

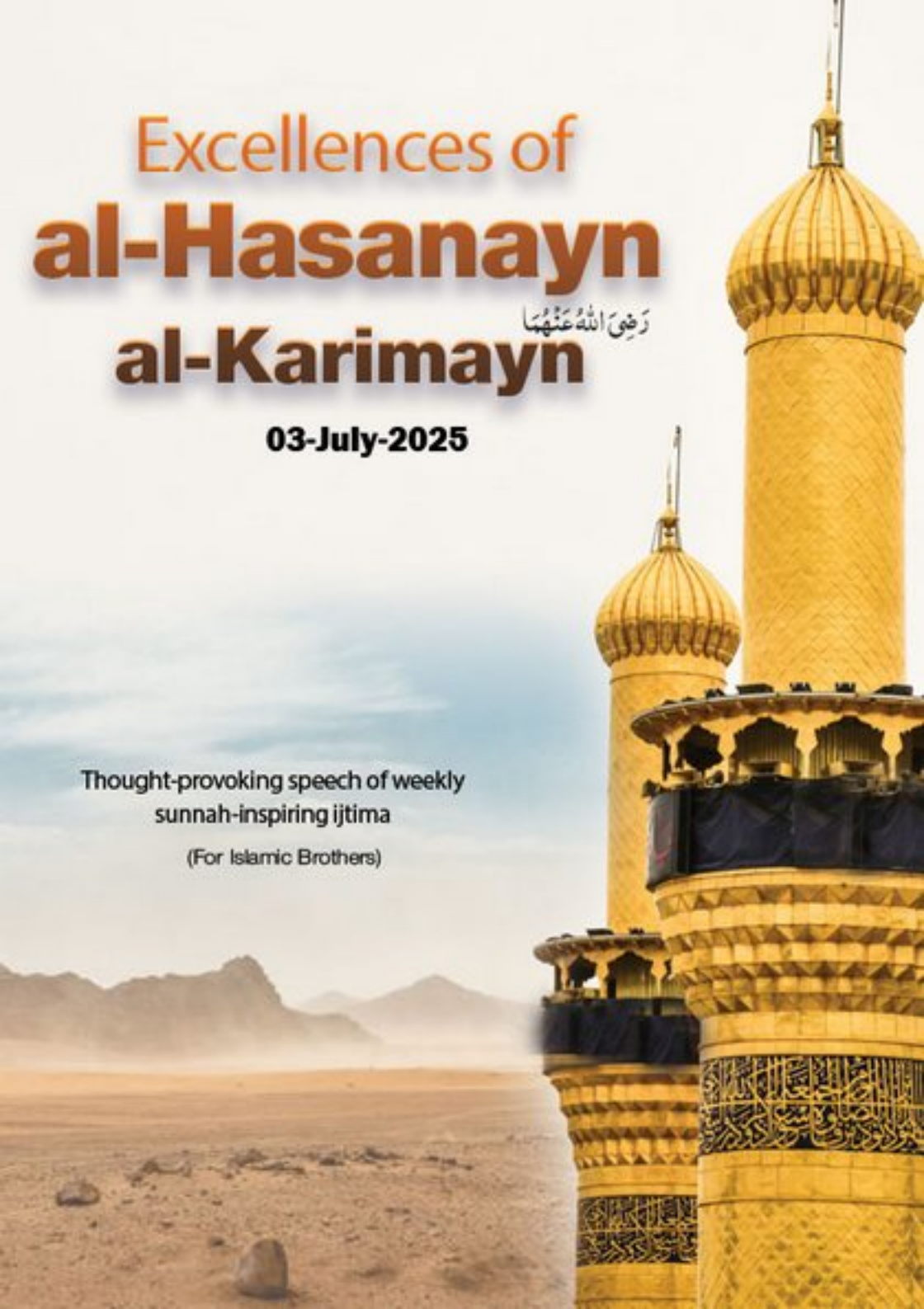
Excellences of al-Hasanayn al-Karimayn

رَضِيَ اللهُ عَنْهُمَا

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)



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

Excellences of al-Ḥasanayn al-Karīmayn رَحِمَهُمُ اللَّهُ تَعَالَى

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُوْرَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna *i'tikāf*.

