

Sayyeduna Talha Bin Ubaidullah

رَضِيَ اللهُ تَعَالَى عَنْهُ

Sunnah-Inspiring speech of weekly
Sunnah-Inspiring Ijtima

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ أَلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ أَلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, observe the intention of 'I'tikaaf' as you remember it because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaafs, and eating & drinking will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Noble Prophet ﷺ has stated, 'مَنْ صَلَّى عَلَيَّ يَوْمَ الْقِيَامَةِ' 'Whoever recites Salat upon me on the day of Friday, I will intercede for him on the Day of Judgement.
 (Kanz-ul-'Ummāl, vol. 1, pp. 255, Hadis 2236)

دافع جُمله بلا تم په کروڑوں دُرود

شافعِ روزِ جزا تم په کروڑوں دُرود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayaan, let's make good intentions for attaining rewards. The Beloved and Blessed Prophet ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear **صَلُّوا عَلَى الْحَبِيبِ إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayaan, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayaan

1. I also make the intention that I would deliver this speech (Bayaan) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping the rewards.
2. I will deliver my speech (Bayaan) by reading from a book of an authentic Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Īmān: 'Call towards the path of your Lord with sound planning and good advice.' (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

'Convey from me even if it is a single verse.' (Sahih Bukhari, Hadis 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.

5. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In'aamaat and to join the 'Ilaaqa'i Daura for Nayki ki Da'wat' (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of delivering a speech (Bayaan)

Dear Islamic brothers! I will be privileged to deliver some parts of the blessed biography of one of the most distinguished & glorious personalities who is one of the 'Asharah Mubash-sharah the great Sahaabī, 'Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ'. The 'Asharah Mubash-sharah were those blessed companions of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whom he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the glad tidings to, during their lifetime of their entry into Jannah.

وه دسون جن کو جنّت کا مژدہ ملا اُس مُبارک جماعت پہ لاکھوں سلام

(Hadaiq-e-Bakhshish, pp. 311)

We shall begin with a parable which was the cause of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ embracing Islam, followed by an overview of his name, Nasab (lineage), Kunyah (epithet) and Laqab (title or appellation), thereafter about his relation with the Beloved and Blessed Rasul صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, furthermore, you will also listen about his blessed appearance, his aversion towards worldliness, his generosity and some of his other excellences. In conclusion, I will be privileged to describe Madani pearls of clipping the nails along with his blessed journey to the Hereafter. Let's listen to a parable first.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Monk of Basra and the Qurayshi trader

Prior to the announcement of Nubuwwah (Prophethood) of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a trader, descending from the 'Banu Taym' clan of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ, went to Basra for the purpose of trade. When he reached the market, he heard a monk asking people in a church, if there was anybody from Makkah among the noble traders. That noble Qurayshi trader stepped forward and acknowledged that he had come from Makkah. The monk asked him desperately if there has appeared a person called 'Ahmad', the blessed son of Sayyiduna 'Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ who is a beloved son of Sayyiduna 'Abdul Muttalib رَضِيَ اللَّهُ تَعَالَى عَنْهُ from Makkah Sharif. He is the last Prophet. This is the sacred month when he is supposed to appear on the soil of Makkah, then he would migrate to the rocky and uncultivable land but it will be full of palm tree gardens, you should go to the court of the Noble Prophet (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).

That Qurayshi trader said, deeply impressed & curious, I immediately set out for Makkah, inquired from people forthwith whether anything unusual has happened, they answered in the affirmative and revealed that Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Bin 'Abdullāh whom we had known for his truthfulness and honesty, had claimed Prophethood and Abu Bakr (رَضِيَ اللهُ تَعَالَى عَنْهُ), son of Abi Qahaafah i.e., Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ), has brought Imān on him. The trader said I went to Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) and asked: Have you brought Imān upon the Beloved Rasul (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)? Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) answered in the affirmative and said: You also go along in his court without delaying anymore because he calls towards the truth.

