him (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) in high status (would have become a prophet), but Allah Almighty decreed the same that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remains incomparable and unique.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Wherever you are, fear Allah! After an evil deed, perform a virtuous deed because a virtue will erase the evil. Treat people with kindness!’ (Tirmizi, p. 483, Hadith 1987)

¹ (Nazm Al-Durar, part 22, Surah Al-Ahzab, under the verse 40, vol. 6, 113)

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Madarij-un-Nabuwwah	Nooriyyah Razawiyyah Publishing Company, Lahore	Al-Ta'reefat lil Jurjaani	Dar-un-Nafa'is Beirut, 1428 Hijri
Seerat-e-Mustufa	Maktaba-tul-Madinah, Bab-ul-Madinah, 2008	Deewan-e-Boosayri	Dar-ul-Kutub Ilmiyyah Beirut, 1426 Hijri
Seerat-e-Rassol-e-Arabi	Maktaba-tul-Madinah, Bab-ul-Madinah, 1436 Hijri	Shahnama-e-Islam	Al-Hamd Publications, 2006
Jazb-ul-Quloob	Nooriyyah Razawiyyah Lahore Pakistan, 1431 Hijri	Hadaiq-e-Bakhshish	Maktaba-tul-Madinah, Bab-ul-Madinah, 1433 Hijri
Hayat-e-Muhaddis-e-A'zam	Raza Foundation Lahore, 1425 Hijri	Deewan-e-Saalik	Na'imi Kutub Khana, Lahore
Rehlah Ibn-e-Jabair	Dar-e-Saadir, Beirut	Wasail-e-Bakhshish	Maktaba-tul-Madinah, Bab-ul-Madinah, 1432 Hijri
Kutub-e-Fiqh-o-Aqaid		Zouq-e-Naat	Maktaba-tul-Madinah, Bab-ul-Madinah, 1439 Hijri
Al-Jawahira-tun-Nahirah	Dar-ul-Kutub Al-Arabi Beirut 1427 Hijri	Safeena-e-Bakhshish	Jami'aat Raza-e-Mustafa, Karachi

Fatawa Razawiyyah	Raza Foundation Lahore	Mutafarriqaat	
Bahar-e-Shari'at	Maktaba-tul-Madinah Bab-ul-Madinah, 1430 Hijri	Sharh-us-Sudoor	Dar-ul-Kutub Al-Arabi Beirut, 1435 Hijri
Al-Nabraas	Maktabah Rashidiyyah Quetta	Rowd-ul-Faiq	Dar-e-Ihya-ut-Turaas Al Arabi, 1435 Hijri
Al-Sawaiq-ul-Mahriqah	Maktabah Al Asariyyah Beirut, 1427 Hijri	Al-Sharf-ul-Mobad lal Muhammad	Markaz-ul-Watani lil Mabhoos, 1432 Hijri
Al-Dawala-tul-Makiyyah	Mausistah Raza bi Madinah Lahore, 1422 Hijri	Rasail Ibn-e-'Aabideen	Dar-ul-Kutub Al Arabi Beirut 1435 Hijri
Jaa-ul-Haq	Qadri Publishers Lahore	Malfuzaat-e-'Ala Hazrat	Maktaba-tul-Madinah Bab-ul-Madinah 1430 Hijri
Matla-ul-Qamirayn	Maktabah Imam-e-Ahl-e-Sunnat, 1434 Hijri	Rasail-e-Na'imiiyyah	Na'imi Kutub Khana Lahore
Tehqiqaat Sharah-e-Bukhari	Fareed Book Stall, 1423 Hijri	Mawaiz-e-Na'imiiyyah	Na'imi Kutub Khana Lahore
Behsht Ki Kunjiyan	Maktaba-tul-Madinah Bab-ul-Madinah, 1433 Hijri	Jannati Zaywar	Maktaba-tul-Madinah Bab-ul-Madinah 2006
Bad Shuguni	Maktaba-tul-Madinah Bab-ul-Madinah, 1435 Hijri	Fazail-e-Dua	Maktaba-tul-Madinah Bab-ul-Madinah 1430 Hijri
Tajheez-o-Taqfeen Ka Tareeqah	Maktaba-tul-Madinah Bab-ul-Madinah, 1437 Hijri	Madani Wasiiyyat Namah	Maktaba-tul-Madinah Bab-ul-Madinah, 1438 Hijri

Bhayanak Oont	Maktaba-tul-Madinah Bab-ul-Madinah, 1439 Hijri	Aashiqan-e-Rasool ki 130 Hikayaat	Maktaba-tul-Madinah Bab-ul-Madinah, 1433 Hijri
Fatiha Aur Esal-e-Sawab Ka Tareeqah	Maktaba-tul-Madinah Bab-ul-Madinah, 1438 Hijri	Nayki Ki Da'wat	Maktaba-tul-Madinah Bab-ul-Madinah, 1432 Hijri
		Karbala Ka Khooni Manzar	Maktaba-tul-Madinah Bab-ul-Madinah, 1436 Hijri

The blessed House of Khadija-tul-Kubrā رَضِيَ اللَّهُ عَنْهَا

This blessed House holds a profound sanctity.

- ❖ The Final and Greatest Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ graced it with his blessed presence for about 28 years during his Makki life.
- ❖ All blessed offspring of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ except Sayyiduna Ibrahim رَضِيَ اللَّهُ عَنْهُ were born in this sacred House.
- ❖ After Masjid-ul-Harām, there is no place in Makkah superior to this sacred House.
- ❖ Beholding this blessed House and offering Salah within its sacred confines is Mustahab (preferable).
(Faizan-e-Khadija-tul-Kubra, pp. 42-44 slightly amended)
- ❖ Alas! It has now been entirely obliterated, replaced by a pedestrian walkway. Exiting through the adjacent door of the Mount Marwah, one can only behold the aura of this blessed house looking towards left with desperate eyes. *(Rafeeq-ul-Haramayn, p. 244, slightly amended)*
- ❖ It is a place where supplications are accepted.
(Idda-tul-Anabah, p. 208)



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