

Thought-provoking speech of weekly

Sunnah-Inspiring Ijtima

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صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**Beloved Rasool's
Love for
Hasanayn-e-Karimayn**

(English)



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

Beloved Rasool's Love for Hasanayn Karimayn

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْأَعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating and drinking will also become permissible for you in the Masjid.

Excellence of Salat-'Alan-Nabi ﷺ

The Beloved Rasool ﷺ said: One who sends Salat once upon me, Allah ﷻ grants him ten blessings and the one who sends Salat ten times upon me, Allah ﷻ grants him a hundred blessings, and the one who sends Salat a hundred times upon me, Allah ﷻ inscribes between his eyes that he is freed from hypocrisy and the fire of Hell and he will be kept with the martyrs on the Day of Judgement.

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

ذِكْرٌ وَدُرُودٌ بِرِجْزِ رِبْعٍ
مِيرِ قُصُولِ كُوْنِي كِي عَادَتِ نِكَالِ دُو

صَلُّوا عَلَيَّ الْحَبِيبِ
صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit as I sit in Tashahhud as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُؤًا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Leader of the people of Paradise!

Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللهُ تَعَالَى عَنْهُ has said: 'Once I requested my respectable mother: Please grant me permission to offer Maghrib Salah led by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and request him to make Du'a of forgiveness for me and you. Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ said: I went to the Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and offered Maghrib Salah led by him. When he completed the Isha Salah and was about to leave, I followed him. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard my voice and said: Who? Is this Huzayfah? I humbly said: Yes! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: What do you need? 'عَفَرَ اللهُ لَكَ وَإِلْمِكَ' i.e. May Allah عَزَّوَجَلَّ forgive you and your mother! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: There is an angel here who has never descended to earth before this night. He requested permission from Allah عَزَّوَجَلَّ to make Salam to me and to give some good news to me, that: 'بِأَنَّ فَاطِمَةَ سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ', i.e. Fatimah رَضِيَ اللهُ تَعَالَى عَنْهَا is the leader of the women of Paradise. 'وَأَنَّ الْحَسَنَ وَالْحُسَيْنَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ' and Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُم are the leaders of the youth of Paradise. (Sunan Tirmizi, Hadees 3788)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The knowledge of Ghayb (unseen) of the Beloved Rasool ﷺ

Dear Islamic brothers! You have just heard that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recognized Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ, through his luminosity of Nubuwwah and also knew his need as to why he was following him. Furthermore, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a of forgiveness for him and his mother without his request. Surely, the condition of the heart is not hidden from the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, even the conditions of stones are disclosed to him. It is stated in the most authentic book of blessed Ahadees 'Sahih Bukhari':

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أُحَدُّ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ' i.e. Mount Uhud loves us and we love it. (Sahih Bukhari, vol. 1, pp. 500, Hadees 1482)

Elm-e-Ghayb (Unseen knowledge) of Mustafa ﷺ

Dear Islamic brothers! Just ponder! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knows the condition of even a stone and knows which stone to what extent loves him, so he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is certainly aware of the conditions of the hearts of the believers. Therefore, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became aware of the desire of Sayyiduna Huzayfah رَضِيَ اللهُ تَعَالَى عَنْهُ without his asking and made Du'a of forgiveness for him and his mother.

After listening to this narration, if this evil thought enters the mind that the knowledge of the conditions and states of the hearts is unseen and only Allah عَزَّوَجَلَّ possesses the knowledge of unseen, then one should remember that undoubtedly Allah عَزَّوَجَلَّ is 'عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ'. His unseen knowledge is his personal knowledge i.e. His own and He عَزَّوَجَلَّ possesses it always (not given to Him by anyone), whilst the unseen knowledge of the blessed Ambiya Kiraam عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and the pious saints are not their personal knowledge, but Allah عَزَّوَجَلَّ grants them this special knowledge. Furthermore, they do not possess this knowledge beforehand, but they possess it when Allah عَزَّوَجَلَّ grants it to them. They also possess this knowledge only to the extent which they are granted. Without Allah عَزَّوَجَلَّ granting them knowledge, they would not have knowledge of even a particle. Therefore, Allah عَزَّوَجَلَّ bestows knowledge upon the Ambiya and pious saints and they spread this knowledge further. It is stated in the Holy Quran about the knowledge of Ghayb of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٣﴾