The trader was already persuaded to accepting Islam after listening to the monk, now the spellbound words of Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) full of calling towards righteousness raised his spirit enormously; he related to him the accounts he had from the monk. So, Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) took him to the court of the Noble Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), where this Qurayshi trader, deeply impressed by the monk of Basra & Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) attained the blessings of the Holy Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and finally embraced Islam; when he related the monk's accounts, the Noble Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) was greatly pleased. (*Dalail-un-Nubuwwah, vol. 2, pp.166*)

Dear Islamic brothers! That fortunate trader of Quraysh was none other but one included amongst the blessed 'Asharah Mubash-sharah, the Sahaabi Sayyiduna Talhah Bin 'Ubaydullāh (رَضِيَ اللهُ تَعَالَى عَنْهُ); let's listen to some part of his blessed life history for attaining the blessings and mercy.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Name, Nasab (lineage), epithet and appellation

Sayyiduna 'Allaamah Badruddeen 'Aynee (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) has mentioned the lineage of Sayyiduna Talhah (رَضِيَ اللهُ تَعَالَى عَنْهُ) in Sharah Sunan Abi Dawood: His complete name is Sayyiduna Talhah Bin 'Ubaydullāh Bin 'Usmān Qarshi Taymi Madani, Abu Muhammad is a Kunyah (epithet), the Beloved and Blessed Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) bestowed him with the titles 'Al-Fayyāz', 'Al-Jood' and 'Al-Khayr'. Therefore, Sayyiduna Talhah Bin 'Ubaydullāh (رَضِيَ اللهُ تَعَالَى عَنْهُ) himself has stated, 'On the day of Ghazwah Uhud, the Noble Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) called me by the title of 'Talha-tul-Khayr' and on the occasion of Ghazwah Hunayn, he (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) called me with the title of Talha-tul-Jood'.

(*Al-Mu'jam-ul-Kabeer, Hadis 197, vol. 01, pp.112*)

Sayyiduna Imām 'Abdur Rauf Manaawi (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) has stated: The Beloved Rasul (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) called Sayyiduna Talhah Bin 'Ubaydullāh (رَضِيَ اللهُ تَعَالَى عَنْهُ) with these titles because of his act of vast generosity. (*Fayz-ul-Qadeer, Hadis 5274, vol. 4, pp.357*)

Sayyiduna Talhah Bin 'Ubaydullāh (رَضِيَ اللهُ تَعَالَى عَنْهُ) lived in Makkah Shareef; he (رَضِيَ اللهُ تَعَالَى عَنْهُ) belonged to a clan of Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ) namely the 'Banu Taym'; he (رَضِيَ اللهُ تَعَالَى عَنْهُ) was family to the Holy Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) as he also traces his lineage back to Ka'b Bin Murrāhin, the '7th generation' like Sayyiduna Abu Bakr Siddeeq (رَضِيَ اللهُ تَعَالَى عَنْهُ). (*Sayyiduna Talhah Bin 'Ubaydullāh, pp. 9*)

Relation with the Beloved and Blessed Prophet ﷺ

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ bore a special relation with the most virtuous & noble family of Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because he had married Sayyidatuna Hamnah Bint-e-Jahsh رَضِيَ اللهُ تَعَالَى عَنْهَا who was the sister of Umm-ul-Mu`mineen Sayyidatuna Zaynab Bint-e-Jahsh رَضِيَ اللهُ تَعَالَى عَنْهَا. They were the daughters of Sayyidah Umaymah Bint-e-'Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهَا who was a paternal aunt of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Thus Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ was also the husband of the wife's sister of the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).

(Sayyiduna Talhah Bin 'Ubaydullāh, pp. 35)

Blessed appearance

Imām Hākim رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ had white reddish skin colour, average & middle height, a broad chest and wide shoulders. When he رَضِيَ اللهُ تَعَالَى عَنْهُ turns towards anybody, he would change his complete direction towards him; he رَضِيَ اللهُ تَعَالَى عَنْهُ had a thin nose on his beautiful face; he رَضِيَ اللهُ تَعَالَى عَنْهُ had long feet and his walking was quick paced.

