

The eminence of Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا

04-August-2022



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The eminence of Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا

وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى إِلِكِ وَأَصْحِبِكَ يَا نُورَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Dear Islamic brothers, whenever you enter a masjid, upon remembering, make the intention of *i'tikaf*, because as long as you stay in the masjid, you will keep getting the reward of *i'tikaf*. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: "If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do dhikr of Allah Almighty for some time. Then, whatever he wants, he can do (i.e. now if he wants to eat, drink or sleep, he can do so)."

Excellence of sending *salat* upon the Prophet ﷺ

It is stated in *Tirmizi*, the well-known book of Hadith:

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَوْلَى النَّاسِ يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

Translation: “The closest to me among people on the Day of Judgment will be the one who sends the most salat upon me.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ’², meaning, a truthful intention is the best action.² O devotees of the Prophet, get into the habit of making good intentions before every action, because a good intention can be the cause of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam;
- you will sit in a respectful manner;
- you will refrain from laziness during the *bayan*;
- you will listen to the *bayan* to reform yourself;
- whatever you hear and learn, you will attempt to pass onto others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

الْحَمْدُ لِلَّهِ! The blessed month of Muharram al-Haraam is among us, and this blessed month has a special connection with the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, and in particular, Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا. With this relevance, let us hear about the greatness and excellence of

¹ Tirmizi, vol. 2, p. 27, Hadith 484

² Jami’ al-Saghīr, p. 81, Hadith 1284

Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would show great love towards both of these princes.

Sayyiduna Anas bin Malik رَضِيَ اللهُ عَنْهُ states that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was once asked as to whom was the most beloved to him from the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا.” He would also say to *Sayyidatuna* Fatimah al-Zahra رَضِيَ اللهُ عَنْهَا, “Bring my children to me,” and he would then smell and embrace them.¹

The renowned Quranic commentator, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ وَعَلَيْهِ، writes the following in commentary of this Hadith:

Love is of many kinds: Love for children is of a different kind, love for a wife is of a different kind, and love for friends is of a different kind. From children, the honourable Hasanayn رَضِيَ اللهُ عَنْهُمَا are extremely dear. From the wives, *Sayyidatuna* ‘Aishah Siddiqah رَضِيَ اللهُ عَنْهَا is the beloved of the beloved of Allah. And from friends, (Ameer al-Mu’mineen) *Sayyiduna* Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is distinguished.

He further states:

Why would the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not smell them for they were both his flowers, and these are smelt for their fragrance. Embracing them was out of sheer love and affection. From this, we learn that smelling young children, loving them and embracing them is a Sunnah of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Tirmizi, vol. 5, p. 428, Hadith 3797

² Mirat al-Manajih, vol. 8, p. 418

Let us hear about these great personalities with the intention of further strengthening our love for them in our hearts and emulating their lives and conduct.

Name, patronymic and titles:

- Imam Hasan Mujtaba رَضِيَ اللهُ عَنْهُ is the eldest from Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا.
- His patronymic name is Abu Muhammad.
- His titles are *taqi* and *sayyid*, and he is known as *sibtu Rasool*. He is also referred to as *rayhanat al-Rasool*.
- He is the leader of the youth in Paradise.
- He was born on the 15th night of Ramadan 3 AH, in Madina al-Munawwarah.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his *aqeeqah* on the 7th day after his birth, trimmed his hair and gave the command to give silver in charity equal to the weight of the hair.¹

Imam Hasan رَضِيَ اللهُ عَنْهُ was named by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The full details of the event are as follows:

Sayyidatuna Asma bint ‘Umays رَضِيَ اللهُ عَنْهَا gave the glad tidings of Imam Hasan’s رَضِيَ اللهُ عَنْهُ birth to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who then said, “O Asma! Bring my son.” *Sayyidatuna* Asma رَضِيَ اللهُ عَنْهَا then wrapped the newly born Imam Hasan رَضِيَ اللهُ عَنْهُ in a cloth and brought him to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who gave azan in his right ear, recited *takbir* in his left, and then asked *Sayyiduna* Ali رَضِيَ اللهُ عَنْهُ, “What have you named this esteemed son?” “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!” he humbly replied, “What authority do I possess to name him without (your