Translation from Kanz-ul-Iman: And this Nabi is not miserly upon telling the unseen. *(Part 30, Surah At-Takweer, Ayah 24)*

It is stated in *Tafseer Khaazin*, regarding this blessed Ayah: (This Ayah) means as the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ receives knowledge of the unseen, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ does not become stingy in conveying it to people, but he informs people. *(Tafseer Khaazin, vol. 4, pp. 3)*

From this blessed Ayah and its commentary, it has been learnt that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informs people of the unseen, and of course, the one who knows himself, will reveal it. Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has beautifully said in blessed Hadaiq-e-Bakhshish:

اور کوئی غیب کیا تم سے نہاں ہو بہلا
جب نہ خُدا ہی چھپا تم پہ کروڑوں دُرود

Explanation of the couplet of Raza: O Rasoolallah! How can your glory be expressed in words? On the night of Ascension [Mi'raaj], you beheld your Creator with your own eyes in a state of complete wakefulness. Therefore, after you have seen Allah عَزَّوَجَلَّ Who is the Ghayb of Ghaybs (the Most Hidden), now how can any other Ghayb remain hidden from you?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Descendants of Noor

Dear Islamic brothers! From the faith-refreshing blessed Hadees of Sayyiduna Huzayfah Bin Yamaan رَضِيَ اللهُ تَعَالَى عَنْهُ, the glory and greatness of the daughter and the grandsons of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have become obvious. Both princes [grandsons] resembled the Beloved Rasool رَضِيَ اللهُ تَعَالَى عَنْهُ.

(Sahih Bukhari, vol. 2, pp. 547, Hadees 3752, 3748)

Sayyiduna 'Uqbah Bin Haaris رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ offered Salat-ul-'Asr and then went out. Sayyiduna 'Ali Al-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was also accompanying him. Once, Sayyiduna Abu Bakr Siddeeq saw Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ playing with children. He رَضِيَ اللهُ تَعَالَى عَنْهُ lifted him onto his shoulder out of deep love and said, 'May my parents be sacrificed for you! (You) resemble the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and not 'Ali', while Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ was smiling. *(Sahih Bukhari, vol. 2, pp. 486, Hadees 3542)*

تیری نسلِ پاک میں ہے بچہ بچہ نورکا

تو بے عینِ نور تیرا سب گہرانہ نور کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Surely, Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were the fragrant flowers of the orchard of mercy and affection. They are the grandsons of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved them very much. Let's listen to their Zikr-e-Khayr (good remembrance) with the intention of increasing their love and receiving virtuous deeds recorded into our accounts:

Name, patronymic and titles

Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ is older than Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ. The Kunyah [i.e. patronymic] of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ is 'Abu Muhammad' and his titles are 'Taqi and Sayyid' whereas his commonly known name is 'سِبْطُ رَسُولِ اللهِ' [Sibtu Rasoolillah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and Sibt-e-Akbar. He is also called 'رِيحَانَةُ الرَّسُولِ' [i.e. the flower of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and 'آخِرُ الْخُلَفَاءِ بِالْبَيْتِ' (i.e. last caliph according to a blessed Hadees).

He رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah on the 15th night of Ramadan-ul-Mubarak 3 Hijri. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his 'Aqeeqah on the seventh day of his birth when his head was shaved and Sadaqah of silver was ordered to be given equal to the weight of his hair. (*Tareekh-ul-Khulafa*, pp. 149) The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Hasan. (*Sawanih-e-Karbala*, pp. 92)

The younger brother of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ, Imam-e-'Aali Maqaam, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah, on 5th Sha'ban-ul-Mu'azzam 4 Hijri. The Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husayn' and 'Shabbir'. His patronymic is 'Abu 'Abdullah' and his

title is also 'سِبْطُ رَسُولِ اللَّهِ' [the grandsons of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and 'رِيحَانَةُ الرَّسُولِ' [the flower of the Rasool of Allah]. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also a leader of the youth of Paradise. (*Asad-ul-Ghaabah*, pp. 1173)

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: On the 7th day after the birth of Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sacrificed (four i.e.) two nanny goats on behalf of each of them. (*Musannaf 'Abdur Razzaq*, vol. 4, pp. 254, *Hadees 7993*)

Dear Islamic brothers! Performing 'Aqeeqah is a Sunnah. 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: 'It is better to perform 'Aqeeqah on the 7th day after the birth. If not on the 7th day, it can be performed on any other day, the Sunnah will be fulfilled. Some scholars have stated that it is better to do the 'Aqeeqah on the 7th or the 14th or the 21st day after the birth, i.e. there should be a gap of seven days.

