

The Rank of Hamzah b. Abd Al-Muttalib رَضِيَ اللهُ عَنْهُ

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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

The rank of Ḥamzah b. ‘Abd al-Muṭṭalib ﷺ

وَعَلَى إِلِكْ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى إِلِكْ وَأَصْحِيكَ يَا نُورَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i’tikāf*.”

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

It is stated in *Fatāwā Shāmī*: “If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe *i’tikāf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

إِنَّ اللَّهَ وَكُلَّ بَقَدِيرِي مَلَكًا أَعْطَاهُ اسْمَاءَ الْخَلَائِقِ فَلَا يَصِلُنِي عَلَيَّ أَحَدٌ إِلَّا يَوْمَ الْقِيَامَةِ إِلَّا أْبَلَّغَنِي بِاسْمِهِ وَاسْمِ
أَبِيهِ هَذَا فُلَانٌ بِنَ فُلَانٍ قَدْ صَلَّى عَلَيَّكَ

- Indeed, Allah Almighty has appointed an angel at my grave to whom He has granted ability to hear all of creation. So, there is no one who sends *ṣalāt* upon me until the Day of Judgement, except that angel informs me of his name and his father's name by saying, "This is so-and-so, son of so-and-so, who has just sent *ṣalāt* upon you."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّبِيَّةُ الصَّادِقَةُ** (A truthful intention is the best action).² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the speech, make good intentions, such as:

- ◆ You will listen to the entire speech to gain the knowledge of Islam.
- ◆ You will sit in a respectful manner.
- ◆ You will refrain from acting lazy during the speech.
- ◆ You will listen to the speech to reform yourself.
- ◆ Whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Majma' al-Zawā'id*: 91,172

² *Jāmi' al-Ṣaghīr*: 1,284

Aiding the Helpless

The renowned devotee of Allah's Messenger and acclaimed scholar, Yūsuf bin Ismā'īl Nabhānī رَحْمَةُ اللهِ عَلَيْهِ writes:

Once a severe drought occurred, which coincided with ḥajj season (السَّحْبُ لِئَلَيْهِ) Muslims still performed it despite this). Shaykh Aḥmad bin Muḥammad Dimyāṭī al-Miṣrī رَحْمَةُ اللهِ عَلَيْهِ purchased two camels from Egypt, and along with his mother, set off for Makkah to perform ḥajj.

After completing ḥajj, he went to Madinah and presented his salām in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Soon afterwards, the shaykh had his camel suddenly pass away. He then also ran out of money. The death of his camel and lack of travel expenses to return home with left him acutely worried and anguished.

He visited Shaykh Ṣafī al-Dīn رَحْمَةُ اللهِ عَلَيْهِ and explained the entire situation, to which he was instructed, "Present yourself at the resting place of the Prophet's beloved uncle, *Sayyidunā* Ḥamzah رَحْمَةُ اللهِ عَلَيْهِ. Recite the Quran there and mention your concerns to him."

Acting upon this, Shaykh Aḥmad bin Dimyāṭī رَحْمَةُ اللهِ عَلَيْهِ presented himself at the shrine of *Sayyidunā* Ḥamzah رَحْمَةُ اللهِ عَلَيْهِ, where he recited the Quran and mentioned what was troubling him. When he returned to his lodgings, he found his mother saying, "**O son! A person was asking about you.**"

Hearing this, Shaykh Aḥmad bin Dimyāṭī رَحْمَةُ اللهِ عَلَيْهِ went to Masjid al-Nabawi. His eyes then fell upon an awe-inspiring person with a white beard, who exclaimed, "O Shaykh Aḥmad! Welcome!" The shaykh hurried forward and kissed his hand, after which the person said, "Aḥmad! Go to Egypt!"

Shaykh Aḥmad رَحْمَةُ اللهِ عَلَيْهِ replied, “O noble one! How will I go? I do not have money for the journey, and my camel has perished too.” The person took Shaykh Aḥmad, proceeded to an encampment full of Egyptian ḥajj pilgrims, paid the required fare for a camel and instructed the rider, “Take Shaykh Aḥmad and his mother to Egypt.” The Egyptian ḥajj pilgrim he spoke to also showed profound respect for this person.

Shaykh Aḥmad رَحْمَةُ اللهِ عَلَيْهِ quickly readied his belongings and went with his mother to the encampment of Egyptian pilgrims. The person was still there awaiting them. Time for salah then began, so they both went to Masjid al-Nabawi. The person said, “O Aḥmad! Go and offer salah.” Shaykh Aḥmad رَحْمَةُ اللهِ عَلَيْهِ entered the masjid, offered salah and waited for the person to appear. Ultimately, he did not.