¹ *Tareekh al-Khulafa*, p. 149, *Rawdat al-Shuhada*, vol. 1, p. 396

permission, but as you have asked, it is my opinion that he be named Harb. However, you have the authority.” Thus, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Hasan.¹

His younger brother, *Sayyid al-Shuhada*, *Sayyiduna* Imam Husayn رَضِيَ اللهُ عَنْهُ was born on the 5th of Sha’ban 4 AH, in Madinah al-Munawwarah. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Husayn and Shabbir. His patronymic name is Abu Abdullah, and his titles are also *sibtu Rasool* and *rayhanat al-Rasool* (the flower of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Just like his elder brother, Imam Husayn رَضِيَ اللهُ عَنْهُ is also a leader of the youth of Paradise.²

How should names be kept?

Dear Islamic brothers, we have just heard that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named his beloved grandsons himself. With this relevance, let us listen to some etiquettes of giving names.

Remember, giving good names is from among the rights of children. It is also the first and foremost gift of parents to their child, which they retain for the rest of their lives. Not only this, but even on the plains of resurrection, they will be called to the court of Allah Almighty with that same name. *Sayyiduna* Darda رَضِيَ اللهُ عَنْهُ narrates that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “On the Day of Judgement, you will be called by your names and the names of your forefathers. Therefore, give good names.”³

Dear Islamic brothers, those people who name their children after singers, film actors or مَعَادُ اللهِ non-Muslims should take heed from this

¹ *Sawanih-e-Karbala*, p. 92, Summarized

² *Usd al-Ghaabah*, p. 1173, *Al-Husain Ibn Ali*, pp. 25-26, selected, *Siyar A’lam al-Nubala*, 270, *Al-Husayn al-Shaheed*, vol. 4, pp. 402-404

³ *Sunan Abi Dawood*, Hadith 4948, vol. 4, p. 374

Hadith. In our society, the task of naming children is usually given to a close family member, for example, the grandmother, aunt, uncle, etc., and sometimes, due to their lack of Islamic knowledge, they give the children such names that have no meaning at all, do not have a good meaning, or are not correct according to the Shari'ah. Such names should not be kept. Sometimes, such names are sought that nobody else in the family or locality has, and everyone that hears it says, "This is the first time I have heard this name. It is an excellent name."

After hearing these words, the one who gave the name cannot control his delight. Such people should ponder for a moment whether this happiness is a result of the illness of a desire for praise. Thus, one ought to give names after the names of the Prophets عَلَيْهِمُ السَّلَام, the honourable Companions, the Tabi'een رَضِيَ اللهُ عَنْهُمْ, and the *awliya* رَضِيَ اللهُ عَنْهُمْ. One benefit of this will be that the child will develop a spiritual link with the pious predecessors, and another benefit is that through the blessings of naming the child after righteous personalities, it will have a positive effect on their life. In order to learn more interesting and amazing facts about names, read the book of Maktabat al-Madinah, entitled *Naam Rakhnay Kay Ahkam*. This book contains a list of many good names for children, and it contains numerous beneficial points regarding naming children. This book can read on the website of Dawat-e-Islami (www.dawateislami.net), and it can also be downloaded and printed from there too.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The virtues of Hasanayn Karimayn in light of hadith

Dear Islamic brothers, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned the excellence and virtue of these great personalities on several occasions. Let us hear some of these Hadith now, as they will increase our love for Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا.

مَنْ أَحَبَّ الْحَسْنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي meaning, “Whosoever loved Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا loved me, and whosoever had enmity towards them had enmity to me.”¹

هُمَا رَيْحَانَتَايَ مِنَ الدُّنْيَا meaning, “Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا are my two flowers in the world.”²

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ meaning, “Hasan and Husayn رَضِيَ اللهُ عَنْهُمَا are the leaders of the youth of Paradise.”³

Love for Hasanayn Karimayn is necessary

Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا states: “When this verse (of part 25, Surah al-Shooraa) was revealed:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

‘Say you (O Beloved), “I do not ask any recompense from you for this (propagation of religion), except (your) love for (my near) relatives.”⁴

The honourable Companions رَضِيَ اللهُ عَنْهُمْ asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are those close family members of yours whose love is necessary upon us?’ The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Ali al-Murtada, Fatimah al-Zahra رَضِيَ اللهُ عَنْهَا and both of their sons (i.e. Imam Hasan and Imam Husayn رَضِيَ اللهُ عَنْهُمَا).’⁵