Dear Islamic brothers! Whenever you enter a masjid, make the intention of *i'tikāf*, for you will then continuously gain the reward of *i'tikāf* as long as you stay inside. Normally, inside a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water upon which prayers have been recited. Yet, if intention of *i'tikāf* is made, all these acts will become permissible. One should not make this intention only to eat, drink, or sleep. Instead, one should do so to please Allah.

As mentioned in *Fatāwā Shāmī*:

If somebody seeks to eat, drink, or sleep in a masjid, he should make an intention of *i'tikāf* and make 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 reciting *Ṣalāt*

It is stated in the famous Hadith compilation *Sunan al-Tirmidhī* that the

beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَمَّا كُنْتُمْ عَلَيَّ صَلَاةً

“The closest person to me on the Day of Judgement will be the one who recites the most *ṣalāt* upon me.”¹

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Speech intentions

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ – “The best of deeds is a sincere intention.”²

O those who love Allah’s Messenger! Make it a habit to form good intentions before every action, as good intentions can lead one to Paradise. Before listening to the speech, we can make the following good intentions:

- I will listen to the entire speech to gain knowledge.
- I will sit respectfully.
- I will avoid being lazy.
- I will listen with the intention of self-improvement.
- I will try to convey what I learn to others.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ! The blessed month of Muḥarram is here. This blessed month has a special connection with the pure Prophetic Household رَضِيَ اللهُ عَنْهُمْ,

¹ Jāmi‘ al-Tirmidhī, vol. 2, p. 27, Hadith 484

² Al-Jāmi‘ al-Ṣaghīr: Hadith 1284

and particularly with Sayyidunā Imam Ḥasan and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا. Let us gain the blessing of listening about the greatness and excellence of these two noble personalities رَضِيَ اللهُ عَنْهُمَا, who were loved much by the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

Sayyidunā Anas b. Mālīk رَضِيَ اللهُ عَنْهُ reports:

It was asked of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "Who is most beloved to you among Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ?" He replied: "Ḥasan and Ḥusayn رَضِيَ اللهُ عَنْهُمَا". The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say to Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا, "Bring my sons to me," then he would smell them and embrace them.¹

The renowned Quranic exegete, Mufti Aḥmad Yār Khan رَحِمَهُ اللهُ عَلَيْهِ states in the commentary of this Hadith:

There are many kinds of love: love for children is one kind, for spouses another form, and for friends another type. Among children, the noble al-Ḥasanayn al-Karīmayn رَضِيَ اللهُ عَنْهُمَا are especially beloved. Among spouses رَضِيَ اللهُ عَنْهُنَّ, Sayyidah ‘Ā'ishah al-Ṣiddīqah is the beloved of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and among friends and companions, Sayyidunā Abū Bakr al-Ṣiddīq رَضِيَ اللهُ عَنْهُ is most beloved.

He further states:

Why would the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not smell them? They were both the noble Prophet's flowers, and flowers are meant to be smelled. Embracing and clinging to them was out of extreme love and affection. This teaches us that smelling small children, showing them love, embracing them, and clinging to

¹ Jāmi‘ al-Tirmidhī, vol. 5, p. 428, Hadith 3797

them is a Sunnah of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ."1

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Let us also listen to their virtuous mention with the intention of further strengthening love for them in our hearts and following their character and conduct.