Here is another option that is easier to remember. Note down the day on which the child was born. When the day preceding the birth day of the child arrives, this will be considered as the 7th day of the birth. For example, if the child was born on a Friday, then the coming Thursday will be the 7th day of birth. Likewise, if the child was born on a Saturday, then the coming Friday will be the 7th day of birth.

In the first case, every Thursday will be the 7th day of the birth, whereas in the second case, every Friday will be the 7th day, and 'Aqeeqah can be held on any Thursday or Friday depending upon the birth day of the child.

(*Bahar-e-Shari'at*, vol. 3, pp. 356)

For detailed information regarding 'Aqeeqah, please study the booklet 'Aqeeqay kay baaray mayn Suwal Jawab' [Questions and Answers regarding 'Aqeeqah] written by Ameer-e-Ahl-e-Sunnat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beloved Rasool's devotion to his grandsons!

Dear Islamic brothers! This is something to be noticed, that whenever a child is born, his parents perform 'Aqeeqah, but when Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were born, 'Aqeeqah was not performed by their parents, rather their beloved maternal grandfather performed their 'Aqeeqah. From this it can be judged that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved his beloved grandsons a lot. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only loved Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا, but he also mentioned their glory and greatness on many occasions. Let's listen to 5 blessed Ahadees regarding their glory and greatness.

Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: I saw Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا sitting on the blessed shoulders of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: How wonderful is the ride of both of you! The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: And how supreme are the riders as well!

(Tirmizi, vol. 5, pp. 423, Hadees 3809)

It is stated in another blessed Hadees: 'مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي' i.e. One who loves both of them, loves me and one who dislikes them, has dislike towards me. *(Sunan Ibn Majah, vol. 1, pp. 96, Hadees 143)*

Hasan and Husain رَضِيَ اللهُ تَعَالَى عَنْهُمَا are the leaders of the youths of Jannah. *(Sunan-ut-Tirmizi, vol. 5, pp. 426, Hadees 3793)*

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would smell both these children and cuddle them. *(Sunan-ut-Tirmizi, vol. 5, pp. 428, Hadees 3797)*

هُمَا رِيحَاتِنَايَ مِنَ الدُّنْيَا i.e. Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا are two of my flowers in the world. *(Sunan-ut-Tirmizi, vol. 5, pp. 427, Hadees 3795)*

Dear Islamic brothers! Just ponder! Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love and devotion to Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Those people who do not love their children because they feel that by doing so they may

lose their awe and dignity, for them, this act of the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is advice that despite being the Leader of the universe, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ carried both his grandsons on his blessed shoulders. The Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has declared that devotion to Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا is devotion to him and hatred towards Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا is hatred towards him. People kiss their children, embrace them and carry them on their shoulders, but the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would even smell Hasanayn Karimayn and would say that Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا are the flowers of Paradise in this world. *(Mirat-ul-Manajih, vol. 8, pp. 462)*

اُنْ دُو كَا صَدَقَه جَن كُو كَهَا مِيرے پھول ہيں
 كيجے رضا كو حشر ميں خندانِ مثالِ گُل

Explanation of the couplets of Raza: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You have said, i.e. Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا are both my flowers. For the sake of these Heavenly flowers, may Ahmad Raza (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) blossom like a flower on the Day of Judgment, after being protected from every difficulty and worry!