Dear Islamic brothers, we come to know that love for the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is necessary for us. The Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ should be more

¹ Ibn-e-Majah, vol. 1, p. 96, Hadith 143

² Bukhari, vol. 2, p. 547, Hadith 3753

³ Tirmizi, vol. 5, p. 426, Hadith 3793

⁴ [Kanz al-Iman (translation of Quran)] (Part 25, Surah Al-Shu'ara, Verse 23)

⁵ Mu'jam-e-Kabeer, vol. 3, Hadith 2641

beloved to every Muslim than their own lives, wealth, honour, parents and children. Having love for these blessed personalities is to have love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a sign of complete faith.

Hence, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ", meaning, "A servant cannot be a complete believer until I am more beloved to him than his own self", "وَدَائِقَ أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ", "and until I am more beloved to him than his own being", "وَتَكُونَ عَتْرَتِي أَحَبَّ إِلَيْهِ مِنْ عَتْرَتِهِ", "and until my children are more beloved to him than his own children", "وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِيهِ", "and until my Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ are more beloved to him than his own family members."¹

Virtues of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ

Dear Islamic brothers, Allah Almighty stated the following regarding the excellence of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ in part 22, Surah al-Ahzaab, verse 33:

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

“Allah will only to remove every impurity from you, O People of the House of the Prophet, and make you absolutely pure by cleansing you.”²

According to the majority of the Quranic commentators رَحِمَهُمُ اللهُ, this blessed verse was revealed regarding *Sayyiduna* Ali al-Murtada, *Sayyidatuna* Fatimat al-Zahra, *Sayyiduna* Imam Hasan and *Sayyiduna* Imam Husayn رَضِيَ اللهُ عَنْهُمْ.

Imam Ahmad رَحِمَهُ اللهُ عَلَيْهِ narrated from *Sayyiduna* Abu Sa’eed Khudri رَضِيَ اللهُ عَنْهُ that this verse was revealed regarding the *panjtan pak* (the pure

¹ *Shu’ab al-Iman*, vol. 2, p. 189, Hadith 1505

² [*Kanz-ul-Iman (translation of Quran)*] (Part 22, Surah Al-Ahzaab, Verse 33)

five), which refers to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ali, Sayyidatuna Fatima, Sayyiduna Imam Hasan and Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُمْ.¹

In another narration, it is stated that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also included his other daughters, close family members and blessed wives along with these noble personalities.²

Mentioning the commentary of this verse, Imam Tabari رَحِمَهُ اللهُ عَلَيْهِ states the following: “O family of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah Almighty wills to distance evil matters and indecency from you and purify you from the impurity of sins.”³

‘Allamah Sayyid Na’im al-Din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states:

This sacred verse is a spring of virtues regarding the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, and we learn that they were purified from all blameworthy traits and qualities. It is narrated in some hadith that the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ have been made haram upon the Fire (of Hell), and this is the benefit and result of this purification. Their Lord protects them from things that are not befitting their noble conduct.⁴

We should also maintain love for the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ and attempt to follow in their footsteps. May Allah Almighty enable us to avoid sins for their sake and allow us to attain the proximity of those blessed personalities in Paradise by performing abundance of good deeds.

أُولَئِكَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Sawanih-e-Karbala, pp. 79,80

² Al-Sawa’iq al-Muhriqa, Al-Bab-ul-Hadi ‘Ashar, p. 144

³ Tabari, part 22, Surah Al- Ahzaab, commentary of verse 33, vol. 10, p. 296

⁴ Sawanih-e-Karbala., p. 82

Reading the weekly booklet

Dear Islamic brothers, reading, studying and learning are necessary habits to develop in order to acquire Islamic knowledge. Books of knowledge sharpen the intellect, as Ameer Ahl al-Sunnah رَضِيَ اللهُ عَنْهُمَا has said, “Reading is the soul of Islamic knowledge.” Alongside core beliefs, a mature and sane Muslim is personally obligated to learn *shari* matters that pertain to their respective condition.