Names, Teknonyms, and Titles:

Among al-Ḥasanayn al-Karīmayn رَضِيَ اللهُ عَنْهُمَا, the elder is Imam Ḥasan al-Mujtabā رَضِيَ اللهُ عَنْهُ. His *teknonym* is "Abū Muhammad", and his titles are "Taqī" and "Sayyid", while his common name is "Sibṭ al-Rasūl". He is also called "Rayḥānat al-Rasūl". He is the chief of the youth of Paradise. His blessed birth took place on the night of 15th Ramadan, 3 Hijri, in Madinah al-Munawwarah.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his 'Aqīqah on the seventh day, had his hair removed, and ordered that silver equal to the weight of his hair be given in charity.²

His name was given to him by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The complete account is as follows:

Sayyidah Asmā' bint 'Umayy رَضِيَ اللهُ عَنْهَا conveyed the good news of the birth of Imam Ḥasan رَضِيَ اللهُ عَنْهُ to the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came and said, "Asmā'! Bring my son to me." Sayyidah Asmā' رَضِيَ اللهُ عَنْهَا brought him (Imam Ḥasan رَضِيَ اللهُ عَنْهُ) wrapped in a cloth to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited azan in his

¹ Mir'āt al-Manājīḥ, vol. 8, p. 418

² Tārīkh al-Khulafā', p. 149

right ear and *iqāmah* in his left ear and then asked Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ, "What name have you given to this noble son?"

He replied, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How could I name him without permission, but now that you have asked, I think he should be named 'Ḥarb', and the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is free to choose." Then the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him Ḥasan.¹

His younger brother, Sayyid al-Shuhadā', Imam Ḥusayn رَضِيَ اللهُ عَنْهُ was born on 5th Sha‘bān, 4 Hijri, in Madinah al-Munawwarah. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him "Ḥusayn" and "Shabbīr", while his *teknonym* is "Abū ‘Abdullāh", and his titles are also "Sibṭ al-Rasūl" and "Rayḥānat al-Rasūl" (the flower of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Like his elder brother, he رَضِيَ اللهُ عَنْهُ is also chief of the youth of Paradise.²

What kinds of names should be given

Dear Islamic brothers! We just heard that the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself suggested the names of his beloved grandsons. In this regard, let us listen to some etiquettes of naming children.

Remember! Giving good names is one of the rights of children and is also the first and fundamental gift from parents to their child, which they hold on to throughout their lives. Even when the Day of Gathering is established, they will be called before their Generous Lord by that very name. Just as it is narrated from Sayyidunā Abū al-Dardā' رَضِيَ اللهُ عَنْهُ that the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "On the Day of Judgment, you will be called by your names and your fathers' names, therefore, give yourselves good names."³

¹ Sawāniḥ Karbalā', p. 92, summarised

² Usd al-Ghābah, p. 1174; Siyar A'lām al-Nubalā', p. 270

³ Sunan Abī Dāwūd, vol. 4, p. 374, Hadith 4948

Dear Islamic brothers! Those people who name their children after singers, film actors, or, Allah Almighty forbid, non-Muslims, should take a lesson from this blessed Hadith. What could be worse humiliation than a Muslim's child being called by a non-Muslim name on the Day of Gathering?

In our community, the responsibility of choosing a child's name is usually entrusted to a close relative, such as a grandmother, aunt, or uncle. Sometimes, due to a lack of religious knowledge, they give children names that have no meaning, or have bad meanings, or are not Islamically permissible. Such names should be avoided. Sometimes, a name is also sought that is not common in the home, family, or neighbourhood, so that whoever hears it exclaims, "I've heard this name for the first time! What a wonderful name!"

Upon hearing these words, the person who gave the name is overjoyed. Such people should ponder for a moment whether this joy is not a result of the disease of desiring praise. Therefore, names should be chosen from the names of the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, the esteemed Companions and Tābi'īn رَضِيَ اللهُ عَنْهُمْ, and the saints رَضِيَ اللهُ عَنْهُمْ. One benefit of this will be that a spiritual connection will be established between the child and those pious predecessors, and secondly, due to the blessings of naming after these pious personalities, good effects will also be brought into their lives.

For more interesting and amazing information about names, study the book of Maktabat al-Madinah known as *Naam Rakhne Ke Ahkaam*. This book contains a list of hundreds of good names for children. Besides that, it also contains a lot of useful information about naming children. This book can also be read, downloaded, and printed out from Dawat-e-Islami's website: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Excellences of al-Ḥasanayn al-Karīmayn in light of noble *Aḥādīth*

Dear Islamic brothers! On various occasions, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ described the grandeur and excellence of these personalities in such a way that, upon hearing them, the love of al-Ḥasanayn al-Karīmayn رَضِيَ اللهُ عَنْهُمَا will increase in our hearts. Let us listen to a few sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ related to their grand status.

