



JUMU'AH LECTURE: THE GRANDCHILDREN OF THE PROPHET ﷺ



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THE GRANDCHILDREN OF THE PROPHET ﷺ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَتُؤْمِنُ بِهِ وَتَتَوَكَّلُ عَلَيْهِ وَتَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ وَنَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَنَشْهَدُ أَنَّ سَيِّدَنَا وَمَوْلَانَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَبَارَكَ وَسَلَّمَ تَسْلِيمًا كَثِيرًا أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

السلام عليكم ورحمة الله وبركاته

The purest and most blessed of praise belongs to Allah. We praise Him until He is pleased, and praise Him after He is pleased. May the choicest mercies and blessings descend upon the best of the children of Ādam عَلَيْهِ السَّلَام, our master and our beloved, Muḥammad ﷺ, his pure Ahl al-Bayt, and all his Companions.

The Ahl al-Bayt are the blessed wives of Rasūlullāh ﷺ and members of his family who accepted Islam and upon whom the acceptance of Zakāh is prohibited, i.e. the Banū Hāshim and Banū al-Muṭṭalib.¹ Hāshim is the great grandfather and al-Muṭṭalib is the great granduncle of Rasūlullāh ﷺ.

Loving the Ahl al-Bayt, without any form of extremism, is an obligation. It is upheld by discussing their authentic virtues and sound biographies, protecting their rights as stipulated in the Sharī'ah, and sending salutations upon them as in al-Ṣalāt al-Ibrāhīmīyah.

Today we speak on the lives of the grandchildren of the Prophet ﷺ: the children of Sayyidah Zaynab, Sayyidah Ruqayyah, and Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا.

The Children of Sayyidah Zaynab

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was married to Sayyidunā Abū al-Āṣ ibn al-Rabī' رَضِيَ اللَّهُ عَنْهُ. She bore two children for him: a boy named 'Alī and a girl named Umāmah.

Sayyidunā 'Alī ibn Abī al-Āṣ

'Alī ibn Abī al-Āṣ رَضِيَ اللَّهُ عَنْهُ was sent to the Banū Ghāḍīrah tribe to be fostered. After the fostering period, Rasūlullāh ﷺ kept him at his home since his father, Abū al-Āṣ رَضِيَ اللَّهُ عَنْهُ, was still residing in Makkah and had not yet embraced Islam. 'Alī ibn Abī al-Āṣ رَضِيَ اللَّهُ عَنْهُ was thus brought up under the guardianship of Rasūlullāh ﷺ. After the Conquest of Makkah, Rasūlullāh ﷺ seated him at the back of his conveyance. He passed away during the lifetime of Rasūlullāh ﷺ before reaching puberty.²

Sayyidah Umāmah bint Abī al-Āṣ

Sayyidah Umāmah bint Abī al-Āṣ رَضِيَ اللَّهُ عَنْهَا was nurtured in the blessed home of Rasūlullāh ﷺ. Rasūlullāh ﷺ showed great affection and love to Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا. Abū Qatādah reports that Rasūlullāh ﷺ would lead the Companions in Ṣalāh while carrying Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا on his shoulders. Before proceeding to rukū', he would place her on the ground and pick her back up when he stood up for the next rak'ah.³

Sayyidah 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا narrates that an expensive necklace with pearls from Yemen was gifted to Rasūlullāh ﷺ. The wives of Rasūlullāh ﷺ praised it as the most striking and stunning necklace they had ever seen. Rasūlullāh

1 Maḥajjah: *The Ahlul Bayt*, pg. 2; *Ṣaḥīḥ Muslim*, Ḥadīth: 2408,

2 *Usd al-Ghābah*, vol. 4 pg. 41; *al-Isābah*, vol. 2 pg. 503.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 5996.

ﷺ held the necklace and said:

لأدفعنها إلى أحب أهلي إلي

I will most certainly give it to my most beloved family member.