(Al-Mustadrak, Kitab Ma'rifat-us-Sahabah, vol. 4, pp.449)

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ used to wear clothing dyed in saffron (orange-yellow plant used for dyeing clothes). *(At-Tabqat-ul-Kubra, vol. 3, pp. 164)*

Sayyiduna Zubayr Bin Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ had named his children after the names of Prophets'. *(At-Tabqat-ul-Kubra, vol. 3, pp. 74, Raqm 132)*

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ had 11 sons and four daughters. The names of his sons are as follows: (1) Muhammad (2) 'Imrān (3) Musā (4) Yāqoob (5) Ismā'il (6) Ishāq (7) Zakariyyā (8) Yūsuf (9) 'Īsā (10) Yahyā (11) Sāllih رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

Giving good names to children is their right

Dear Islamic brothers! Through the blessed biography of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ, we came to know that honouring children with the names of virtuous people is a Sunan (blessed practice) of the Blessed Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Therefore, keeping a good name for a child is a first and basic gift for him on behalf of his parents which remains with him his entire life, even on the Plains of Resurrection, when he will be summoned with the same name in the court of Allah عَزَّوَجَلَّ as Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: You will be summoned on the Day of Judgment with your names and those of your fathers, so, give good names. *(Sunan Abū Dāwūd, vol. 4, pp. 374, Hadis 4948)*

Those people who give 'actors & actress', singers' or 'non-Muslim names' (مَعَآدَ اللهِ عَزَّوَجَلَّ) to their children should seek admonition from the abovementioned blessed Hadis. What will be more insulting & degrading for a Muslim than to be summoned with the name of a non-Muslim etc on the Plains of Resurrection?

It has been observed in our society that the responsibility of keeping names for children is handed over to any close relatives e.g., grandmother, maternal aunt and uncle etc., and probably being unaware of Shar'ee (Islamic) rulings they keep such names which either bear no meaning or carry bad meanings, we should refrain from such names. Names should be kept after the blessed names of Prophets

عليه السلام, Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, Taabi'een and saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ. The first advantage of keeping these blessed names is that a spiritual connection is established with virtuous personalities and secondly, the blessings of being called by the blessed names of these noble predecessors will bring positive effects in the lives of children إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Dear Islamic brothers! In order to know the Shar'ee rulings about keeping names, read the 179-page book 'Naam Rakhnay kay Ahkām', a publication of Maktaba-tul-Madinah. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ This book contains useful information including a list of good names at the end of the book.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Aversion to worldliness, but great generosity

Dear Islamic brothers! We should also provide our children with good training along with honouring them good names; we should give them a mindset of yearning to protect their Hereafter, the fear of Allah عَزَّوَجَلَّ and love of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instead of engrossing them in earning the wealth of this materialistic world; the beloved and intimate bondsmen of Allah عَزَّوَجَلَّ specially the Blessed Prophets عَلَيْهِمُ السَّلَامُ and blessed Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ remain untroubled of worldliness and its love. Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ is also regarded as one of those blessed personalities. He رَضِيَ اللهُ تَعَالَى عَنْهُ never inclined towards worldliness and whatever he earned from this world was given away in the path of Allah عَزَّوَجَلَّ instead of amassing it.

It is reported that once Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ received seven hundred thousand dirhams at night from Hazrmoot; he رَضِيَ اللهُ تَعَالَى عَنْهُ became anxious and uneasy. The blessed wife of Sayyiduna Talhah Bin 'Ubaydullāh and asked what had happened to him. He replied, 'My problem is that one who spends nights worshipping in the court of Allah عَزَّوَجَلَّ, how will he be able to worship today in the presence of such a huge amount of wealth?' Listening to this, his noble wife said humbly, 'Why are you sad about this? Why are you forgetting your poor friends? Make the intention of calling them and distributing all the dirhams among them as soon as the morning dawns and commence your worshipping in the court of Allah عَزَّوَجَلَّ now with complete satisfaction.' Listening to his noble and pious wife, his happiness knew no bounds and he رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Indeed you are a virtuous daughter of a virtuous father.'

Dear Islamic brothers! This virtuous daughter of a virtuous father was none else but Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ تَعَالَى عَنْهَا the beloved daughter of Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. So, at sunrise, Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ started distributing all the dirhams amongst the Mahaajireen & Ansaar and also sent some of them to Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. At once Sayyiduna Talhah's wife came in and asked humbly, 'O Abu Muhammad! Is there anything left for your family?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Where have you been, take whatever is left.' She رَضِيَ اللهُ تَعَالَى عَنْهَا has stated, 'When we counted the leftover amount, it was just one thousand dirhams.'

