

“And warn your nearest relatives.” [TMQ Surah Ash-Shuraa 26:214]

It is a sad fact of our time that, over the course of decades, many active Dawah carriers slow down, and in many cases, stop altogether due to pressure from their children. The Dawah carriers continue to carry the same convictions, but, in many cases—too many cases—they face continual opposition from their children. The young men and women (shebaab) are under huge peer pressure to conform with the norms of society, whereas the Dawah carriers adopt opinions and stances that are strange for the society. The shebaab are exposed to a secular education system, and a liberal atmosphere within schools, college and university.

There is no escape, then, from such domestic opposition, as it comes from the very family from whom we seek rest, reassurance, and support. The opposition of the family wears the Dawah carrier down over years and decades. They often find themselves facing a contradiction between the Dawah they carry, and the demands they face at home from their children to fit in. It extends to matters related to Salah, Hijab, Abayah, taking student loans on interests and mixing between the two sexes. This contradiction is hard to bear for a pure heart and can become overwhelming and painful.

On the other hand, the families blessed with many children who carry the Dawah serve as a support and motivation. Dawah carriers from such families maintain a steady pace, even after marriage, parenthood, and even when they become grandparents. As always, the goodness in our lives comes from adhering to the Sunnah, while misery results from abandoning it. So, let us specifically consider: what is the Sunnah approach to the household?

The model for the Muslim household is the blessed Household of the Messenger of Allah (saw), Ahl ul-Bayt. It was a household blessed with a daughter, Fatimah (ra), who carried the Dawah and stood by her father through trials. It was a household blessed with a young cousin, Ali (ra), who filled his youth with obedience to Allah (swt) while supporting the Messenger of Allah (saw). It was a household blessed with honorable grandsons, Hassan (ra) and Hussain (ra), who throughout their lives, including their strong stances against oppressors, and martyrdom, had a profound effect on the Islamic Ummah. Indeed, many of the young men and women of the Ahl-ul-Bayt became foundations for the Islamic Ummah. Centuries later, Muslims continue to study the Ahl-ul-Bayt (the People of the Household of the Prophet (saw)) to seek inspiration and guidance.

Allah (swt) ordered, ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ **“And warn your nearest relatives.”**

[TMQ Surah Ash-Shuraa 26:214]. Ibn Kathir commented on this ayah as follows, ثم قال تعالى أمرا لرسوله ، صلوات الله وسلامه عليه أن ينذر عشيرته الأقربين ، أي، الأذنين إليه ، وأنه لا يخلص أحدا منهم إلا إيمانه بربه عز وجل ، وأمره أن يلين جانبه لمن اتبعه من عباد الله المؤمنين “Then Allah commands His Messenger, peace and blessings be upon him, to warn his close relatives—those most closely related to him—and to tell them that nothing could save any of them

except faith in Allah. Allah also instructed him to be kind and gentle with the believing servants of Allah who followed him.”

Ibn Kathir also mentioned, قال الإمام أحمد، حدثنا وكيع، حدثنا هشام، عن أبيه، عن عائشة قالت، لما نزلت، ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾، قام رسول الله صلى الله عليه وسلم فقال، «يَا فَاطِمَةُ ابْنَةُ مُحَمَّدٍ، يَا صَفِيَّةُ ابْنَةُ عَبْدِ الْمُطَّلِبِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ، لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ» انفرد بإخراجه مسلم Imam Ahmad recorded that A'ishah, may Allah be pleased with her said, “When the Ayah, **“And warn your nearest relatives”** was revealed, the Messenger of Allah (saw) stood up and said, **“O Fatimah daughter of Muhammad, O Safiyyah daughter of ‘Abd Al-Muttalib, O Bani ‘Abd Al-Muttalib, I cannot help you before Allah. However, ask me for whatever you want of my wealth.”** This was recorded by Muslim.”

Imam an-Nawawi mentioned in his Explanation of Muslim, in the Chapter, باب في قوله تعالى وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ “Chapter on the Almighty’s saying, **“And warn your nearest relatives.”** that the Prophet Muhammad said, «يَا فَاطِمَةُ أَنْقِذِي نَفْسَكَ مِنَ النَّارِ فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنْ اللَّهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحِمًا سَابِلَهَا بِبَالِهَا» **“O Fatima, save yourself from the Fire, for I do not possess anything for you in front of Allah, except that you have a family tie, and I could only moisten the Fire with its moisture.”**

Regarding what the Messenger (saw) said to his beloved daughter, Fatima, سَلُونِي «However, ask me for whatever you want of my wealth,” Imam Turbashti (الثوربشتي) the Hanifi alim, who died in 661 AH, explained أَرَى أَنَّهُ لَيْسَ مِنَ الْمَالِ “I opine that it is not literally part of what is known of wealth in anything, but instead he expressed about what he possesses of matters in which his disposal is effective.” Thus, the Messenger (saw) confirmed to his beloved daughter that he cannot benefit her at all, and he cannot ward off the punishment of Allah (swt) from her if she did not believe. So, he (saw) told her that she can ask him for whatever she wishes from his wealth, for this is within his power. As for warding off Allah’s command from her, this is beyond anyone’s power!