The pure wives thought that ‘Ā’ishah رَضِيَ اللَّهُ عَنْهَا will get the necklace. Rasūlullāh ﷺ called his granddaughter, Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا, and put the necklace around her neck.¹ Rasūlullāh ﷺ referred to her by the words “my most beloved family member”. What words of affection in favour of his granddaughter and what level of fondness!

Sayyidunā Usāmah ibn Zayd رَضِيَ اللَّهُ عَنْهُ relates that an infant of Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا was on her deathbed. She sent a message to Rasūlullāh ﷺ requesting him to come to her home. Rasūlullāh ﷺ in response sent salām and this message:

Be patient. Whatever Allah takes belongs to Him and whatever He gives belongs to Him. Every person has an appointed time recorded by Allah. Adopt patience and hope for reward.

Sayyidah Zaynab رَضِيَ اللَّهُ عَنْهَا swore an oath that Rasūlullāh ﷺ would definitely come to her. Rasūlullāh ﷺ proceeded to her home in the company of Sa’d ibn ‘Ubādah, Mu’ādh ibn Jabal, Ubayy ibn Ka’b, and Zayd ibn Thābit رَضِيَ اللَّهُ عَنْهُ. The infant was placed in the blessed lap of Rasūlullāh ﷺ while breathing heavily. Seeing this, tears began to flow from the eyes of Rasūlullāh ﷺ. Sa’d ibn ‘Ubādah رَضِيَ اللَّهُ عَنْهُ asked, “O Rasūlullāh, what is this?” Rasūlullāh ﷺ explained, “This is mercy which Allah placed in the hearts of His servants. Allah only has mercy on those who are merciful.”² Miraculously, Allah spared the life of this child. This child was Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا.³

On her deathbed, Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا bequeathed to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ to marry Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا after her demise. In compliance, Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ married Sayyidah Umāmah رَضِيَ اللَّهُ عَنْهَا in 12 AH. She bore him a son, Muḥammad al-Awsaṭ. After the martyrdom of Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ, she married Sayyidunā Mughīrah ibn Nawfal ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ. She passed away while in his nikāḥ.⁴

The Children of Sayyidah Ruqayyah

Sayyidunā ‘Uthmān ibn ‘Affān رَضِيَ اللَّهُ عَنْهُ married Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا in Makkah Mukarramah. Sayyidah Ruqayyah رَضِيَ اللَّهُ عَنْهَا miscarried her first child. She later gave birth to a son named ‘Abd Allāh. She had no other children. She passed away in Ramaḍān 2 AH.

‘Abd Allāh ibn ‘Uthmān

‘Abd Allāh رَضِيَ اللَّهُ عَنْهُ was born in Abyssinia. He emigrated to Madīnah along with his parents. When he was approximately six years of age, a cock pecked him in the eye, causing his face to swell up. He passed away from this injury in Madīnah in Jumādā al-Ūlā 4 AH.⁵ Rasūlullāh ﷺ was extremely sorrowful at his demise. Rasūlullāh ﷺ picked him up and placed him in his lap. With tears flowing from his eyes he commented, “Indeed, Allah Ta’ālā shows mercy upon His

1 Musnad Aḥmad, Ḥadīth: 26249; Majma’ al-Zawā’id, vol. 9 pg. 301.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1284.

3 Study Faṭḥ al-Bārī, commentary of Ṣaḥīḥ al-Bukhārī, Ḥadīth: 1284.

4 Al-Isābah, vol. 3 pg. 433, Mughīrah ibn Nawfal; Usd al-Ghābah, vol. 4 pg. 407-408, Mughīrah ibn Nawfal.

5 Tafṣīr al-Qurṭubī, vol. 14 pg. 242 (Sūrah al-Aḥzāb); Usd al-Ghābah, vol. 5 pg. 456; Ṭabaqāt Ibn Sa’d, vol. 8 pg. 24; al-Bidāyah, vol. 3 pg. 37; Ṭabaqāt Ibn Sa’d, vol. 3 pg. 37.

compassionate servants.”¹ Rasūlullāh ﷺ performed his Ṣalāt al-Janāzah.

