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## **Etiquettes Of The Ahlulbayt**

فَما كَانَت إِلاّساعَةً و إذا بوَلَدِيَ الحَسَنِ قَد أَقبَلَ وَ قالَ : أَلسَّلامُ عَلَيكِ يا أُمّاهُ ، فَقُلتُ : وَ عَلَيكَ السَّلامُ يا قُرَّةَ عَينِي وَ ثَمَرَةَ فُؤَادِي

## No more than a while passed when my son al-Hasan came in, "Peace be upon you, mother!" he greeted. "Peace be upon you, too, O delight of my eye and fruit of my heart!" I replied.

The *Tradition of the Cloak* essentially begins with the sequence of events commencing with the entrance of Imam Hasan ibn Ali (AS) who is the first person to enter the presence of the Prophet (SA) after encountering his mother. Lady Zahra (AS) narrates that her son Hasan enters home and conveys his greetings of peace to her.

This scene is an example of the etiquette and manners which children should observe when they enter their homes and meet their family members, especially the parents.

Unfortunately nowadays, we find that many kids come back from school or work and fail to extend proper greetings to the members of their home as they run off straight into their rooms as if they are living in a hotel or dorm. This incorrect behavior does not reflect the manners of believers who follow the path of AhlulBayt (AS) and who are members of a unified family institution that represents the overall unity of the nation.

When entering or leaving your house, a person must acknowledge its inhabitants by greeting with the label of Islam, *'Asalam 'Alaikum wa Rahmatullahi wa Barakatuh* (peace and mercy of Allah be with you). As a Muslim, one should not neglect this Islamic greeting by replacing it with another phrase, such as 'Good Morning,' or 'Hello.' Pronouncing the *Salaam* is the sign of Islam and the phrase that the Messenger of Allah (saw) recommended and practiced.

So important is the etiquette to be displayed upon entering a home that it is even narrated that if a person enters their home and there is no one present in it, it is still recommended to pronounce greetings (salam) upon entry in vacant places and that greeting is directed to other living things that may

be inhabiting your surroundings.

Also among the etiquettes of entering a house is to make your presence known to those inside before you approach them. Also, one should avoid startling or frightening them and give a head notice before you enter their presence suddenly.

In response to her son Hasan, Lady Fatima (AS) conveys her greetings to her beloved son and her eldest darling. Furthermore, she refers to him with two different titles: *'the delight of my eye and fruit of my heart'*. One can very well imagine the grand stature of he who possesses the honor of being delight of the eyes of the Master Lady of the universe and the purified daughter of the Seal of Prophets!

Lady Fatima is she whom her father has testified on her behalf, "*Fatima is part of me, and whoever pleases her, pleases me*."(AI–Sawa'eq AI–Muhriqa)

She is also the one whom he said to her, "*O Fatima, verily Allah is angry when you are angry*." (Mustadrak Al–Hakim) Therefore, as we understand from the combination of both traditions, the position of Lady Fatima (AS) towards anything and anyone is equivalent to the position of Allah (SWT). So, if we observe that Fatima is pleased with person 'A', then Allah (SWT) is also pleased with person 'A' and vice versa.

The title which Fatima labels her son Hasan as "delight of my eyes" certainly indicates the peak of pleasure and joy that she feels about him! Furthermore, if we contemplate about the most important organs in our body, we will find the eyes to be irreplaceable and very precious. So when Fatima (AS) says that Hasan is the "delight" of her eyes, she has associated her delight with a most valuable part of the body.

Moreover, she describes him to be "the fruit of her heart". The heart is in fact the most important vital organ in the body of a human being without which a person cannot live. The expression "fruit of the heart" speaks volumes of the special position which Imam Hasan (AS) enjoys in regards to his mother. He is the "fruit" which refers to the purified progeny that is bestowed to Lady Zahra (AS), just as she is the "Kawthar" (the abundant good) bestowed as a divine gift to her father.

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