Devotion to the Ahl-e-Bayt is part of faith

Dear Islamic brothers! It is compulsory for a Muslim to love the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ more than his own life, wealth and children, because devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is actual faith (Iman), without this, the claim to have faith is not acceptable at all. The sign of having devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that a person loves and respects all those people who have a relation to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Remember! To have devotion to the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ is also a sign of devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. To have deep respect for the blessed wives [of the Beloved Rasool] is another sign of devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. To have devotion to the blessed Ahl-e-Bayt (purified household of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is also a sign

of devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. And to have devotion to Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا is a sign of devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

ہم کو سارے سیدوں سے پیار ہے
اِنْ شَاءَ اللهُ عَزَّوَجَلَّ دو جہاں میں اپنا بیڑا پار ہے

The persuasion of teaching our children to love and respect the Ahl-e-Bayt has been mentioned in blessed Hadees: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'اَدِّبُوا اَوْلَادَكُمْ عَلَى ثَلَاثِ خِصَالٍ' i.e. Teach three things to your children: 'حُبِّ نَبِيِّكُمْ' devotion to their Blessed Nabi, 'وَحُبِّ اَهْلِ بَيْتِهِ' and devotion to his Ahl-e-Bayt, 'وَقِرَاءَةِ الْقُرْآنِ' and recitation of the Holy Quran.

(As-Sawaiq-ul-Muharriqah, pp. 172)

From the abovementioned blessed Hadees it has been learnt that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had great devotion to his blessed Ahl-e-Bayt. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also taught the blessed companions, who already had this devotion to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ahl-e-Bayt, to develop devotion to him and his Ahl-e-Bayt in the hearts of their future generations, so that they can also be amongst those who have achieved salvation. At another place, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made the devotion to his blessed Ahl-e-Bayt a condition for having complete faith.

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: No one can become a perfect believer until I become more beloved to him than his own life, and my offspring become more beloved to him than his own life, and my family becomes more beloved to him than his own family, and I become more beloved to him than his own self. (Shu'ab-ul-Iman, vol. 2, pp. 189, Hadees 1505)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! It has become obvious that it is very important to show devotion to the blessed Ahl-e-Bayt in order to become a perfect believer and to attain salvation in the Hereafter. Devotion to the Ahl-e-Bayt is devotion to the Beloved Rasool ﷺ. Devotion to the Ahl-e-Bayt is a source of attaining the pleasure of Allah ﷻ and His Beloved Rasool ﷺ. Devotion to the Ahl-e-Bayt is a sign of perfect faith; it is a means of success in both worlds; it is a source to die with faith (Iman); it is a sign of being a true lover of the Beloved Rasool ﷺ and it is a certificate of being the slave of Mustafa ﷺ. In short, devotion to the Ahl-e-Bayt is a great privilege and a source of eternal salvation. Therefore, we should not only show devotion to them ourselves, but we must also teach our children how to show devotion and have deep respect for the Ahl-e-Bayt.

!الْحَفِظْ لِلَّهِ عَدُوَّكَ Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, has published books and booklets about the blessed Ahl-e-Bayt. One of them is 'Shan-e-Khatoon-e-Jannat' [Glory of the Lady of Paradise]. Through this book, an attempt has been made to convey informative and amazing Madani pearls about the blessed life and character of the Beloved Rasool's beloved daughter (Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا) to the Muslim Ummah. In addition to this, the booklets 'Husayni Doolha' and 'Karamat Imam Husayn' can also be obtained from Maktaba-tul-Madinah. They can also be read online or downloaded for free from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Hasanayn-e-Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمْ are the beloved grandsons of the Beloved Rasool ﷺ and the beloved sons of Bibi Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا and Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. They have uncountable virtues, and why won't this be so, because it is their family that is the centre of all virtues, excellences and blessings. Both these sons were manifestations of the

Beloved Rasool's marvels. From his Ahl-e-Bayt, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would love Hasanayn Karimayn very much.

Exceptional manner of love

Sayyiduna Usamah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ has said: One night, I went to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for some work, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived as if he had something in his lap. I did not know what it was. When my need was fulfilled, I asked what the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had in his lap. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ opened it, and I saw that Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were in the lap of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: Both of them are my sons, and the sons of my daughter. O Allah عَزَّوَجَلَّ! I love both of them, You also love them and love those who love them! *(Tirmizi, vol. 5, pp. 427, Hadees 3794)*

Dear Islamic brothers! You have just heard that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would love Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا so much that on one occasion he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was embracing them in an affectionate manner.