The Children of Sayyidah Fāṭimah

Sayyidah Fāṭimah رَضِيَ اللَّهُ عَنْهَا was married to Sayyidunā ‘Alī رَضِيَ اللَّهُ عَنْهُ. The couple was blessed with five children, three sons and two daughters, viz. Ḥasan, Ḥusayn, Muḥassin (who passed away in infancy), Zaynab, and Umm Kulthūm.

Ḥasan ibn ‘Alī

The martyr, the fifth of the Khulafā’, the prince of the youth in Jannah, the beloved grandson of Rasūlullāh ﷺ, Ḥasan ibn ‘Alī ibn Abī Ṭālib al-Hāshimī al-Qurashī رَضِيَ اللَّهُ عَنْهُ. Rasūlullāh ﷺ is reported to have said:

من أحب الحسن والحسين فقد أحبني ومن أبغضهما فقد أبغضني

Whoever loves Ḥasan and Ḥusayn has loved me and whoever hates them has hated me.²

Born in Ramaḍān 3 AH, he was nurtured under the guidance of Rasūlullāh ﷺ. The Messenger of Allah ﷺ impressed upon him the character and justice that comes with prophethood, just as he imbued in him a pleasant nature and kindness. Ḥasan رَضِيَ اللَّهُ عَنْهُ had a peculiar gift of restoring peace amicably with due process and clarity, reaching the desired outcome together with knowing how to deal with challenges that present themselves during this delicate stage. Abū Bakrah رَضِيَ اللَّهُ عَنْهُ says, “I heard Rasūlullāh ﷺ, whilst he was sitting on the pulpit together with Ḥasan رَضِيَ اللَّهُ عَنْهُ. He would look at Ḥasan رَضِيَ اللَّهُ عَنْهُ and then at the people and say:

إن ابني هذا سيد ولعل الله أن يصلح به بين فئتين من المسلمين

Certainly, this son of mine is a Sayyid (leader). Perhaps Allah will reconcile two groups of Muslims through him.³

He is a Sayyid: leader of the people. A title given to him by Rasūlullāh ﷺ. His life is an embodiment of a true leader, not one resorting to spilling blood nor forcefully subjugating his people. True leadership is by taking upon oneself care of matters integral to the growth of society and cleansing oneself of self-serving tendencies. It promotes unity and reformation, striving to erase enmity and rancour. These principles encapsulate the life of Ḥasan رَضِيَ اللَّهُ عَنْهُ.

Ḥasan رَضِيَ اللَّهُ عَنْهُ took the reins of the Khilāfah after the martyrdom of his father, ‘Alī رَضِيَ اللَّهُ عَنْهُ, and inherited a burdensome legacy of rule. The cities and its people were in turmoil, with winds of uncertainty blowing. Ḥasan رَضِيَ اللَّهُ عَنْهُ faced Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ with military squadrons like mountains. Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ sent to Ḥasan رَضِيَ اللَّهُ عَنْهُ two men from the Banū ‘Abd al-Shams tribe of the Quraysh: ‘Abd al-Raḥmān ibn Samurah and ‘Abd Allāh ibn ‘Āmir ibn Kurayz. He said (to them), “Go to this man and present (the option of a peace treaty to him), and plea with him, and request it from him!” They went to him and got his audience and pleaded with him. He entered into the peace treaty, abdicating the Khilāfah in favour of Mu‘āwiyah رَضِيَ اللَّهُ عَنْهُ.⁴

The months and years of peace that followed bore testimony to his astute leadership skills, giving preference to peace over bloodshed, unity over power, and a productive society over a destructive one. His army was well equipped and ready to plunge into the thick of battle, yet he opted to abdicate the Khilāfah, not due to weakness, poor numbers, or personal gain. He stood firm enacting peace to unify the Ummah and prevent the spillage of their blood. Ḥasan ibn ‘Alī رَضِيَ اللَّهُ عَنْهُ said:

1 *Ansāb al-Ashrāf*, vol. 1 pg. 401; *Tārīkh al-Khamīs*, vol. 1 pg. 275.