He said:

مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي

“Whoever loves al-Ḥasan and al-Ḥusayn, indeed he loves me; and whoever bears enmity towards them, bears enmity towards me.”¹

He also stated:

هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا

“They are my two sweet flowers in this world.”²

He further mentioned:

الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

“Al-Ḥasan and al-Ḥusayn رَضِيَ اللهُ عَنْهُمَا are the leaders of the youth of Paradise.”³

Love for al-Ḥasanayn al-Karīmayn is necessary

Sayyidunā ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا states:

¹ Sunan Ibn Mājah, vol. 1, p. 96, Hadith 143

² Ṣaḥīḥ al-Bukhārī, vol. 2, p. 547, Hadith 3753

³ Jāmi‘ al-Tirmidhī, vol. 5, p. 426, Hadith 3793

When this blessed verse [from Surah al-Shūrā, Juz' 25] was revealed:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا التَّوَدَّةَ فِي الْقُرْبَىٰ ط

Say, "I do not ask you for any recompense for 'the message', except love for 'our' kinship."¹

The noble Companions رَضِيَ اللهُ عَنْهُمْ asked, "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are those relatives of yours whose love is necessary upon us?"

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: "Alī al-Murtaḍā, Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهُمَا and their two sons [i.e., Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا]."²

Dear Islamic brothers! It is understood that love for the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ is obligatory. For every Muslim, the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ should be more beloved than their own life, wealth, honour, parents, and children. Love for these blessed personalities is love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and love for the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a sign of perfect faith.

The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: "لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ", "No servant can be a perfect believer until I am more beloved to him than his own self," "وَدَائِقَ أَحَبَّ إِلَيْهِ مِنْ دَائِقِهِ", "and my being is more beloved to him than his own self," "وَتَكُونُ عُنُقُ أَحَبَّ إِلَيْهِ مِنْ عُنُقَتِهِ", "and my progeny are more beloved to him than his own offspring," "وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ", "and my Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ are more beloved to him than his own family."³

¹ Al-Quran, part 25, Al-Shūrā, verse 23

² Al-Muḥjam al-Kabīr, vol. 3, Hadith 2641

³ Shuḥab Al-Īmān, vol. 2, p. 189, Hadith 1505

Excellences of the noble Ahl al-Bayt

Dear Islamic brothers! In praise of the pure Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, Allah Almighty states in Surah al-Aḥzāb, Juz' 22, verse number 33:

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

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

Most esteemed exegetes of the noble Quran رَحِمَهُمُ اللَّهُ are of the opinion that this blessed verse was revealed in favour of Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Imam Ḥasan, and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُمْ.

Imam Aḥmad رَحِمَهُ اللهُ عَلَيْهِ narrated from Sayyidunā Abū Sa‘īd al-Khudrī رَضِيَ اللهُ عَنْهُ that this verse was revealed in honour of the Pure Five. Pure Five refers to the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā ‘Alī, Sayyidah Fāṭimah, Sayyidunā Imam Ḥasan, and Sayyidunā Imam Ḥusayn رَضِيَ اللهُ عَنْهُمْ.²

In one narration, it is mentioned that the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also included his other daughters, relatives, and pure spouses in this.³

Commenting on the blessed verse, Sayyidunā Imam al-Ṭabarī رَحِمَهُ اللهُ عَلَيْهِ states:

Meaning, O family of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah the Generous wills to keep bad deeds and immoral things away from you and to cleanse you from the impurity of sins.⁴

‘Allāmah Sayyid Mufti Muhammad Na‘īm al-Dīn al-Murādābādī رَحِمَهُ اللهُ عَلَيْهِ states:

¹ Al-Quran, part 22, Al-Ahزاب, verse 33

² Sawāniḥ Karbala, pp. 79-80 Selected

³ Al-Sawa‘iq Al-Muhriqah, p. 144

⁴ Tabari, part 22, Al-Ahزاب, under verse 33, vol. 10, p. 296

This noble verse is a fountain of the excellences of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, and it is known that they have been purified from all bad morals and blameworthy states. In some *Aḥādīth*, it is mentioned that Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ are forbidden upon the fire (i.e., they are destined for Paradise), and this is the benefit and result of this purification. Whatever is not befitting their noble states, their Lord protects and saves them from it.¹

We should also strive to maintain love for the noble Ahl al-Bayt (رَضِيَ اللهُ عَنْهُمْ) and follow in their footsteps. May Allah Almighty, for their sake, grant us the ability to avoid sins and grant us closeness to these righteous personalities in Paradise by performing many good deeds.

اٰوِيْنُ بِجَاةِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

It is reported in *Sunan al-Tirmidhī* that Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ said:

Imam Ḥasan رَضِيَ اللهُ عَنْهُ greatly resembled the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from his chest to his head, and Imam Ḥusayn رَضِيَ اللهُ عَنْهُ bore greatly similarity to the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from below that.

Mufti Aḥmad Yār Khan رَحِمَهُ اللهُ عَلَيْهِ states in the commentary of this blessed Hadith:

It should be noted that Sayyidah Fāṭimah al-Zahrā' رَضِيَ اللهُ عَنْهَا resembled the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exactly from head to toe. This resemblance was divided among her sons. Imam Ḥusayn's رَضِيَ اللهُ عَنْهُ calves up to his blessed feet and his heels were

¹ Sawanih Karbala, p. 82

exactly like the holy Prophet's. Natural resemblance to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also a blessing from Allah Almighty. If a person makes any of their deeds resemble the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they are forgiven. So, what can be said about the dearness of the one whom Allah has made to resemble His beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! When the blessed Companions رَضِيَ اللهُ عَنْهُمْ saw the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ show immense love for his Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ and his beloved grandsons رَضِيَ اللهُ عَنْهُمَا, they also treated them with love and affection due to their connection with the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Even after the passing of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they took great care of his Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ, especially Imam Ḥasan and Imam Ḥusayn رَضِيَ اللهُ عَنْهُمَا.

Şiddīq's love for Imam Ḥasan

When Sayyidunā Abū Bakr al-Şiddīq رَضِيَ اللهُ عَنْهُ was chosen as Caliph of the Muslims, due to their connection with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ عَنْهُ took great care of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ and used to say about them: "The relatives of the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are more beloved to me than my own relations."²

Fārūq's love for Imam Ḥasan

Imam Ḥusayn رَضِيَ اللهُ عَنْهُ narrates:

One day, I went to the house of the second Caliph of Islam,

¹ Mir'āt al-Manājīh, vol. 8, p. 480

² Şaḥīḥ al-Bukhārī, vol. 3, p. 29, Hadith 4036

Sayyidunā ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ, but he رَضِيَ اللهُ عَنْهُ was busy conversing privately with Sayyidunā Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ, whilst his son, Sayyidunā ‘Abdullāh رَضِيَ اللهُ عَنْهُ, was standing at the door waiting. After waiting for a while, he started to leave, and I also left with him.

Later, I met Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ, and I said, "O Leader of the believers, I had come to you, but you were busy conversing with Amīr Mu‘āwiyah رَضِيَ اللهُ عَنْهُ. Your son ‘Abdullāh رَضِيَ اللهُ عَنْهُ was also standing outside waiting (I thought if the son is not allowed to enter, how can I be?). Therefore, I left with him".

So, Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ said, "O my son Ḥusayn! You are more deserving of entering than my own children, and after Allah Almighty, who has grown these hairs on our heads? It is you, the esteemed Prophetic Household, who have grown them."¹

Sayyidunā ‘Alī’s love for Imam Ḥasan

Sayyidunā Aṣḡagh b. Nubātah رَضِيَ اللهُ عَنْهُ narrates:

Once, Imam Ḥasan رَضِيَ اللهُ عَنْهُ fell ill, so the fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ went to visit him. We also came to visit him with him. Sayyidunā ‘Alī رَضِيَ اللهُ عَنْهُ inquired about his health, saying, "O grandson of the Messenger! How is your health now?"