Left the Khutbah

Similarly, Sayyiduna Abu Buraydah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Once the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was delivering Khutbah to us, in the meantime, Sayyiduna Imam Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) arrived, they were wearing a red Qamees (long loose shirts). Being little children they arrived by going here and there. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw them, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped down from the Mimber (pulpit), picked up both his princes and made them sit in front of him and then said: Allah عَزَّوَجَلَّ has rightly said:

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ

Translation from Kanz-ul-Iman: Your wealth and your children are just a test.

(Part 28, Surah At-Taghabun, Ayah 15)

When I saw these children arrived and going here and there, I could not remain patient, therefore I stopped Khutbah and picked them up.

(Sunan-ut-Tirmizi, vol. 5, pp. 429, Hadees 3799)

Elaborating on this blessed Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: On this occasion, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not ask any one amongst the attendees to bring both the princes to him, nor did he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ make them sit by any other person, but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself stepped down from his blessed pulpit, leaving the Khutbah he went to the children, picked them up and made them sit next to him. This is the extreme love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for both of them.

(Furthermore), this blessed Ayah contains a word 'فِتْنَةٌ', please understand that this does not mean disaster or trouble over here, rather, it means hard work or trial Allah عَزَّوَجَلَّ rewards a true believer through them.

(Mirat ul Manajih, vol. 8, pp. 478)

Importance of children's upbringing!

Dear Islamic brothers! Surely, the upbringing of children is not less than a trial. If a person brings his children up properly according to the Shari'ah, then the same children will become a permanent source of rewards for him. On the other hand, if children, who are not brought up properly, start committing sins, then such children not only become a cause of disgrace for their parents in this world, but they can also become a cause of punishment for them in the Hereafter. Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا said to a person: Give a good upbringing to your child because you will be asked about your children as to how you brought them up and what you have taught them.

(Shu'ab-ul-Iman, vol. 2, pp. 400)

The best time to give proper upbringing to children is during their childhood. If wax is poured in a mould, it is moulded easily. Likewise, whatever upbringing we give our children in their early ages, they will adopt this, because their memory is like a blank small wooden board [for children to write on], so

whatever is written on it, will be saved forever. It is seen that the childhood habits remain till the last breath, therefore, if a child's habit is made to make Salam first from childhood, then he will not leave this habit throughout his life. If a child's habit is formed to avoid watching films and dramas and sinful channels, to respect parents and elders, to speak the truth, then he will hate lies throughout his life etc.

Similarly, if he is trained in the habit of eating and drinking, sitting, wearing shoes and clothes, wearing an 'Imamah (turban) etc., according to the Sunnah, then not only will he acquire these good habits himself, but he will also influence other children through these good attributes. Remember! If our upbringing does not teach our children the worship of Allah ﷻ, the slavery of the Beloved Rasool ﷺ and their responsibilities in the Islamic society, then we should stop dreaming that our children will also obey us, since it is Islam that teaches a Muslim to become obedient to his parents. Therefore, in addition to apparent adornments, good food, nice clothes and other needs, we should also get ready to give them moral and spiritual upbringing.

Brief introduction to Jami'a-tul-Madinah, Madrasa-tul-Madinah and Dar-ul-Madinah!

اَلْحَمْدُ لِلّٰهِ ﷻ! The global, non-political movement of preaching Quran and Sunnah, Dawat-e-Islami, is not only active in reforming adults, but it is also actively striving to reform children, who are important members of the society, by providing them with Islamic education and a good upbringing. Many departments which have been established under Dawat-e-Islami such as Madrasa-tul-Madinah, Jami'a-tul-Madinah and Dar-ul-Madinah are genuine proofs of this.

Dar-ul-Madinah, is a special education institute which offers an excellent combination of Islamic and worldly education. Those children who are studying in these institutions, can become respectable Muslims when they grow up. The basic purpose behind establishing Dar-ul-Madinah is to provide the new generations of the Muslim Ummah with Islamic and worldly education by persuading them to follow the blessed Sunnah.