Shaykh Aḥmad رَحْمَةُ اللهِ عَلَيْهِ says, “I searched for him at length, but could not find him anywhere. In the end, I went to Shaykh Ṣafi al-Dīn رَحْمَةُ اللهِ عَلَيْهِ and informed him of the entire incident. Hearing the description of that pious person, he explained, ‘That person, was none other than the dear uncle of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Ḥamzah رَحْمَةُ اللهِ عَلَيْهِ. **He came to relieve you of your worry.**”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The martyrs are alive

O devotees of Allah’s Messenger! Look at how Sayyidunā Ḥamzah رَحْمَةُ اللهِ عَلَيْهِ came to help and assist a worried individual, centuries after his apparent passing from this world. سُبْحَانَ اللهِ

¹ Jāmi’ Karamat-e-Awliyā, vol. 1, p. 108

Some people suffer from Satanic whispers when they hear things of this nature, and they may think, “How can someone help the living after they themselves have left the world?”

In light of many Quranic verses and hadith, we learn of how the noble Prophets عَلَيْهِمُ السَّلَامُ and saints رَحْمَةُ اللَّهِ عَلَيْهِمْ are alive in their resting places through **the bestowal of Allah**. They hear the pleas of their devotees and assist them as well. Regarding *Sayyidunā Ḥamzah* رَحْمَةُ اللَّهِ عَلَيْهِ being alive specifically, this is something mentioned **in the Quran itself!**

Sayyidunā Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ was martyred in the Battle of Uḥud, and Allah has stated regarding those who were martyred in this battle:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٩﴾

Translation from *Kanz al-Īmān*: And those who are slain in the path of Allah, do not ever think of them as dead; rather, they are alive with their Lord, receiving sustenance.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Brief introduction to *Sayyidunā Ḥamzah* رَحْمَةُ اللَّهِ عَلَيْهِ

Dear Islamic brothers! *Sayyidunā Ḥamzah* رَحْمَةُ اللَّهِ عَلَيْهِ is the beloved uncle of our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He entered the world 2 years before the birth of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He has 4 famous titles:

1. **أَسَدُ اللَّهِ** - The Lion of Allah
2. **أَسَدُ الرَّسُولِ** - The Lion of the Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *Al-Quran*, 3:169

3. فاعِلُ الْخَيْرَاتِ - He who does great amounts of goodness
4. سَيِّدُ الشُّهَدَاءِ - The Chief of the Martyrs.¹

Love for Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ

Allah mentions in the Quran:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ط

Translation from Kanz al-Īmān: Say you (O Beloved), 'I do not ask any recompense from you for this (propagation of religion) except (your) love for (my near) relatives.'²

In this verse, command has been given for us to love the close relatives of Allah's Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ is also from these close relatives mentioned here. In fact, he is related to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in several ways:

1. He is the paternal uncle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. His mother is the paternal cousin of the Prophet's mother, Sayyidatunā Āminah رَضِيَ اللهُ عَنْهَا. In this way, he is the son of the beloved Prophet's maternal aunt.
3. He is also the *raḍa'ī* brother of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as he was suckled by the same wetnurses as him. (*Raḍa'ī* refers to a relationship established between two people who were suckled by the same woman). The names of these two blessed wetnurses were Thuwaybah رَضِيَ اللهُ عَنْهَا and Ḥalimah Sa'diyah رَضِيَ اللهُ عَنْهَا.³

¹ Sharḥ Zurqāni Mawāhib al-Ladunniyyah, vol.4, p. 470; Usd al-Ghābah, vol. 2, p. 67

² Al-Quran, 42:23

³ Usd al-Ghābah, vol. 2, p. 67

In this way, *Sayyidunā* Ḥamzah رَضِيَ اللهُ عَنْهُ is related to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ through three means, so it is imperative for every Muslim to love him.

How he accepted Islam

Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ was fond of hunting. He left to hunt one day, when Abū Jahl severely disrespected and showed deplorable conduct towards the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When *Sayyidunā* Ḥamzah رَضِيَ اللهُ عَنْهُ returned, he was informed of this incident, causing him to become infuriated. In this state, he approached Abū Jahl and began to strike him. Trying to justify himself, Abū Jahl said, “O Ḥamzah! Do you not see what type of religion Muḥammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) has brought? He refutes our idols and says our forefathers were unintelligent.”

Sayyidunā Ḥamzah رَضِيَ اللهُ عَنْهُ had not yet embraced Islam at this point, but his heart and mind were overcome with love for his nephew (the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Hearing Abū Jahl’s words, he retorted, “You indeed are unintelligent, because you consider idols crafted by your own hands to be God. I bear witness there is none worthy of worship except for Allah, and Muḥammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the truthful Messenger of Allah.”¹

The heart of *Sayyidunā* Ḥamzah رَضِيَ اللهُ عَنْهُ was brimful and bursting with love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at that moment. This caused him to recite the *kalimah shahādah* and become Muslim. He himself mentions in relation to this:

I was later worried by this and spent the entire night in contemplation. That morning I went to the Ka‘bah, made du‘ā and cried in the court of Allah.