(Seer A'lām-ul-Nubala, Raqm 7, vol. 3, pp. 19)

Profit of a deal with Allah عَزَّوَجَلَّ

Dear Islamic brothers! One who spends in the way of Allah عَزَّوَجَلَّ like Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ with sincerity and good intentions, Allah عَزَّوَجَلَّ never lets him be deprived of the blessings of this world and the Hereafter. Allah عَزَّوَجَلَّ says:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ۗ وَاللَّهُ يَقْبِضُ
وَيَبْصِطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Translation from Kanz-ul-Imān: Is there anyone who will lend an excellent loan to Allah, so that He may increase it for him several times over? And Allah restricts and eases (sustenance) - and it is to Him that you will return. (Part 2, Surah Al-Baqarah, verse 245)

Commenting on the abovementioned verse, 'Allaamah Maulana Sayyid Muhammad Na'eemuddeen Muraadabaadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated: Allah عَزَّوَجَلَّ has mentioned charity (giving in the way of Allah عَزَّوَجَلَّ) as a loan which is His pinnacle of mercy & favour upon His bondsman because man is created by Him and whatever he possesses is also blessed by Him. He عَزَّوَجَلَّ is the true and real Owner and the bondman is a Majaazi (blessed and bestowed by Allah عَزَّوَجَلَّ) owner. As by using the term 'loan' is always acceptable for the lender that he remains satisfied that his possession does not go to waste and he deserves it back, likewise, the donator who gives in the way of Allah عَزَّوَجَلَّ should feel satisfaction that he must be recompensed for his spending. (Khazain-ul-'Irfan, part 2, Al-Baqarah, verse 245)

Daily profit of Sayyiduna Talhah

Dear Islamic brothers! Anything spent in the path of Allah عَزَّوَجَلَّ is never a loss. The spender is not only entitled to his due reward in the Hereafter, but sometimes he also receives increase in his wealth in this world together with an immediate replacement as a recompense as well; it is certain and sure that money spent in the way Allah عَزَّوَجَلَّ does not decrease but increases. Hence Sayyiduna Abū Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Sadaqah [charity] does not decrease wealth.' (Sahih Muslim, pp. 1397, Hadis 2588)

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ will be recompensed and rewarded in the Hereafter for what he spent in the way of Allah عَزَّوَجَلَّ, but he did not remain deprived of its blessings even in this world too. It is narrated that, the daily income of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ was more than one thousand dirhams. (Al-Mu'jam-ul-Kabeer, Hadis 196, vol. 1, pp.112)

Dear Islamic brothers! Have you seen what a great recompense was rewarded to Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ that his daily income was more than one thousand dirhams and if we talk about his way of spending in the way of Allah عَزَّوَجَلَّ 'Sadaqah & Khayraat', Sayyiduna Qabeesah Bin Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'I stayed in his company and I have not found anybody like him who distributed charity amongst people in abundance without their begging.' (Al-Mu'jam-ul-Kabeer, Hadis 194, vol. 1, pp.1111)

It is also reported that sometimes Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ would spend to such an extent that nothing would remain for him.

Sayyidatuna Su'da Bint-e-'Awf رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the blessed wife of Sayyiduna Talhah has stated, 'Once Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ had spent one hundred thousand dirhams in the way of Allah عَزَّوَجَلَّ as Sadaqah and on that day he could not go to the Masjid for offering his Salah because his clothes were not suitable enough that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would use it for offering Salah in the Masjid.

(Mawsu'ah li Ibn Ibad Dunya, Hadis 97, vol. 7, pp. 424)

Dear Islamic brothers! The unique passion of selflessness of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ was beyond appreciation that he sacrificed all his facilities for the sake of other Muslims. He رَضِيَ اللهُ تَعَالَى عَنْهُ knew it well that Islam teaches us the lesson of mutual sympathy; this was the reason that he always preferred others over himself while carrying out goodness for other Muslims.

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allaamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has reported a beautiful parable in his remarkable book: Sayyiduna Dātā Ganj Bakhsh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ once asked Sayyiduna Shaykh Ahmad Hammādī Sarkhasī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ the reason of how he repented. He replied, 'Once I went on a journey from Sarkhas with my camels. During the journey, while I was passing through a jungle, a hungry lion attacked one of the camels and injured it severely. The camel fell to the ground, the lion climbed up a high cliff and began to roar. Listening to its roar, many animals gathered. The lion came down from the cliff and tore the injured camel into pieces but did not eat itself and went back on the cliff again. The gathered animals ate the meat and left.