Reading Islamic books is a way to please Allah and earn reward, as well as increase in knowledge. A person is affected by whatever they read, and as such, only books which sharpen intellect, increase knowledge, aid in personal development and boost social skills should be read. In this regard, Dawat-e-Islami has established many departments in order to spread the light of Islamic knowledge far and wide.

Seeking to strengthen the modern Muslim’s relationship with books and reading, the task of commissioning a weekly booklet for them to read was set into play. This booklet is announced during the weekly *Madani Muzakarah*. رَضِيَ اللهُ عَنْهُمَا, countless Islamic brothers and sisters read these booklets and inform the relevant Islamic brother of their locality. In this manner, data on performance is gathered from all over the world. Ameer Ahl al-Sunnah رَضِيَ اللهُ عَنْهُمَا and his successor make *du’a* for the readers of these booklets in order to encourage and support them further. Try your best to make a habit of reading the weekly booklet yourself. رَضِيَ اللهُ عَنْهُمَا, your Islamic knowledge will increase, and you will be included in the *duas* of Ameer Ahl al-Sunnah رَضِيَ اللهُ عَنْهُمَا.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

As narrated in *Tirmizi, Sayyiduna ‘Ali* رَضِيَ اللهُ عَنْهُ once said: “Imam Hasan رَضِيَ اللهُ عَنْهُ greatly resembled the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to chest, and Imam Husayn رَضِيَ اللهُ عَنْهُ greatly resembled the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from below that area.”

Mufti Ahmad Yar Khan رَضِيَ اللهُ عَلَيْهِ writes the following in commentary of this Hadith:

It should be noted that *Sayyidatuna* Fatimah al-Zahra رَضِيَ اللهُ عَنْهَا completely resembled the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to toe. This resemblance was distributed among her blessed sons (i.e. Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا), such that Imam Husayn رَضِيَ اللهُ عَنْهُ totally resembled the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from his calf till his blessed foot, including his heel. Naturally resembling the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also a bounty of Allah Almighty. If one is forgiven for imitating an action of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then consider how much Allah loves those He made to resemble His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Translation Department

Dear Islamic brothers, اَلْحَمْدُ لِلّٰهِ, the religious movement of Dawat-e-Islami comprises of over 80 departments, all tasked with spreading the light of Islam across the world. We will discuss the Translation Department in detail today.

اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami operates on a worldwide level. In order to do so, books and written material must be in accordance with the varying languages of different countries. For this reason, the Translation Department was established and tasked with translating the various books of Maktaba-tul-Madinah into different languages. Up to the present day, the books of Maktaba-tul-Madinah have been translated into around 36 different languages.

¹ *Mirat al-Manajeeh*, vol. 8, p. 480

You can download or read books and written material in these varying languages from www.dawateislami.net.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers, when the Companions رَضِيَ اللهُ عَنْهُمْ saw the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showing immense love towards his Ahl al-Bayt and beloved grandsons, then they also showed love and affection towards them due to their connection with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even after his passing from this world, they would take great care of his Ahl al-Bayt, and Hasanayn Karimayn رَضِيَ اللهُ عَنْهُمَا in particular.

Sayyiduna Abu Bakr Siddiq's love for Imam Hasan

When Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ عَنْهُ was appointed as the Ameer al-Mumineen and caliph, he would take great care of the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ due to their connection with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He would say regarding them, "The relatives of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are more beloved to me than my own."¹

The immense love of Sayyiduna Umar al-Faruq towards Imam Husayn

Sayyiduna Imam Husayn رَضِيَ اللهُ عَنْهُ stated: "I once went to the home of Ameer al-Mumineen, Sayyiduna Umar al-Faruq رَضِيَ اللهُ عَنْهُ, but he was busy in private conversation with Sayyiduna Amir Mu'awiyah رَضِيَ اللهُ عَنْهُ, whilst the son of the former, Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ, was waiting at the door. After waiting a while, he was about to leave, and so I left with him too. I later met Ameer al-Mumineen, Sayyiduna Umar al-Faruq رَضِيَ اللهُ عَنْهُ, and so I said, 'O Ameer-ul-Mumineen! I came to you, but you were busy in conversation with Sayyiduna Amir Mu'awiyah رَضِيَ اللهُ عَنْهُ. Your son,