If we also want our children to regularly offer Salah, observe fasts, follow the blessed Sunnah, obey their parents and become the embodiments of good manners and amongst those who present the call towards righteousness everywhere, after acquiring Islamic knowledge, then we should also give our children a good and pure environment in which such an upbringing is given.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In Jami'a-tul-Madinah, Madaris-ul-Madinah and Dar-ul-Madinah of Dawat-e-Islami, special focus is also given on Madani upbringing. The students and Madani children, who study here, are persuaded to act upon the Madani In'amaat given to us by Ameer Ahl-e-Sunnat *وَاَمَّا بَرَكَاتُهُ الْعَالِيَةِ* so that they can live a virtuous life. Therefore, you should also enrol your children in Jami'a-tul-Madinah, Madrasa-tul-Madinah and Dar-ul-Madinah. *اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*, your child will also become a follower of the blessed Sunnah and will become a preacher of Islamic knowledge when they grow up.

Sada-e-Madinah - One of the 12 Madani activities

Always keep yourself associated with the Madani environment of Dawat-e-Islami and participate in the 12 Madani activities of the Zayli Halqah. Sada-e-Madinah is also one of the 12 Madani activities which takes place daily. In the Madani environment of Dawat-e-Islami, the term Sada-e-Madinah refers to 'awakening Muslims for Salat-ul-Fajr'.

It has been narrated that when Sayyiduna 'Umar Farooq-e-A'zam *رَضِيَ اللهُ تَعَالَى عَنْهُ* would awaken, he *رَضِيَ اللهُ تَعَالَى عَنْهُ* used to awaken the people on the way when he *رَضِيَ اللهُ تَعَالَى عَنْهُ* would leave his home for Salat-ul-Fajr, also, if he *رَضِيَ اللهُ تَعَالَى عَنْهُ* found anyone sleeping in the Masjid immediately after Fajr Azan, he *رَضِيَ اللهُ تَعَالَى عَنْهُ* would awaken him. *(At-Tabqat-ul-Kubra, vol. 3, pp. 263)*

If anyone was absent from the Fajr Salah, he would ask about him. Once, Sayyiduna 'Umar Farooq-e-A'zam *رَضِيَ اللهُ تَعَالَى عَنْهُ* did not see Sayyiduna Sulayman Abi Hasmah *رَضِيَ اللهُ تَعَالَى عَنْهُ* in Salat-ul-Fajr. Sayyiduna Farooq-e-A'zam *رَضِيَ اللهُ تَعَالَى عَنْهُ* headed toward the market and the house of Sayyiduna Sulayman *رَضِيَ اللهُ تَعَالَى عَنْهُ* was on the way. He *رَضِيَ اللهُ تَعَالَى عَنْهُ* visited his mother Sayyidatuna Shifa *رَضِيَ اللهُ تَعَالَى عَنْهَا* and said that Sulayman Abi Hasmah was not present during the Salat-ul-Fajr. She said, 'He continued offering Nafil Salah the whole night

and then slept in the end.' Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'To me, offering Salat-ul-Fajr with Jama'at (congregation) is better than offering Nafil Salah the whole night.' (*Muwatta Imam Maalik, vol. 1, pp. 134, Hadees 300*)

Dear Islamic brothers! We have just heard that Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ would awaken people for Fajr Salah and he would visit the homes of those who missed their Fajr Salah to enquire why they were absent. We should also note this that during Salah timings, besides calling out Sada-e-Madinah as to which Islamic brothers of our area offer Salah with Jama'at and who miss the Jama'at. If a Salah-offering person is absent from a Salah, then either we should go to his home or phone him to enquire of him. If he is ill, we should visit him. If he was absent due to laziness, then we will present him with the call towards righteousness. All Islamic brothers should adopt this manner. This will fill our Masajid with Salah-offering Muslims. If even a single Islamic brother falls into the habit of offering Salah, then surely this will become a permanent source of rewards for us in addition to gaining the reward for calling towards righteousness, *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.

Always associate yourself with the Madani environment of Dawat-e-Islami in order to become a truly practicing Muslim and to form the habit of Salah and Sunnah. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, many spoilt people of the society have entered the right path by virtue of the blessings of the Madani environment of Dawat-e-Islami. Listen to a Madani parable in this regard.