Then, the lion approached the remaining carcass to eat, but a lame fox appeared at a distance. The lion immediately left the carcass and went back on the cliff so that the fox could eat. After the fox ate and went, the lion approached and ate a little of the remaining carcass. (Sayyiduna Shaykh Ahmad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said) I was watching from a distance at what the lion did. Suddenly, the lion turned its face towards me and said clearly, 'Aḥmad! To sacrifice a morsel is the attribute of dogs, the men walking on the path of truth sacrifice even their lives.' Impressed by this strange event, I repented of my sins, distanced myself from the world and devoted myself to the remembrance of my Creator عَزَّوَجَلَّ.'

(Kashf-ul-Mahjūb, pp. 383)

Dear Islamic brothers! Did you see what an excellent example was set by this hungry lion who himself remained hungry and sacrificed its own prey for other animals and gave valuable advice that a morsel's sacrifice is the attribute of dogs, man should sacrifice his life.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Allah عَزَّوَجَلَّ forgives the person who gives someone else the thing he needs for himself.' *(Ithāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 779)*

ہمیں بھوکا رہنے کا اوروں کی خاطر عطا کر دے جذبہ عطا یا الہی

Tips for earning rewards of selflessness for free

If only we could also be gifted with the desire to act selflessly. If we cannot make up our mind to spend money, still there are many ways to show selflessness without spending even a cent or penny. For example, if a meal has been served for all people at a gathering, we should try not to eat the best portions of meat, etc. with the intention to let our fellow Muslim have it. If it is hot in a room or in a Masjid while travelling in a Madanī Qafilah to learn the Sunnah, and many Islamic brothers are willing to sleep, then instead of benefiting from the fan yourself, Sawāb can be earned by giving a chance to other Islamic brothers.

Similarly, if public transport is crowded, insist on your fellow Muslim to sit on your seat and yourself stand for the rest of the journey, travelling on foot yourself and sacrificing your comfort by asking your Islamic brother to go by car or bus, sharing or giving it to someone if you get a comfortable place in a

Sunnah-inspiring Ijtīmā', eating less or even nothing if food is in less quantity and many people are hungry, in fact, there are various such occasions at which, by making the Nafs to suffer a little, one can earn Sawāb of selflessness, free of cost.

سَخَاوَتِ كِي خَصْلَتِ عِنَايَتِ هُوِ يَا رَبِّ دے جذبہ بھی ایثار کا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cautiousness in narrating Ahādīs

Dear Islamic brothers! We have listened to about the passion of selflessness of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ and learned some ways of earning reward of selflessness in this course.

Remember! The virtuous attributes & characteristics of the blessed Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is the outcome of the training provided by the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The blessed Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would often become pleased with the radiant lustre and brightness of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They would seek guidance in every matter staying in the blessed company of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; they would not only act upon the blessed saying of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but also transfer them to others cautiously without making any amendments. If ever, they felt the slightest doubt in anything whether these words belong to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or not, they would never convey it to another. This is the reason that some blessed Sahabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ who brought Imān in the very early period of Islam and stayed in the blessed company of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they narrated a very little number of Ahaadīs.

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ is also regarded as being one of those glorious Sahaabah who narrated very little number of Ahaadīs. Sayyiduna 'Allaamah Badruddeen 'Aynee عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated regarding Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated a total of 38 Ahaadīs, out of them, three are reported in *Saheeh Bukhaari* and four are reported in *Saheeh Muslim*. (*Sharah Abu Dawood, Kitab-us-Salat, Hadis 666, vol. 3, pp. 242*)

In the same way other blessed Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were also cautious in narrating Ahaadīs. Sayyiduna Ibn-e-Hautakiyyah رَضِيَ اللَّهُ تَعَالَى عَلَيْهِ has reported, when the matter of Hadīs was discussed with Sayyiduna 'Umar Fārooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'If I have not the fear of making amendment, I must narrate Ahaadīs.' (*At-Tabqat-ul-Kubra, vol.3, pp.221*)