¹ Bukhari, vol. 3, p. 29, Hadith 4032

Abdullah رَضِيَ اللهُ عَنْهُ, was also waiting outside (So, I thought to myself that if your son does not have permission to enter, then how can I?). Thus, I returned with him.’ In response, Ameer al-Mumineen, *Sayyiduna* Umar al-Faruq رَضِيَ اللهُ عَنْهُ said, ‘O my son, Husayn! You were more deserving than my own children of coming inside. After Allah, who caused the hair on our heads to grow? It is you, O family of the Prophet, who caused them to grow!’¹

The love of the Lion of Allah for Imam Hasan

Sayyiduna Asbagh bin Nubaatah رَضِيَ اللهُ عَنْهُ states:

Sayyiduna Imam Hasan رَضِيَ اللهُ عَنْهُ once became ill, and so Ameer al-Mumineen, *Sayyiduna* ‘Ali رَضِيَ اللهُ عَنْهُ, went to visit him, and we also accompanied him. Ameer al-Mumineen, *Sayyiduna* ‘Ali رَضِيَ اللهُ عَنْهُ inquired about his well-being and said, “O grandson of the Messenger! How is your health now?” He replied, “أَحْسَنُ لِيَّ، I am better.” *Sayyiduna* ‘Ali رَضِيَ اللهُ عَنْهُ said, “If Allah Almighty wills, you will remain better.” Then, Imam Hasan رَضِيَ اللهُ عَنْهُ said, “Help me sit up.” Thus, Ameer al-Mumineen, *Sayyiduna* Ali رَضِيَ اللهُ عَنْهُ, helped him sit up by allowing him to lean on his chest. Imam Hasan رَضِيَ اللهُ عَنْهُ then said, “One day, my beloved grandfather, the mercy to the worlds, the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, said to me: ‘O my son! There is a tree in Paradise which is known as Shajarat al-Balwa; those who were afflicted by hardship will be gathered by that tree on the Day of Judgement, whereas the scale would not be placed yet, nor the books of deeds opened. They will be granted complete reward.’² Then, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this verse:

¹ *Tareekh ibn ‘Asakir*, vol. 14, p. 175

² *Kitab al-Du‘a al-Tabarani*, p. 347

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠٠﴾

‘It is the patient ones who will be paid their reward in full without measure.’”¹

Dear Islamic brothers, just as we learn about the love of *Sayyiduna* Ali رَضِيَ اللهُ عَنْهُ towards his son, Imam Hasan رَضِيَ اللهُ عَنْهُ, at the same time, we also learn the following from the hadith of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that was just mentioned: those who bear patience upon hardships, calamities and tests will be granted full reward on the Day of Judgement for their patience. Remember, there are countless wisdoms hidden within every action of Allah Almighty, which we have no knowledge of. Therefore, instead of complaining about our worries, poverty and destitution in front of everyone and مَعَادَ اللهِ uttering Kufr with our tongues by making baseless objections against Allah Almighty due to our lack of means, we ought to face these trials and hardships with patience and forbearance, for these hardships and calamities are an expiation for our sins and a means of an increase in rank.

The beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: “When the people of calamities (i.e. the sick and those who were tested) will be given their reward on the Day of Judgement, then those who remained at ease would wish, ‘If only our skin was cut with scissors in the world.’”²

Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ writes the following to explain the words of the Hadith “*If only our skin was cut with scissors in the world*”: “This means that they will wish and desire that such illnesses had afflicted them in the world so that they would also receive the reward that is being granted to those who were afflicted by illness and hardship.”³

¹ [Kanz al-Iman (translation of Quran)] (Part 23, Surah Al-Zumar, Verse 10)

² Tirmizi, vol. 4, p. 180, Hadith 2410, Dar al-Fikr, Beirut

³ Mirat, vol. 2, p. 424

The love of Hasanayn Karimayn for each other

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrates that the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “It is not permissible for a Muslim to sever ties with his brother for more than three days and nights, and the one who is first in reconciling among them will also be the first to head towards Paradise.”