¹ *Tafsīr al-Kabīr, al-An‘ām, verse 122, vol. 5, p. 134*

“O Allah!”, I pleaded, “Open my heart to the truth and remove doubt from me.” I had yet to complete my du‘ā when doubt left my heart and certainty became deep-rooted. I then went to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mentioned everything that had occurred. He proceeded to make du‘ā for me.¹

Quranic verse regarding the excellence of Sayyidunā Ḥamzah

رَحِمَ اللَّهُ عَنْهُ

Dear Islamic brothers! When Sayyidunā Ḥamzah رَحِمَ اللَّهُ عَنْهُ was blessed with Islam, the following verse was revealed regarding his high rank:

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا^ط

Translation from Kanz al-Īmān: And will the one who was dead; so, We raised him to life and set for him a light with which he walks amongst the people, ever be like that one who is in darkness which he is never to come out from?²

True meaning of being alive

O devotees of Allah’s Messenger! An intriguing philosophy of life is mentioned in this verse. Generally, movement is called life. The person who breathes, speaks, listens and moves is referred to as living. Yet in this verse, the Quran gives an entirely different meaning of what it means to be alive. Sayyidunā Ḥamzah رَحِمَ اللَّهُ عَنْهُ was over 40 years old at that time. He moved, ate, drank and hunted, yet Allah stated:

¹ Al-Rawd al-Anaf, vol. 2, p. 51

² Al-Quran, 6:122; Al-Tafsīr al-Kabīr, al-An’aam, verse no: 122, vol. 5, p. 134

كَانَ مَيِّتًا

Translation from Kanz al-Īmān: And will the one who was dead¹

When he embraced Islam and his heart was illuminated by the light of faith, Allah then declared:

فَأَحْيَيْنَاهُ

Translation from Kanz al-Īmān: So, We raised him to life²

We have now learnt that true life refers to the heart being alive. He whose heart contains the light of faith is truly alive. As for the one whose heart is absent of this light, not only is his heart dead, but he himself is a dead person outwardly appearing to be alive.

Protect your heart!

Dear Islamic brothers! From this, we learn it is more important for us to safeguard and protect our hearts. Nowadays, people give more attention to maintaining their physical bodies. What quantity of food does our body need daily? How many calories should we eat? And if we experience any physical problem or weakness, we turn to a doctor. People also exercise and lift weights to keep their bodies in shape.

Striving to keep yourself physically fit is not a bad thing, but we must also contemplate whether we are doing the same regarding our hearts. Have we ever thought about whether our hearts are spiritually healthy? Are we spiritually unwell? Do our hearts contain faith-snatching diseases like envy, arrogance or hatred? Regretfully, it must be said that attention is not generally given to this matter, even though true life is to have a truly living heart.

¹ Al-Quran, 6:122

² Al-Quran, 6:122

Human beings are a collection of two things

Remember! A human being is a collection of two things, body and soul. If a soul exists without a body, this cannot be called a human. Similarly, a mere body without a soul will be called a corpse. Humankind is the combination of body and soul, so if we wish to maintain our human nature, we must have more concern for our hearts than we have for our bodies.

If a person's outward body is strong but his inside is dead, he loses his human nature and takes on animalistic traits. But if the soul is strong, then even if the physical body becomes frail, a person's human nature remains. For this reason, we must have concern for the state our hearts are in and save them from any spiritual illnesses (such as envy, arrogance, unrealistic hopes).

Maktabat al-Madinah has published a beautiful book called *Bātini Bemārioun kī Malūmāt*. Purchase this book and read it. **إِنْ شَاءَ اللَّهُ** You will gain knowledge about spiritual diseases. This book includes names of spiritual diseases, their definitions, Quranic verses and hadith relating to them, and also explains how someone can begin curing himself of them.

May Allah protect us from outward and inward diseases.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtues of Sayyidunā Ḥamzah رَهِينَ الْمُنَافِقَةِ

Allah promised him good

In the 61st verse of Sūrah Qaṣaṣ, Allah declared:

أَفَنُ وَعَدْنَاهُ وَعَدًّا حَسَنًا فَهُمْ لَا يَفْقَهُوهُ كَتَمْنَا لَهُ كِتْمَانًا فَتَعَنَّاهُ فَتَدَاعَوْا الْيَتِيمَ الَّذِي نَذَرْنَا لَهُهُ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

Translation from Kanz al-Īmān: So, is he whom We have given a good promise; he will therefore get it (i.e. the promise), similar to such

person whom We gave the benefit of the life of this world to enjoy; and he will then be brought as captive on the Day of Resurrection?¹