2 *Sunan Ibn Mājah*, Ḥadīth: 143, narrated by Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, *al-Zawā’id* establishes its authenticity and strength of narrators.

3 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 3536.

4 *Ṣaḥīḥ al-Bukhārī*, Ḥadīth: 2557.

The Arabs were at my bidding, reconciling with whom I do and waging war against whom I do. I left the role of leadership and entered a peace treaty for the pleasure of Allah ﷺ.¹

Subhān Allāh! A leader of greatness. The leader of unity and love. He played an integral role in uniting the Ummah in what is known as 'Ām al-Jamā'ah (the year of reconciliation). The Muslims were overjoyed, Jihad against the disbelievers resumed, and conquests continued.

He moved to Madīnah and passed the remainder of his life in worship and knowledge. He passed away as a martyr, from poisoning, around 50 AH at the age of 47. May Allah have mercy upon him.

Ḥusayn ibn 'Alī

The Messenger of Allah ﷺ says:

إن الحسن والحسين هما ريحانتاي من الدنيا

Verily, Ḥasan and Ḥusayn are my two flowers in this world.²

حسين مني وأنا منه أحب الله من أحب حسين سبط من الأسباط

Ḥusayn is part of me and I am part of him. May Allah love those who love Ḥusayn. Ḥusayn is one of my grandsons.³

The Messenger of Allah ﷺ left this worldly abode whilst Ḥusayn رضي الله عنه was merely six years of age, yet leaving a lasting impression on this young child. His life is enviable even by the standards of the greats. We admire his bravery and immense courage in the face of unfavourable odds, together with the active role played by him in fighting in the path of Allah ﷺ. A significant portion of his life portrays his fearless advance in assisting the Islamic faith and raising the word of Allah ﷻ. Though occupied with worshiping his Creator and disseminating knowledge, Ḥusayn رضي الله عنه did not allow himself to be unmindful of his duties in fighting the enemies of Islam and breaching their strongholds to spread the religion of his Lord. He fought in the lands of Africa, Khurāsān, and Ṭabaristān during the reign of 'Uthmān رضي الله عنه and in the war against Constantinople during the Khilāfah of Mu'āwiyah رضي الله عنه. Courage ran through the blood of Ḥasan and Ḥusayn رضي الله عنهما. Their passion to sacrifice in the path of advancing the flag of Islam and raising the word of Allah ﷻ was a translation of their fervour to attain martyrdom for a unified cause.

The governor of Egypt, 'Abd Allāh ibn Sa'd ibn Abī al-Sarḥ, wrote to the then Khalīfah, 'Uthmān رضي الله عنه, seeking consent to invade Africa. He called on 'Alī, Ṭalhah, Zubayr, 'Abbās, and some of the other senior Companions رضي الله عنهم and sought their counsel. They all agreed and took the decisive step to send out Muslim armies into Africa. 'Uthmān رضي الله عنه then addressed the masses, exhorting them to join the army headed to Africa. The cream of the youth of the Ahl al-Bayt and some of the senior Ṣaḥābah joined the army such as 'Abd Allāh ibn al-Zubayr, Abū Dharr al-Ghifārī, 'Abd Allāh ibn 'Umar, 'Abd Allāh ibn 'Abbās, 'Abd Allāh ibn Ja'far, Ḥasan, and Ḥusayn رضي الله عنهم.⁴

'Uthmān ibn 'Affān رضي الله عنه sent an army to Ṭabaristān during his reign as Khilāfah under the command of Sa'd ibn al-'Āṣ رضي الله عنه. The army boasted of many great personalities from the Muhājirīn and Anṣār such as Ḥasan, Ḥusayn, 'Abd Allāh ibn 'Abbās, 'Abd Allāh ibn al-Zubayr, 'Abd Allāh ibn 'Umar, 'Abd Allāh ibn 'Amr ibn al-'Āṣ, and Ḥudhayfah ibn al-Yamān رضي الله عنهم.