One person asked Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ about the meat of a rabbit, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, 'I dislike amendment in Hadis, therefore, I will send you towards such a person who will guide you in this matter', then Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent him to Sayyiduna 'Ammar Bin Yaasir رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Sayyiduna 'Ammar Bin Yaasir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: When we were at such and such a place with the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a rabbit was presented to him as a gift then we also ate its meat. (*Musannaf Ibn Abi Shaybah, vol. 5, pp. 535, Hadis 3*)

Dear Islamic brothers! Despite being declared a 'Jannati', Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ was extremely cautious in narrating Ahaadīs, although, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was also blessed with the company of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even in journeys. If he رَضِيَ اللَّهُ تَعَالَى عَنْهُ wanted to, he could have narrated Ahaadīs himself but for the sake of providing training to his companions, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ sent him to another learned Sahaabi رَضِيَ اللَّهُ تَعَالَى عَنْهُ.

Through the abovementioned blessed Hadis, we have also come to know that eating the meat of a rabbit is proven from the Sahaabah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. We have also come to know that if we do not know

about anything properly or if we are in doubt about something or if we simply do not know then send the questioner to any authentic Sunni Scholar or Mufti so that he receives proper guidance especially when it comes to matters of Quraan, Sunnah & Sharee'ah (Sacred Islamic Law) rulings, a deep cautiousness is required; instead of just answering, refer him to any authentic Sunni Scholar or Mufti. Our salvation in this world and the Hereafter depends upon this. Avoid answering any Shar'ee ruling with the help of your own opinions and without any authentication. Allah forbid **عَزَّوَجَلَّ**! If you misinterpret any Shar'ee ruling and somebody acts upon that even if they forward it then it is you who has to face Divine retribution of all those who acts upon an incorrect ruling described by you.

Introduction of Dar-ul-Ifta Ahl-e-Sunnat

عَزَّوَجَلَّ! Dar-ul-Ifta Ahl-e-Sunnat, an vital department, running under the platform of Dawat-e-Islami, is progressing by leap and bounds. Respected Muftis and Islamic brothers associated with Dar-ul-Ifta Ahl-e-Sunnat, are busy providing Shar'ee guidance through issuing of Fataawā (edicts), answering letters & messages sent via emails, WhatsApp, the website, phone calls, broadcasting Internationally on Madani Channel, holding Madani Mashwarahs (consultative meetings), writing books & scrutinizing and meeting with questioners face to face. Let us listen to its details as well.

Several Dar-ul-Ifta Ahl-e-Sunnat have been established in different parts of Pakistan where Dawat-e-Islami's Muftis and scholars of the Ahl-e-Sunnat are busy providing Muslims with Shar'ee guidance. Up to this Bayaan, more than 650 replies monthly to queries (including emails) are issued by 11 branches of Dar-ul-Ifta Ahl-e-Sunnat situated in different cities of Pakistan. Most of these Fataawa are issued in printed form. Until now, more than one hundred thousand edicts (Fataawa) have been issued.

More than 4000 questions are answered (via voice recordings) through the Dar-ul-Ifta link which exists on Dawat-e-Islami's website, and monthly approximately 800 questions are answered through the Dar-ul-Ifta Email address (darulifta@dawateislami.net), furthermore, 10000 questions are answered through national and international phone calls from all over the world. **عَزَّوَجَلَّ** a WhatsApp number has also been introduced from the 10 Jumaadal Awwal, 1436 (2 March 2015).

عَزَّوَجَلَّ! More than 1500 messages were received just on the first day. It is hoped, through this service too, thousands of questioners will be provided with Shar'ee guidance and approximately 4500 questioners are verbally answered to each month.

عَزَّوَجَلَّ! For a long time weekly 8 Silsilas (serials) have been broadcasted on Madani Channel live (Dar-ul-Ifta Ahl-e-Sunnat (3 serials), 'Ahkām-e-Tijārat', 'Faizan-e-'Ilm', 'Faizan-e-Islam', 'Asbāq-e-Tasawwuf' etc.) on behalf of Muftiyaan-e-Kirām and other Islamic brothers associated with Dar-ul-Ifta Ahl-e-Sunnat, as well as recorded serials are also broadcasted. The Facebook page of Dar-ul-Ifta is also working which contain the clips of Dar-ul-Ifta's serials and selected rulings on various subjects are uploaded from *Bahar-e-Shari'at* and Fataawa Razawiyyah in view of different occasion & events. Please note down the Facebook page link: <http://www.facebook.com/DaruliftaAhlesunnat>

In addition to this, thousands of Islamic brothers receive solutions to their problems via phone or by visiting a Dar-ul-Ifta in person in order to deal with their issues in conformity with the Sharee'ah.