Madani parable

I was a fashionable youngster and would often watch movies. Fortunately, I once listened to a Sunnah-Inspiring speech titled 'The Perils of Television' released by Maktaba-tul-Madinah. This speech transformed my life, inspiring me to join the Madani environment of Dawat-e-Islami. I suffered from appendicitis, and the doctors had advised me to have an operation for its treatment. I was terrified. Meanwhile, as a result of the individual efforts of a preacher of Dawat-e-Islami, I travelled with a 3-day Sunnah-Inspiring Madani Qafilah with lovers of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for the first time in my life.

لَا حَمْدَ لِّلَّهِ عَزَّوَجَلَّ! Through the blessings of the Madani Qafilah, my disease was cured without any operation. لَّا حَمْدَ لِّلَّهِ عَزَّوَجَلَّ, Highly inspired by this, I now travel with a 3-day Madani Qafilah every month. Furthermore, I hand in my Madani In'amaat booklet every month and wake up Muslims for Salat-ul-Fajr every morning, acting upon the Madani In'aam of Sada-e-Madinah.'

لگا فجر میں بھائی گھر گھر میں جا کر

ذرا دل لگا کر "صدائے مدینہ"

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Different manners of Hasanayn Karimayn's pleasure

Dear Islamic brothers! The nature of children is very sensitive and their hearts are more delicate than a mirror. If children are scolded for everything, or are even beaten, then they become stubborn, ill-mannered and bad-tempered, thus this precious diamond becomes stained due to being cut in the wrong manner. On the other hand, we are supposed to help them develop good attributes like confidence, tolerance and good manners. Our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved all children very much and would treat them with love and affection, and regarding pleasing Sayyiduna Imam Hasan and Imam Husayn the manners of our Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were outstanding. Let's listen to some of these parables:

Beloved Rasool prolonged his Sajdah

Sayyiduna 'Abdullah Bin Shaddad رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated from his father Sayyiduna Shaddad Bin Haad رَضِيَ اللهُ تَعَالَى عَنْهُ: The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to lead Maghrib or Isha Salah. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was carrying Sayyiduna Imam Hasan or Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped forward to lead the Salah and made him sit beside himself, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ uttered the Takbeer to commence Salah.

During the Salah, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed a lengthy Sajdah. Sayyiduna Shaddad رَضِيَ اللهُ تَعَالَى عَنْهُ said: I raised my head and saw the child on the blessed back of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in Sajdah, so I went back to Sajdah. When the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ finished Salah, the people humbly said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, you had performed such a lengthy Sajdah during the Salah that we thought that you had received the command of Allah عَزَّوَجَلَّ or you had been receiving a revelation.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'That was not the case. My son was riding on my back and I did not want to hurry and break his heart.'

(Sunan Nasa'ee, pp. 196, Hadees 1138)

کیا بات رضاؑ اُس چَمَنِسْتانِ کرم کی
زہرا بے کلی جس میں حُسنِ اور حَسَنِ پھول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The most beloved!

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was humbly asked, 'Whom do you love more amongst the Ahl-e-Bayt?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا).'

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has further said: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask Sayyidatuna Fatimah-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا: Bring my children to me. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would then smell and cuddle them.

(Sunan-ut-Tirmizi, vol. 5, pp. 428, Hadees 3797)

A renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in the commentary of this blessed Hadees: There are various kinds of love: Love for offspring, love for wives and love for friends, each kind of love is different. Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were held dear among the blessed offspring, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا

was dear to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ amongst his blessed wives (Ummahatul Momineen) and Sayyiduna Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was dear to him amongst his friends. Therefore, there is no contradiction in this Ahadees.

Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: Why would the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not smell them? They were the flowers of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and flowers are definitely smelled. Holding them close to his blessed heart was to love them affectionately. Therefore, it has become obvious that smelling young children, loving them and cuddling them are all acts of the Sunnah of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(*Mirat-ul-Manajih, vol. 8, pp. 477*)

جو اپنی زندگی میں سُنتیں ان کی سجاتے ہیں
انہیں پیارا محمد مصطفےٰ اپنا بناتے ہیں

Encouragement of Hasanayn Karimayn

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that once Hasanayn Karimayn were wrestling with each other in front of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying to Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ: Hasan! Hold Husayn. Sayyiduna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said: I humbly said, Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are encouraging Hasan, though he is elder. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the other side, there is [Sayyiduna] Jibra'eel-e-Ameen who is encouraging Husayn by saying the same. (*Seer A'laam-un-Nubula, vol. 4, pp. 392*)

اُن دو کا صدقہ جن کو کہا میرے پھول ہیں
کیجے رضا کو حشر میں خنداں مثال گل

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has become obvious that making children happy, treating them with affection and encouraging them are blessed manners of

the Beloved Rasool ﷺ. Furthermore, it has also been learnt that we should treat our children with love and affection in every matter. We should play with them and should try our best to keep them happy.