This verse informs us of two types of people: one who has been promised Paradise by Allah and will certainly reach it, and another who has been given worldly wealth, yet on the Day of Judgement will be apprehended and brought forth. Can these two be equal? They can never be the same. The commentators of the Quran explain:

This verse was also revealed regarding *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ and Abū Jahl. The person that has been mentioned in this verse as having received the promise of Paradise from Allah, is *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ. As for Abū Jahl, he was given worldly wealth but will be brought forth on the Day of Judgement as a captive.²

The Lion of Allah and His Messenger ﷺ

As found in the book *al-Mu‘jam al-Kabīr*, the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “By He Who has power over my soul! Indeed, it is written on the seventh sky, حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ أَسَدُ اللَّهِ وَأَسَدُ رَسُولِهِ - Ḥamzah, son of ‘Abd al-Muṭṭalib, is the lion of Allah and the lion of His Messenger.”³

Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ reclining in Paradise

The Companion ‘Abd Allah bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا narrates, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I entered Paradise at night and saw Ḥamzah with his friends.”⁴

¹ *Al-Quran*, 28:61

² *Dhakhāir al-‘Uqbā*, p. 300

³ *Al-Mu‘jam al-Kabīr*: 2,881

⁴ *Isti‘āb*, vol. 1, p. 314

Another narration describes how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “I entered Paradise at night and saw Ja‘far Ṭayyār flying with angels in the sky, and Ḥamzah sat reclining on a couch.”¹

Witnessing the Archangel Jibrīl عَلَيْهِ السَّلَام

Sayyidunā Ḥamzah رَحِمَهُ اللهُ عَنَّهُ once requested, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I wish to see *Sayyidunā* Jibrīl عَلَيْهِ السَّلَام in his original form.”

Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “O uncle! You do not have the power to endure this.”

Sayyidunā Ḥamzah رَحِمَهُ اللهُ عَنَّهُ politely made this request many times over. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then told him to sit on the floor, which he did. After a short time, *Sayyidunā* Jibrīl عَلَيْهِ السَّلَام descended upon the Ka‘bah. The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “O uncle! Raise your eyes and look!” As soon as he looked up and saw *Sayyidunā* Jibrīl عَلَيْهِ السَّلَام in his original form, *Sayyidunā* Ḥamzah رَحِمَهُ اللهُ عَنَّهُ could not bear the magnificence and fell unconscious.²

Favourite name of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had immense love for his uncle Ḥamzah رَحِمَهُ اللهُ عَنَّهُ.

The Companion Jābir رَحِمَهُ اللهُ عَنَّهُ relates how a man once came to the Prophetic court and asked, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! A child has been born amongst us. What shall we name him?” The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, “I like the name of my uncle Ḥamzah bin ‘Abd al-Muṭṭalib very much. Give your child this name!”³

¹ *Mustadrak li al-Ḥākim: 4,942*

² *Ṭabaqāt al-Kubrā, vol. 3, p. 8*

³ *Mustadrak li al-Ḥākim: 4,940*

Martyrdom of Sayyidunā Ḥamzah رَجِيءُ اللَّهِ عَنَّهُ

Dear Islamic brothers! A great clash took place between truth and falsehood on the 15th of Shawwāl 3 AH. This encounter is known as the Battle of Uḥud. Sayyidunā Ḥamzah رَجِيءُ اللَّهِ عَنَّهُ also participated in this. He fought with untold bravery and courage, eventually attaining the lofty rank of martyrdom.¹ His age at the time was 54.

The Prophet's grief over his uncle's martyrdom

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood by the blessed body of his uncle Ḥamzah رَجِيءُ اللَّهِ عَنَّهُ and exclaimed:

يَا حَمَزَةُ يَا أَعْمَ رَسُولِ اللَّهِ - "O Ḥamzah! O uncle of the Messenger of Allah!"

وَأَسَدَ اللَّهِ وَأَسَدَ رَسُولِهِ - "O Lion of Allah and His Messenger!"

يَا حَمَزَةُ يَا فَاعِلَ الْخَيْرَاتِ - "O Ḥamzah! O you who excelled in goodness!"

يَا حَمَزَةُ يَا كَاشِفَ الْكَرَبَاتِ - "O Ḥamzah! O remover of worries!"

يَا حَمَزَةُ يَا ذَا الْجَاعِلِ وَجِهَ رَسُولِ اللَّهِ - "O Ḥamzah! O you who drove enemies far away from the face of Allah's Messenger!"