عَزَّوَجَلَّ! Further efforts are underway.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

More than seventy medals of bravery

Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ is regarded as being amongst those selfless Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ who made the pledge to sacrifice everything with full devotion in the way of Allah عَزَّوَجَلَّ; Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ showed great qualities of his valour & bravery many a times for the sake of the rise & glory of Islam and fought against disbelievers for the sake of protecting the Most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not even considering his own life.

Commenting on the bravery of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ, Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: On the occasion of Ghazwah Uhud, when we looked at Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ, we found that, while protecting the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ تَعَالَى عَنْهُ received more than 70 wounds on his body along with his fingers which were severed. (Ma'rifat-us-Sahabah, Hadis 369, vol.1, pp.112)

Having seen the bravery & valour of Sayyiduna Talhah Bin 'Ubaydullāh, the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Jannah has become Wajib upon Talhah (رَضِيَ اللهُ تَعَالَى عَنْهُ).' (Sunan-ut-Tirmizi, vol. 5, pp. 412)

Sayyiduna Talhah Bin 'Ubaydullāh showed his bravery & valour in many Ghazwāt (battles) and finally, on the 11 Jumaadal Aakhir, 36 A.H (on a Thursday) during the battle of 'Jamal', Marwān Bin Hakam shot an arrow to his leg which cut open a vein; if it was wrapped, it would swell the leg and if it was unwrapped, the blood would gush out. Thus Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ said, leave it, it is one of the arrows on the part of Allah عَزَّوَجَلَّ i.e. my martyrdom is destined with it and due to this he departed from this world. At the time of his death he was 60 or 64 years of age.

(Al-Istee'āb fi Ma'rifat-ul-Ashāb, vol. 2, pp. 320)

Introduction to the book 'Karāmāt-e-Sahaabah'

A Karāmat (miracle) of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ is mentioned in the interesting 346-page book 'Karāmāt-e-Sahaabah,' a publication of Dawat-e-Islami, this Karaamah occurred after his passing away. Firstly let me give you a brief introduction to this remarkable book then i shall reveal that 'Karāmat'. This beautiful book, full of Deeni information, published by Mataba-tul-Madinah is authored by a Khalifah of Mufti-e-A'zam Shaykh-ul-Hadis 'Allamah `Abdul Mustafa A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي.

In this book, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has also mentioned the definition of Karāmat, its categories and examples along with mentioning the Karāmāt of Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, furthermore, the excellence of the 'Asharah Mubas-hsharah رَضِيَ اللهُ تَعَالَى عَنْهُمْ is written and short biographies of other Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ are also added in this book. This book can also be read online www.dawateislami.net, or downloaded for free.

It is stated on page 118 that Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ was buried near Basra after his martyrdom but the place where his grave was made, was deep and sometimes his grave would sink in water. He رَضِيَ اللهُ تَعَالَى عَنْهُ appeared in the dream of a person and instructed him to transfer his blessed body to another location. Therefore, that person informed Sayyiduna 'Abdullāh Bin 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ about this dream; he رَضِيَ اللهُ تَعَالَى عَنْهُ bought a house of a Sahaabi رَضِيَ اللهُ تَعَالَى عَنْهُ for one thousand and dug a grave in it, transferring the blessed body of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ there; despite a long period of time passing, but his blessed body was still intact and fresh.

(Asad-ul-Ghābah, vol. 3, pp.87)

دَبْنِ مِيلا نهين بوٽا بدن مِيلا نهين بوٽا خدا کے پاڪ بندوں کا کفن مِيلا نهين بوٽا

Dear Islamic brothers! Ponder that a grave which sunk into water despite after a long period of time but his blessed body remained intact and fresh, then what will be the grandeur of the blessed bodies of the Prophets عَلَيْهِ السَّلَام and specially the most blessed body of Greatest & most Eminent Prophet, our Beloved Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

'Indeed Allah عَزَّوَجَلَّ has declared it forbidden for the earth to eat the bodies of the Prophets عَلَيْهِ السَّلَام.