He replied: "أَلْحَمْدُ لِلَّهِ, I am better".

He said: "If Allah Almighty wills, you will remain better."

Then Imam Ḥasan رَضِيَ اللهُ عَنْهُ said, "Please support me and help me

¹ Tārīkh Ibn ‘Asākir, vol. 14, p. 175

sit up". Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ supported him against his chest and helped him sit up.

Then Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ said, "One day, my grandfather, the Mercy for all worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, told me: 'O my son! There is a tree in Paradise called 'Shajarat-ul-Balwā'. People afflicted with trials will be gathered near this tree on the Day of Judgment, when neither scales will be set up nor deeds opened. They will be given their reward in full".

“Then the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this blessed verse:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠٠﴾

The patient will be granted their reward fully, without measure.”¹

Dear Islamic brothers! From the narrated incident, we not only learn of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ love for his son, Imam Ḥasan رَضِيَ اللَّهُ عَنْهُ, we also learn from Imam Ḥasan's narration from the holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that those who are patient through difficulties, calamities, and trials will be granted their reward in full for their patience on the Day of Judgement.

Remember! Countless wisdoms are hidden in every action of Allah Almighty, which we are unaware of.

Therefore, instead of complaining about one's troubles, poverty, and destitution before everyone, narrating one's sorrows, and Allah Almighty forbid, uttering blasphemous words against the Generous Lord due to hardship, one should face these trials and difficulties with patience and forbearance. This is because these calamities and

¹ Al-Quran, part 23, Al-Zumar, verse 10

afflictions are atonements for sins and a means of elevating ranks.

The beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "When the people of affliction [i.e., the sick and the distressed] are given reward on the Day of Judgement, those who lived in comfort will wish that their skins were cut with scissors in the world."¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for Pious Deed No. 21

Dear Islamic brothers! To cultivate fear of Allah Almighty, love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and love for Ahl al-Bayt and the noble Companions رَضِيَ اللهُ عَنْهُمْ, take part in the 12 Religious Activities of the zeyli halqa. One of the 12 Religious Activities is filling out the Pious Deeds booklet. In this booklet, 72 pious deeds are given in question-and-answer format. Among these pious deeds, Pious Deed No. 21 is: "Did you wake someone for Fajr today?"

Dear Islamic brothers! By the blessing of acting upon this pious deed, we will be blessed with consistency in offering Fajr prayer, and will also act upon the Sunnah of Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ of waking others for Fajr.

Pearls of wisdom regarding the etiquettes of honouring Sayyids

Dear Islamic brothers! Let us gain the blessing of listening to some points regarding the etiquettes of honouring Sayyids.

First, listen to these two sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

(1) "Whoever treats any of my Ahl al-Bayt well, I will reward him for it on the Day of Judgement."²

¹ Jam’i Tirmidhi, vol. 4, p. 180, Hadith 2410

² Al-Jam’i Saghir, p. 533, Hadith 8821

(2) "Whoever does good to any of the descendants of ‘Abd al-Muṭṭalib in the world, it is obligatory upon me to reward him when he meets me on the Day of Judgement."¹

- Honouring Sayyids is obligatory, and insulting them is unlawful.²
- The main reason for honouring and respecting Sayyids is that they are a part of the pure body of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.³

Announcement

Further important pearls of wisdom regarding the etiquettes of honouring Sayyids will be explained in the study circles. Therefore, to learn about them, be sure to participate in the study circles.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The six ṣalawāt and two du‘ā's recited in the Sunna-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيْبِ الْعَالِي
الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will

¹ Tarikh Baghdad, Number 5221

² Kufriya Kalimat Ke Bare Me suwal Jawab, p. 277

³ Sadat Karam Ki Azmat, p. 7

be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins will be forgiven before he stands.”²