According to one narration, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "Uncle! May Allah have mercy upon you, as you maintained ties of kinship and excelled in righteous deeds."²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

¹ Ma'rifat al-Shahabah, vol. 2, p. 17

² Ma'rifat al-Shahabah, vol. 2, p. 22

Two distinguished qualities of Sayyidunā Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ

O devotees of Allah's Messenger! In this hadith, the final Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned two distinguished and special qualities of Sayyidunā Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ. The first is **وَصُولُ الرَّحْمِ** – he was someone who maintained and upheld familial ties. Secondly, **فُعُولُ الْخَيْرَاتِ** – he was someone who performed good deeds in great abundance.

If only we would also adopt these qualities and attain the blessings of Sayyidunā Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ.

The virtues of maintaining ties of kinship

Dear Islamic brothers! Let us now listen to three hadith which discuss maintaining family ties.

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever likes for his lifespan and sustenance to be increased, should show good conduct to his parents and maintain ties of kinship with his relatives.”¹
2. Imam Ṭabarāni رَحْمَةُ اللَّهِ عَلَيْهِ narrates in *al-Mu'jam al-Awsaṭ* by way of the Companion Jābir رَحْمَةُ اللَّهِ عَلَيْهِ, who said, “The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out of his home, and we were seated together. He saw us and said, ‘O Muslims! Fear Allah and maintain family ties, as one receives the reward of this very quickly.’”²
3. Bazzār and Ḥākim narrate, “Whoever wishes for a long life, to have expanse in his sustenance and to be saved from a bad death, should fear Allah and maintain ties of kinship.”³

¹ *Al-Targhīb wa al-Tarhīb*, p. 801, hadith: 16

² *al-Mu'jam al-Awsaṭ*: 5,664

³ *Mustadrak li al-Ḥākim*: 7,362

O devotees of Allah's Messenger! The jurist Abu al-Layth Samarqandī رَجْمَةُ اللَّهِ عَلَيْهِ explains,

There are 10 benefits to maintaining family ties: Allah becomes pleased; people are made happy; angels become joyous; Muslims praise the person who maintains these family ties; Satan becomes sad; one's lifespan is increased; one attains blessings in his sustenance; a person's deceased family members become glad; love increases amongst one another; and one increases in reward even after death, as people pray for him to receive goodness.¹

Eagerly desire to perform good deeds

1. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, لَا تَحْتَقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْتَقَى أَخَاكَ بِوَجْهِ طَلِقٍ - "Do not deem any act of righteousness to be insignificant, even if it is meeting your brother with a cheerful face."²
2. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, إِحْرَاضٌ عَلَى مَا يَنْفَعُكَ وَاسْتِعْنِ بِاللَّهِ وَلَا تَعْجِزْ - "Be covetous of that which benefits you, seek help from Allah and do not become incapable."³

O devotees of Allah's Messenger! The commentator of *Ṣaḥīḥ Muslim* and renowned hadith expert, Imam Sharaf al-Dīn Nawawī رَجْمَةُ اللَّهِ عَلَيْهِ explains this hadith, "This means one must eagerly yearn to worship Allah and be covetous for the reward resultant from this. Rather than relying upon your own efforts in this worship, seek Allah's help."⁴

¹ *Tanbīh al-Ghāfilīn*, p. 73

² *Ṣaḥīḥ Muslim*: 2,626

³ *Ṣaḥīḥ Muslim*: 2,664

⁴ *Sharḥ Ṣaḥīḥ Muslim lil Nawawī*, vol. 8, p. 512

Muftī Aḥmad Yār Khān Na‘īmī رَحْمَةُ اللَّهِ عَلَيْهِ also expertly comments on this hadith:

Being content and patient in worldly matters is commendable, yet being covetous and hasty concerning matters of the Hereafter is better. Do not be content upon achieving any rank in the religion; try and progress further.¹

May Allah grant us the desire to perform pious deeds.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Funeral prayer and burial

From all the Companions عَلَيْهِمُ الرِّضْوَانُ martyred in the Battle of Uḥud, the first who had his funeral prayer performed was *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ. After him, each martyr was brought forth, placed near his blessed body and prayed over.² According to certain narrations, ten martyrs were prayed over at a time, and in each prayer *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ was amongst them.³

Bathed by angels

Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ was lowered into his grave by the Companions Abū Bakr, ‘Umar and ‘Alī رَضِيَ اللَّهُ عَنْهُمْ. The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood at the edge of the grave and said, “I have seen angels bathing Ḥamzah.”⁴

¹ *Mirāt al-Manājīh*, vol. 7, p. 211

² *Ṭabaqāt al-Kubrā*, vol. 3, p. 7

³ *Sunan al-Kubrā li al-Bayhaqī*: 6,804

⁴ *Ṭabaqāt al-Kubrā*, vol. 3, p. 7

Sanctified shrine

The shrine of *Sayyidunā* Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ is close to Mount Uḥud in the illuminated city of Madīnah. Du‘ā is accepted there and needs are fulfilled. اَلْحَمْدُ لِلَّهِ Many Muslims visit this place, where they make du‘ā in abundance and find their wishes are granted.