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved Rasool ﷺ said: Undoubtedly, there is a home in Paradise that is called 'Al-Farah'. Only those, who make children happy, will enter it.

(Al-Jami'-us-Sagheer, pp. 140, Hadees 2321)

Love children!

It has been learnt that pleasing one's own children and other children is a cause of entering Paradise. One of the psychological needs of a child is that he should be treated with love and affection. Those children who are deprived of parents' love, sometimes suffer from psychological diseases. Instead of only good food, clothes and toys, children are needier for the attention and love of their parents. Some people accumulate lots of wealth for their children, but keep them deprived of their real attention and love. They don't even have time to talk to their children with love. Likewise, there are some parents who become too strict with their children; however, the way a balance diet is necessary for the good health of a child, similarly, appropriate love is also necessary for the good upbringing of children. Let's listen to some ways to express love for children:

1. Fulfil their fair desires according to your convenience.
2. Get into the habit of listening to them attentively. Sometimes, children ask some informative questions, but they are not heard properly. Listening to them attentively will be a kind of encouragement for them and they will make their minds to learn more. On the other hand, they should be given the mind-set to avoid pointless conversation from their childhood.
3. They should be given gifts if they do anything good (for example, offering Salah regularly, reciting the Holy Quran, acting upon the Madani In'amaat, etc.) or they should be encouraged.

4. If children make a mistake, they should be made to understand with love. Parents can become strict if it is necessary, but remember, to become angry unnecessarily or too much can sow the seeds of hatred in the little hearts of children.
5. Also keep this in mind that too much love for children is not love for children, but it is a deadly poison for them. (When it is necessary to advise or teach them manners and discipline them, they should immediately be made to understand in an easy way).

Study the 188-page book namely, '*Tarbiyyat-e-Awlad*' [Upbringing of Children] and booklets '*Awlad kay Huqooq*' [Rights of Children] and '*Bayti ki Perwarish*' [Upbringing of Daughter], obtain these books (and much more) from Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami for more Madani pearls about the best upbringing of children.

Summary of Speech!

Dear Islamic brothers! In today's speech, we have heard about the love that the Beloved Rasool ﷺ had for Hasanayn Karimayn.

- The Beloved Rasool ﷺ loved both of them very much. It is the expression of the same love and upbringing that the Beloved Rasool ﷺ gave both of their names.
- The 'Aqeeqah of Sayyiduna Imam Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا was performed by the Beloved Rasool ﷺ himself and their upbringing was also given by the Rasool of Rahmah ﷺ himself.
- He ﷺ would have Hasanayn Karimayn ride on his blessed shoulders. In short, the Beloved Rasool ﷺ would make them happy in every act and would express his everlasting love for them.

May Allah عَزَّوَجَلَّ not only enable us to have devotion to Hasanayn Karimayn, all the blessed Ahl-e-Bayt and all the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, but

also enable our children to love them and to live their lives according to their blessed lives.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (*Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175*)

سینہ تری سُنت کا مدینہ بنے آقا
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of conversation

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.*
3. Talking loudly as if you are shouting, as friends do, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a newborn baby. Your manners will improve and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with the fingers, touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.

6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.
8. Avoid foul and indecent talks. Refrain from vulgarism. Remember! Swearing at a Muslim without any Shar'i permission is absolutely Haraam (*Fatawa Razawiyyah, vol. 21, pp. 127*) and Heaven is Haram on the one engaged in indecent speech. (*Kitab-us-Samt, pp. 204, vol. 7, Raqm 325*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول

دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' *(Ibid, pp. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi'*, pp. 125)

6. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.