3. Seventy portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.³

4. The reward of 600,000 Duroods

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

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that by

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

² Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 65

³ Al-Qawl al-Badī’, p. 277

reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.¹

5. Nearness to the Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللهُ عَنْهُ. The noble Companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ explained, “When he recites ṣalāt upon me, he does so in these words.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”³

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 149

² Al-Qawl al-Badī’, p. 125

³ Al-Targhīb wa al-Tarhīb: Hadith 31

has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”¹

2. An easy way to spend every night in worship

The Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ said, “Whoever recites this du‘ā' three times, it is as if he found Laylat al-Qadr.”²

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

There is none worthy of worship except Allah Who is Ḥalīm and Karīm.
Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 3rd July 2025

- Sunan and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining pearls of wisdom regarding the etiquettes of honouring Sayyids

- Part of honouring and respecting the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ is that all things associated with the holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ should be honoured.³ Neither is certainty required for this nor is

¹ Majma‘ al-Zawā'id: Hadith 17305

² Tārīkh Ibn ‘Asākir: Hadith 4415

³ Al-Shifā', p. 52, Juz' 2

any specific authentication needed. Therefore, those who are called Sayyid should be honoured.¹

- If someone is not actually a Sayyid but intentionally pretends to be one, he is cursed; neither his obligatory prayers nor his voluntary prayers are accepted.²
- If a deviant claims to be a Sayyid and his deviancy has reached the limits of disbelief, he should certainly not be honoured.³
- Honouring Sayyids is honouring our beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.⁴
- A teacher should also refrain from harshly reprimanding a Sayyid.⁵
- Sayyids can be employed in work that does not involve humiliation, but it is not permissible to employ them in humiliating tasks.⁶
- To insult a Sayyid because he is a Sayyid, is disbelief.⁷

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A supplication for every task to be completed well

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired gathering, the "Supplication for every task to be completed well" will be memorised.

That supplication is:

¹ Sadat-e-Karam Ki Azmat, p. 14

² Sadat-e-Karam Ki Azmat, p. 16

³ Sadat-e-Karam Ki Azmat, p. 17

⁴ Fatāwā Riḍawīyyah; Derived Sadat-e-Karam Ki Azmat, p. 8

⁵ Kufriya Kalimat Ke Bare Me Suwal Jawab, p. 284

⁶ Sadat-e-Karam Ki Azmat, p. 12

⁷ Kufriya Kalimat Ke Bare Me Suwal Jawab, p. 276

وَأَفْوِضْ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٢٢٣﴾

I defer my affair to Allah; surely Allah sees the people.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 Pious Deeds)

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”²

Let’s make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds* booklet and encourage others to do the same.
2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for

¹ Faizan Dua, p. 263

² Al-Jāmi‘ al-Ṣaghīr: Hadith 5897

example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).

7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily prayer in congregation?
3. Wherever you were in the day, did you invite others to offer prayer?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five prayer, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-*

‘Irfān or *Nūr al-‘Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?

7. Have you recited some invocations from the Shajara?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your *eyes* from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul *and* lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?
12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of *Maktabat al-Madina*, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something *happened* that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the

home, be they young or old?

18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' prayer congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr prayer?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?
25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and

post-meal du‘ā's?

30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ḍuhr prior to the farḍ?
33. Did you offer tahajjud prayer at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā’?
36. Did you encourage *someone* else to take part in at least one of Dawat-e-Islami’s 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)
38. Did you refrain from *lying* and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time

- without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, “I am a nobody” to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
 43. Did you maintain cleanliness and tidiness?
 44. Upon learning of another Muslim’s flaw, did you conceal it from others (unless there was a religious reason not to)?
 45. Did you deliver or take part in a tafsīr study circle?
 46. Did you recite ‘بِسْمِ اللّٰهِ’ before everything that is permissible and honourable?
 47. Did you deliver or listen to an outdoor dars?
 48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
 49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
 50. Did you abide by traffic laws?
 51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)
 52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?

53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an ‘*imāmah*’?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters’ gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i‘tikāf on the day off?
61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them?
Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?

64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰوِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