Protecting his guests

Shaykh Sa‘īd bin Quṭb رَحْمَةُ اللَّهِ عَلَيْهِ would often visit the shrine of *Sayyidunā* Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ. Usually residents of Madinah would visit the shrine on the 12th of Rajab, but Shaykh Sa‘īd b. Quṭb رَحْمَةُ اللَّهِ عَلَيْهِ would arrive a few days earlier and remain until the 12th. Shaykh Muḥammad bin ‘Abd al-Laṭīf Tahtām al-Māliki رَحْمَةُ اللَّهِ عَلَيْهِ explains:

One day, I also presented myself alongside Shaykh Sa‘īd b. Quṭb رَحْمَةُ اللَّهِ عَلَيْهِ at the shrine of *Sayyidunā* Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ. When night arrived, everyone fell asleep, but I remained awake to guard them. During the night, I saw a rider on a horse that was going back and forth near the grave, so I asked him, “Who are you?” He replied, “I am Ḥamzah, son of ‘Abd al-Muṭṭalib, and I am protecting you.” Saying this, he disappeared in front of my eyes.¹

Every du‘ā answered

The Sufi saint Abu al-‘Abbās Mursi رَحْمَةُ اللَّهِ عَلَيْهِ said:

I once set out to visit the shrine of *Sayyidunā* Ḥamzah رَحْمَةُ اللَّهِ عَلَيْهِ when a man began to follow me. We reached the shrine together, and its door opened by itself. We entered and saw a man from رَجَالُ الْعَيْبِ (i.e. a saint). I then made du‘ā at that

¹ *Jāmi Karāmāt-i-Awliyā*, vol. 1, p. 109

moment; **اللَّهُمَّ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ وَالْبَعَاثَةَ فِي الدُّنْيَا وَالْآخِرَةِ** – “O Allah! I ask you for pardon and well-being in this world and the hereafter!”

I said to the person accompanying me, “This is a time when du‘ā is accepted, so ask Allah for whatever you wish.” He exclaimed, “O Allah! Grant me a dīnār (gold coin).”

I left and went to my murshid, Abu al-Ḥasan Shādhili رَحْمَةُ اللَّهِ عَلَيْهِ. The man who followed me was still with me. No discussion had taken place yet when Shaykh Abū al-Ḥasan Shādhili رَحْمَةُ اللَّهِ عَلَيْهِ addressed the man: “O person of low aspiration! It was a time du‘ā was accepted, and you only requested one dīnār. Why did you not ask for pardon and well-being in this world and the hereafter, like Abū al-‘Abbās did?”

Etiquette of du‘ā

O devotees of Allah’s Messenger! We learn that when we are in the presence of the pious servants of Allah, when we visit the resting places of the saints or whenever we make du‘ā, we should do so with open hearts. There is no limit to the treasures of Allah. He is رَحِيمٌ and رَحِيمٌ. He is وَهَّابٌ (He who bestows abundantly). So why should a servant be shy when he asks? Why should he ask for just a few coins or a few meals?

He should make du‘ā to Allah for everything, be it small or large. This should not be restricted to worldly blessings, such that a person only asks for material wealth but not the bounties of the hereafter. The correct way is to make du‘ā for the betterment and goodness of the hereafter, **and then** the betterment and goodness of this world, as well as fulfilment of one’s needs. It is not good to just seek worldly benefits and have no concern for the hereafter.

Naming the child Ḥamzah

Shaykh Maḥmūd Kurdī رَحْمَةُ اللَّهِ عَلَيْهِ once presented his salām at the shrine of *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ. He goes on to say, “I heard *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ replied to the salām with a loud voice from within his grave, and said, ‘Shaykh Maḥmūd! A son will be born in your home. Name him Ḥamzah.’” Shaykh Maḥmūd رَحْمَةُ اللَّهِ عَلَيْهِ says, “Allah then blessed me with a son, so I named him Ḥamzah.”¹

سُبْحَانَ اللَّهِ! Dear Islamic brothers! What grand status *Sayyidunā* Ḥamzah has - رَضِيَ اللَّهُ عَنْهُ. One miracle is his replying to the salām of Shaykh Maḥmūd, the second is knowing the shaykh’s wife was expecting a child, and the third is him knowing she would give birth to a boy!