1 Al-Mustadrak, Ḥadīth: 4795, he authenticated it with al-Dhahabī approving; Ḥilyat al-Awliyā', vol. 2 pg. 37; Tahdhīb al-Tahdhīb, vol. 2 pg. 260.

2 Ṣaḥīḥ al-Bukhārī, Ḥadīth: 3534; Jāmi' al-Tirmidhī, Ḥadīth: 3770, the wording is of the latter on the authority of Ibn 'Umar رضي الله عنهما.

3 Jāmi' al-Tirmidhī, Ḥadīth: 3775; Sunan Ibn Mājah, Ḥadīth: 144. The wording is of the latter. Others have narrated it on the authority of Ya'lā ibn Murrah رضي الله عنه. Al-Albānī has certified it as authentic, see al-Silsilah al-Ṣaḥīḥah, Ḥadīth: 1228.

4 Al-Bidāyah wa al-Nihāyah, vol. 8 pg. 59; Dr Ṣāliḥ Muṣṭafā: Libyā Min al-Faṭḥ al-'Arabī Ḥattā Intiqāl al-Khilāfah al-Fāṭimiyyah, pg. 41; al-Ṣallābī: Al-Sharf wa al-Tasāmī bi Ḥarakat al-Faṭḥ al-Islāmī, pg. 19.

They overcame the odds there and conquered the area in 30 AH.¹

Let us not forget the 50th year of Hijrah, wherein an advance on Europe was made by the Muslim armies. Ḥusayn عليه السلام marched, a warrior in the army fighting with body and soul under the command of Mu'āwiyah عليه السلام. He paid his due to the army and returned to Madīnah. Ḥusayn عليه السلام was martyred in 61 AH at Karbalā'.

Zaynab bint 'Alī

The city of Rasūlullāh صلى الله عليه وسلم, Madīnah, welcomed this child in 5 AH and the Messenger صلى الله عليه وسلم named her Zaynab. She grew up under his care, enjoying the love and compassion therein. From her mother, Fāṭimah al-Zahrā عليها السلام modesty was transferred to her and she attained high nobility from her father, 'Alī ibn Abī Ṭālib عليه السلام.

Events of sorrow fell on her like a broken string of pearls whilst yet a child. Her grandfather, Rasūlullāh صلى الله عليه وسلم left this worldly abode, an event of unexplainable grief for this Ummah. A few months later, she lost her mother Fāṭimah عليها السلام.

She was then nurtured by her father who she found to be an eloquent speaker, scholar par excellence, and one of the more knowledgeable Companions. She quenched her insatiable thirst of knowledge from him, becoming a unique historical figure in the sciences. Zaynab was well known for her well-constructed views, sharp intellect, and articulateness uncommon amongst women of the time.

Sayyidunā 'Alī ibn Abī Ṭālib عليه السلام married Zaynab عليها السلام to 'Abd Allāh ibn Ja'far عليه السلام. 'Abd Allāh was known for his immense generosity and was the last of the Banū Hāshim to see and spend time with the Messenger of Allah صلى الله عليه وسلم. He was blessed with having the physical attributes as well as the characteristics of Rasūlullāh صلى الله عليه وسلم.² The couple lived together in harmony and raised five children: 'Alī, 'Awn al-Akbar, 'Abbās, Muḥammad, and Umm Kulthūm.

She was with her brother Ḥusayn عليه السلام when he headed towards Karbalā, taking along with her some of her children. Her brother and two sons were martyred at Karbalā'. She did not live for long after the demise of her brother, and passed away in 62 AH.