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states:

I came to know that a disagreement had occurred between *Sayyiduna* Imam Hasan and *Sayyiduna* Imam Husayn رَضِيَ اللهُ عَنْهُمَا. I went to Imam Husayn رَضِيَ اللهُ عَنْهُ and humbly submitted, “People consider you both to be their leaders, but you are not speaking with each other and have severed ties between yourselves. Kindly go to Imam Hasan رَضِيَ اللهُ عَنْهُ and reconcile, for you are younger than him.” Upon this, *Sayyiduna* Imam Husayn رَضِيَ اللهُ عَنْهُ said, “If I had not heard the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘When ties break between two people, he who is first to reinitiate speaking will enter Paradise ahead (of the other)’, I would have most certainly gone to him. However, I would not like to enter Paradise before him.”

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ adds:

After this, I went to *Sayyiduna* Imam Hasan رَضِيَ اللهُ عَنْهُ and related the entire account to him. “Imam Husayn رَضِيَ اللهُ عَنْهُ has spoken the truth”, he replied, before heading to meet him. Thus, reconciliation took place between both brothers.¹

Reconcile with displeased family members

¹ *Zakhir-ul-Uqba*, p. 238

Dear Islamic brothers, if anyone from us is not on good terms with a relative, we should be the first to reconcile. Even if it is their fault, we should maintain ties by coming forward and meeting them in a friendly manner. If you have to seek forgiveness first, then be the first to apologise for the sake of Allah Almighty, **إِنْ شَاءَ اللهُ**, you will attain high ranks.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: **مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللهُ**, meaning, “Whosoever humbles himself for Allah Almighty, Allah Almighty grants him elevation.”¹ Always remain on good terms with your relatives and continue to treat them with kindness, for there is only benefit in this.

Sayyiduna Faqih Abu al-Layth Samarqandi رَحِمَهُ اللهُ عَلَيْهِ states: There are 10 benefits of being good towards relatives:

- One attains the pleasure of Allah Almighty.
- It is a means of bringing joy to people.
- The angels become happy.
- The individual is praised by the Muslims.
- Satan is grieved by it.
- Lifespan increases.
- There is blessing in sustenance.
- One’s deceased Muslim forefathers become happy.
- Love increases among each other.
- One’s reward increases after death, because people make *du’a* for him.²

¹ *Shu’ab-ul-Iman*, vol. 6, p. 276, Hadith 8140

² *Tanbih-ul-Ghafilin*, p.73

Dear Islamic brothers, in order to make your homes and societies into centres of peace, attach yourself to the fragrant religious environment of Dawat-e-Islami, the religious movement of the Prophet's devotees; travel in the Sunnah-inspired *qafilas* for at least 3 days every month; and live your life in accordance with the *Pious Deeds*. In order to learn about the virtues and blessings of being good towards relatives, read the booklets, '*Instant Reconciliation with Paternal Aunt*' and '*The Respect of a Muslim*', and pages 156-161 of the book '*Call to Righteousness*', all of which have been authored by Ameer Ahl al-Sunnah, the founder of Dawat-e-Islami, *Allamah* Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaeه دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. These can be read on the website of Dawat-e-Islami (www.dawateislami.net), and they can also be downloaded and printed from there.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The Sunnah and etiquette of cutting nails

Dear Islamic brothers, let us listen to some Madani pearls of knowledge regarding the Sunnah and etiquette of cutting nails, which were extracted from *101 Madani Phool*, a booklet of Ameer Ahl al-Sunnah.

- Cutting nails on Friday is advisable (*mustahab*). However, cut them before Friday if they have grown excessively.¹
- Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ says, "We find narrations explaining that if a person cuts his nails on Friday, Allah will safeguard him from calamities until the next Friday and three more days. This totals ten days of protection. Another

¹ *Dur Mukhtar*, vol. 9, p. 668

narration details how a person will receive mercy and have their sins removed if they cut their nails on Friday.”¹

- Let us now discuss the narrated method of cutting one’s nails. Start with the index finger of the right hand, then the middle finger, ring finger and small finger. Then move over to the small finger of the left hand, then the ring finger, middle finger, index finger, thumb of the left hand and finally, thumb of the right.²

Announcement:

The remaining Madani pearls of knowledge regarding cutting nails will be discussed in the study circles. Join them to find out more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

¹ Dur Mukhtar Rad al-Muhtar, vol. 9, p. 668, Bahar-e-Shari’at, vol. 16, pp. 225 - 226

² Dur Mukhtar, vol. 9, p. 670, Ihya Uloom, vol. 1, p. 193