Encouragement to act upon Pious Deed number 11

Dear Islamic brothers! To gain love and respect for the Prophet’s Companions and family, as well as to become righteous and save yourself from sin, remain affiliated with the religious environment of Dawat-e-Islami. Also try your best to participate in Dawat-e-Islami’s 12 Islamic Activities. You can also take account of your entire day’s actions by filling in the Pious Deeds booklet. In this, one of the 72 pious deeds prescribed to us by the Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةَ is pious deed number 11, which mentions:

“Whilst walking, or travelling in a car or a bus today, did you protect yourself from useless gazing by keeping your gaze lowered? Moreover, did you prevent yourself from looking here and there unnecessarily?”

Dear Islamic brothers!

¹ *Hujjat Allah ‘alā ‘ālamīn*, p. 614

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْعُظْرَةَ سَهْمٌ مِنْ سَهَامِ إِبْلِيسَ مَسْمُومٌ مَنْ تَرَكَهَا مَخَافَتِي أَبَدَلْتُهُ إِيَّانَا
يَجِدُ حَلَاوَتَهُ فِي قَلْبِهِ

(Whilst conveying Allah’s message,) The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “Sinful gaze is indeed a poison-soaked arrow from the arrows of Satan. Whosoever abandons it out of fear of Me, I will grant him such faith, the sweetness of which he will feel in his heart.”¹

سُبْحَانَ اللَّهِ What a beautiful good deed this is. Through its blessings, we will avoid misusing our eyes and looking at haram. We will also gain the glad tidings mentioned in the hadith, regarding sweetness of faith in our hearts. We ought to act upon this pious deed and also travel with other devotees of Allah’s Messenger in Madani qafilahs.

Cure in the soil of the grave

The accomplished scholar Samhūdi رَحْمَةُ اللَّهِ عَلَيْهِ writes, “The soil of *Sayyidunā* Ḥamzah’s grave contains cure. It has long been the practice of the pious to take soil from his resting place and use it as medicine.”²

أَلْحَمْدُ لِلَّهِ The Amir of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ applies the blessed soil from the shrine of *Sayyidunā* Ḥamzah رَضِيَ اللَّهُ عَنْهُ to his eyes.

May Allah grant us love and respect for the honourable Companions عَلَيْهِمُ الرِّضْوَانُ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ *al-Mu'jam al-Kabīr*, 10,362

² *Wafā al-Wafā bi-akhbār Dār al-Muṣṭafā*, vol. 1, p. 60

Virtues of the Martyrs

Dear Islamic brothers! *Sayyidunā* Ḥamzah رَجِيءُ اللّٰهُ عَلَيْهِ is سَيِّدُ الشَّهَدَاءِ - the chief of all martyrs. He was martyred in the Battle of Uḥud, and regarding him and others who were martyred there, Allah stated:

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا بِهِمْ مِنْ خَلْفِهِمْ ۗ إِلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿١٧٠﴾

Translation from *Kanz al-Īmān*: The martyrs are happy over that what Allah has bestowed upon them through His Grace, and are rejoicing for their successors who have not yet joined them (through martyrdom); that, on them is no fear at all nor any grief.¹

Commentary on this verse from *Tafsīr Ṣīrāt al-Jinān*:

In this verse, Allah describes how He granted these martyrs blessings, grace, favour and honour. After they passed away, He bestowed upon them an even better life. He also granted them closeness to Him, the provision of Paradise and lofty bounties. He honoured them with the ability to attain martyrdom, and the martyrs are rejoicing upon these bounties.²

The final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

When your brothers were martyred in the Battle of Uḥud, Allah placed their souls in the hearts of green birds. They go to the rivers of Paradise, eat fruits from its gardens and rest in lamps of gold shaded by the 'Arsh. When they witnessed these bounties, they said, "If only our brothers knew what bounties Allah prepared for us." Allah then declared, "I will inform your

¹ *Al-Quran*, 3:170

² *Tafsīr Ṣīrāt al-Jinān*, Āl 'Imrān, verse no: 170, vol. 2, p. 92

brothers of these glad tidings on your behalf. He then revealed this verse:

وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا ۚ بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ﴿١٦٦﴾

Translation from Kanz al-Īmān: And those who are slain in the path of Allah, do not ever think of them as dead; rather, they are alive with their Lord, receiving sustenance.¹

O devotees of Allah's Messenger! Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ, the uncle of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, attained the extremely high rank of martyrdom. May Allah grant us martyrdom in the beautiful city of Madīnah, under the Green Dome and in front of the golden gates of the Prophet's resting place, for the sake of Sayyidunā Ḥamzah رَضِيَ اللَّهُ عَنْهُ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Different forms of martyrdom

As mentioned in *Bahār-i-Sharī'at*:

Martyrdom does not only refer to being killed whilst in the way of Allah. Hadith describe many other forms of this. For example, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

“Whoever passes away from plague, drowning, pleurisy, stomach illness, burning and a wall falling upon them, or a woman who dies from giving birth or whilst remaining unmarried; they are martyrs.”