Umm Kulthūm bint 'Alī

She was born during the era of prophethood around 6 AH. She saw Rasūlullāh صلى الله عليه وسلم; however, she did not narrate from him due to her young age." 'Umar عليه السلام asked 'Alī ibn Abī Ṭālib عليه السلام for the hand of Umm Kulthūm in marriage, frequently visiting 'Alī's عليه السلام house on this matter. He told 'Alī:

O Abū al-Ḥasan, what has made me come to you time and again is a saying which I heard from the Messenger صلى الله عليه وسلم:

ينقطع يوم القيامة كل سبب ونسب إلا سببي ونسبي

All ties and relations will be severed on the Day of Qiyāmah besides my ties and relations.

I wish to place myself in the Prophet's relations through this marriage.

'Umar عليه السلام said, "There is no man who seeks to achieve through her good companionship that which I seek to achieve."

¹ *Al-Bidāyah wa al-Nihāyah*, 7/154; *Tārīkh Ibn Khaldūn*, 2/1018, *Ruḥamā' Baynahum*, 3/148, *Tārīkh al-Ṭabarī*, 5/57; *Akḥbār Aṣḥābān*, 1/44.

² *Musnad Aḥmad*, Ḥadīth: 1750, Shaykh al-Arnā'ūṭ has classified it as ṣaḥīḥ according to the conditions of Imām Muslim; al-Nasā'ī: *Al-Kubrā*, 8160; Abū Bakr al-Shaybānī: *Al-Āḥād wa al-Mathānī*, Ḥadīth: 434 (abridged). Ḥāfiẓ al-Haythamī has concluded in *Majma'*, Ḥadīth: 10218 "Aḥmad and al-Ṭabarānī have narrated it and the chain of narrators is strong."

‘Alī عليه السلام agreed and married Umm Kulthūm to him.¹

Ḥāfiẓ ibn Kathīr writes:

‘Umar ibn al-Khaṭṭāb married Umm Kulthūm bint ‘Alī ibn Abī Ṭālib [daughter of Fāṭimah] during his reign as the Khalīfah. He honoured her greatly giving a dowry of forty thousand dirhams as a token of appreciation for her great lineage.²

This beautiful couple raised two children, Zayd and Ruqayyah. Zayd was from amongst the prominent personalities of the Quraysh. He would say, “I am the son of two Khalīfahs.”³ His father being ‘Umar ibn al-Khaṭṭāb عليه السلام and his maternal grandfather, ‘Alī ibn Abī Ṭālib عليه السلام.

After ‘Umar's عليه السلام martyrdom, ‘Awn ibn Ja‘far married her, then after his demise, Muḥammad ibn Ja‘far. She passed away in 49/50 AH. She had no children from them.

Conclusion

This was a brief overview of the lives of the grandchildren of the Prophet صلى الله عليه وسلم. He had eight grandchildren. All the females, viz. Umāmah bint Abī al-‘Āṣ, Zaynab bint ‘Alī, and Umm Kulthūm bint ‘Alī, got married and had children. Three male offspring, viz. ‘Alī ibn Abī al-‘Āṣ, ‘Abd Allāh ibn ‘Uthmān, and Muḥassin ibn ‘Alī, passed away in infancy. Sayyidunā Ḥasan and Sayyidunā Ḥusayn were the only two male grandchildren who married and had children. Through them does the family tree of Rasūlullāh صلى الله عليه وسلم take shape.

May Allah inspire us to love them and follow in their footsteps, and unite us with them in the everlasting abode of Paradise.

1 *Al-Mustadrak*, Ḥadīth: 4743, with a ṣaḥīḥ chain.

2 *Al-Bidāyah wa al-Nihāyah*, vol. 5 pg. 330.

3 *Tārīkh Dimashq*, vol. 19 pg. 485.