Thus, we see the Messenger of Allah (saw) taught his daughter, Fatima (ra) earnestly. As a teacher, he was fatherly and amongst his foremost students were the young men and women within his household. He (saw) said, «إِنَّمَا أَنَا لَكُمْ بِمَنْزِلَةِ الْوَالِدِ» **“Verily, I am only like a father to you in the way that I teach you.”** [Sunan Abi Dawud]. Thus, the Messenger of Allah (saw) was gentle, respectful and nurturing of his daughter, Fatima, leaving a profound impact on her personality, such that even her mannerisms were shaped by her father (saw). ‘A’isha (ra), the Umm al-Mu’minin, said, «مَا رَأَيْتُ أَحَدًا مِنَ النَّاسِ كَانَ أَشْبَهَ بِالنَّبِيِّ ﷺ كَلَامًا وَلَا حَدِيثًا وَلَا جَلْسَةً مِنْ فَاطِمَةَ. وَكَانَ النَّبِيُّ ﷺ إِذَا رَأَاهَا قَدَ أَقْبَلَتْ رَحَبَ بِهَا، ثُمَّ قَامَ إِلَيْهَا فَقَبَّلَهَا، ثُمَّ أَخَذَ بِيَدِهَا فَجَاءَ بِهَا حَتَّى يُجْلِسَهَا فِي مَكَانِهِ، وَكَانَتْ إِذَا أَتَاهَا النَّبِيُّ ﷺ رَحَبَتْ بِهِ، ثُمَّ قَامَتْ إِلَيْهِ فَقَبَّلَتْهُ» **“I have not seen anyone who more resembled the Prophet (saw) in words or speech or manner of sitting than Fatima (ra). When the Prophet (saw) saw that she had come, he (saw) would greet her and then he stood up for her, kissed her, took her hand and brought her forward and made her sit in his place. When the Prophet (saw) visited her, she greeted him, stood up for him, and kissed him.”** [Al-Adab Al-Mufrad]

Embracing Islam fully, learning the Deen and being constant upon the Truth, Fatima (ra) supported her father through the trials of Dawah. When the tyrant 'Uqbah bin Abi Muait threw the entrails of a sheep onto the head of the Prophet (saw) while he was prostrating himself in Salah, it was Fatimah (ra) that came and washed it off him.

After a prophethood of struggle and sacrifice, the Prophet (saw) realized that his return to Allah (swt) was close. Fatima (ra) was informed of her place in Jannah, with her father (saw). Aisha (ra) narrated, «أَقْبَلَتْ فَاطِمَةُ تَمْشِي، كَأَنَّ مِشْيَتَهَا مِشْيَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا، فَبَكَتْ فَقُلْتُ لَهَا لِمَ تَبْكِينَ ثُمَّ أَسَرَّ إِلَيْهَا حَدِيثًا فَضَحِكْتُ فَقُلْتُ مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَسَأَلْتُهَا عَمَّا قَالَ. فَقَالَتْ مَا كُنْتُ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى قُبِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلْتُهَا فَقَالَتْ أَسَرَّ إِلَيَّ (إِنَّ جَبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَإِنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ، وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي). «Once Fatima came walking and her gait resembled the gait of the Prophet (saw). The Prophet (saw) said, “Welcome, O my daughter!” Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, “Why are you weeping?” He again told her a secret and she started laughing. I said, “I never saw happiness so near to sadness as I saw today.” I asked her what the Prophet (saw) had told her. She said, “I would never disclose the secret of Allah’s Messenger (saw).” When the Prophet (saw) died, I asked her about it. She replied, “The Prophet (saw) said, ‘Every year Jibreel used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.’ So I started weeping. Then he (saw) said, ‘Don’t you like to be the chief of all the ladies of Paradise or the chief of the believing women?’ So I laughed for that.” What a blessed outcome and end for a parent and a child!

O Brothers and Sisters! Uncles, Aunts, Parents, Grandparents!

See how the Messenger (saw) raised four blessed daughters (ra) who have towered as examples for the Islamic Ummah throughout its ages! See how he (saw) raised Ali ibn Abi Talib (ra), the fourth Khaleefah Rashid, the son of his older, poorer uncle. See how he raised Hassan (ra) and Hussain (ra), his dear grandsons. Value every Fatima, Ali, Hassan and Hussain! Indeed, we possess a treasure within each of our families, who are the shebaab (young men and women) amongst our daughters, sons, nieces and nephews, granddaughters and grandsons. Let us pay heed to every one of them even whilst we account the tyrants of the age. We do not say we have time for one and not for the other! Both actions are from the methodology of the Prophet for change, so do not neglect either. So, we pay heed to each young man and young woman so that they support us and we support them. Let us pay heed to them so that we all enjoy and eternal life, in the bliss of Jannah. O Allah (swt) make it so! Aameen!

Written for the Central Media Office of Hizb ut Tahrir by

Musab Umair – Wilayah Pakistan