Other narrations describe how someone who dies seeking sacred knowledge is a martyr, as well as a muezzin who gives azan to earn reward. He who acts upon the sunnah at the time

¹ Al-Quran, 3:169; Musnad Aḥmad, Musnad Banī Hāshim, vol. 2, p. 165, hadith: 2,430

of tribulation in the *ummah* is very fortunate, as he is granted the reward of 100 martyrs. Scholars state that whoever recites the following 25 times daily, when he passes away, Allah will grant him the rank of martyrdom:

اللَّهُمَّ بَارِكْ لِي فِي الْمَوْتِ وَفِي مَا بَعْدَ الْمَوْتِ

Likewise, if the one afflicted by a disease recites this 40 times and passes away in that illness, he will gain the rank of martyrdom. If he recovers and does not pass away in that illness, he will be forgiven.¹

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Business Coordination Department

أَخْبَدِيْهُ In order to spread the invitation to righteousness, teach people about the sunnah and tell them about the importance of salah in congregation, Dawat-e-Islami is carrying out work in over 80 departments. One of these is the Business Coordination Department. Business is a field which is the backbone of every country. In fact, in many countries, livelihood revolves around and is restricted to this entirely.

Unfortunately, due to being distant from Islamic knowledge, there is now a large group of Muslims who are far away from acting upon Islam's golden principles concerning this. This Business Coordination Department was then inaugurated to help people associated with this sector and make them aware of Islamic teachings concerning it.

¹ *Bahār-i-Sharī'at*, vol. 1, pp. 857 – 860, part 4

It also aims to spread the call to righteousness amongst businessmen and invites them to join the religious environment of Dawat-e-Islami. This department also organises short lessons from the book *Blessings of Sunnah* or other similar works. These are taught in masjids or other suitable places. Apart from this, it works to conduct a Rules of Business course from time to time. There is also a series aired on Madani Channel which is known as *Ahkam-i-Tijarat*, which focuses solely on business matters.

- ◆ Madrasat al-Madinah for adults is established in big marketplaces, shopping malls, etc.
- ◆ Alongside encouraging mill and factory owners to travel in Madani qafilahs, their employees are also encouraged to travel every month.
- ◆ Masjids/prayer areas are established in factories and workplaces, so that these devotees of Allah's Messenger can also be regular in their salah.
- ◆ During Ramadan, arrangements are made for *tarāwīḥ* prayers in factories and work places.
- ◆ Traders are encouraged to read the Monthly Magazine Faizan-e-Madinah and to take out an annual subscription.
- ◆ Traders are given the mindset of maintaining contact with Dar al-Ifta Ahl al-Sunnah for guidance concerning Islamic rulings.
- ◆ In order to rectify their salah, traders are also encouraged to undertake the part-time Blessings of Ṣalāh course in markets and shopping malls in accordance with the time constraints of their work.

In short, this department of Dawat-e-Islami works to help others conduct business correctly according to Islamic principles.

Dear Islamic brothers! Bringing the speech to its conclusion, let us have the honour of discussing some actions from the sunnah and other positive actions we can implement in our lives.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ أَحَبَّ سُنَّتِي فَقَدْ أَحَبَّنِي وَمَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ

“Whoever loves my sunnah loves me, and whoever loves me will be with me in Paradise.”¹

Madani pearls of giving and taking with the right hand

Dear Islamic brothers! Let us discuss some Madani pearls related to giving and taking with the right hand. Firstly, here is a hadith of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- ◆ “Each of you should eat with the right hand, drink with the right hand, take with the right hand and give with the right hand, because Satan eats with the left hand, drinks with the left hand, gives with the left hand and takes with the left hand.”²
- ◆ There is good omen in the right side as it is the side of the people of Paradise.³
- ◆ It is sunnah to eat and drink with the right hand.⁴
- ◆ The angel that records pious deeds is on one’s right side, making this side superior.⁵

¹ *Mishkāt*, vol. 1, p. 55, hadith: 175

² *Sunan Ibn Mājah*: 3,266

³ *Fayḍ al-Qadīr*, vol. 5, p. 263, hadith: 6,995

⁴ *Adab-i-Ṭa‘ām*, p. 130

⁵ *Mirāt al-Manājīh*, vol. 1, p. 287

Mawlānā Sardār Aḥmad Qādiri Chishti رَحْمَةُ اللهِ عَلَيْهِ said:

One should make a habit of giving and taking with his right hand. This habit should be so firm, that one's right hand spontaneously stretches out to receive his book of deeds when it is presented to him on the Day of Judgement. Then a person will attain salvation.¹

Announcement

The remaining Madanī pearls of giving and taking with the right hand will be mentioned in study circles, so kindly take part in them to find out more!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Hayat-i-Muhaddisi-i-Azam*, p. 374