(Mishqat, pp.121)

Through this narration, we have come to know that the blessed martyrs are alive in their graves, performing their duties because if they had not been alive, how could they feel difficulty in the presence of water in their graves, we have also come to know that martyrs appear in the dreams of people and inform them about their condition because Allah عَزَّوَجَلَّ has blessed them with this ability & power that they can appear, meet and talk to people in their dreams or in a wakeful state. Now ponder, if the blessed martyrs have such a dignified life after their death then how great will be the power and authority of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Imām of the Ahl-us-Sunnah Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has truly stated:

آنبا کو بھی آجل آنی ہے مگر ایسی کہ فقط آنی ہے
پھر اس آن کے بعد ان کی حیات مثل سابق وہی جسمانی ہے
روح تو سب کی ہے زندہ ان کا جسم پُر نور بھی روحانی ہے
یہ ہیں حیّ ابدی ان کو رضا صدقِ وعدہ کی قضا مانی ہے

(Hadaiq-e-Bakhshish, pp. 372)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of the Bayaan (speech)

Dear Islamic brothers! Today we have listened to the blessed biography of Sayyiduna Talhah Bin 'Ubaydullāh رَضِيَ اللهُ تَعَالَى عَنْهُ. We have listened to his virtuous habits & attributes such as: Aversion towards worldliness, immense Sadaqah & Khayrāt (charities), giving preference to other Muslims over his own self, narrating very little Ahaadīs due to the fear of any alteration, displaying bravery & valour and taking no care for his life in order to protect the blessed life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

سُبْحَانَ اللهِ عَزَّوَجَلَّ, How virtuous qualities our blessed Sahaabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ had, and it is all due to the blessings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah عَزَّوَجَلَّ grant us the privilege to follow in the footsteps of these blessed personalities for the sake of the Beloved Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as privilege us to propagate the call towards righteousness with sincerity and steadfastness whilst associating ourselves with the Madani environment of Dawat-e-Islami.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Take part in the 12 Zayli Madani activities of Dawat-e-Islami with enthusiasm for propagating the call towards righteousness. One of these Madani works is called 'Chowk Dars' (Dars at a busy square). Remember! In Chowk Dars, 'Ilm-e-Deen (Islamic teachings) are conveyed and similarly, Chowk Dars is a brilliant source of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' and it brings innumerable excellences with it.

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Did Allah عَزَّوَجَلَّ not make such things which you give in charity (Sadaqah)?' Then added, 'Undoubtedly, saying 'سُبْحَانَ اللَّهِ' is Sadaqah, saying 'اللَّهُ أَكْبَرُ' is Sadaqah, saying 'الْحَمْدُ لِلَّهِ' is Sadaqah and 'أَمْرٌ بِالْمَعْرُوفِ' i.e., calling towards righteousness is a Sadaqah and 'نَهْيٌ عَنِ الْمُنْكَرِ' i.e., forbidding from evils is Sadaqah.' (Sahih Muslim, Kitab-uz-Zakah, Raqm 1006, pp.503)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! In Chowk Dars as well, people are called towards righteousness and are forbidden from evils; if we also participate in Chowk Dars, we would also attain the excellence of the blessed Hadis based on calling towards righteousness إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Therefore, let's make an intention of delivering & listening to Chowk Dars, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Let's listen to a Madani Bahār (parable) for your persuasion & motivation:

Blessings of meeting the Beloved Rasūl's devotee

An Islamic brother from Qusoor city (Punjab, Pakistan) gave the following account: I was a Matric student at that time. Due to evil company, I was wasting my life in sins, indecency and wrongdoings. I was temperamental, rude and ill-mannered to such an extent that I disrespected my parents and even my grandparents.

One day, a Madanī Qāfilaḥ of Dawat-e-Islami, the global & non-political movement for the propagation of Quraan & Sunnaḥ, arrived at our local Masjid. I went to visit the devotees of the Beloved Rasūl. By making individual efforts, an Islamic brother dressed in white clothes with a green turban politely invited me to attend the Dars. Hence, I sat down and began listening to the Dars. After the Dars, they told me that the three day Sunnaḥ-Inspiring global Ijtimā' of Dawat-e-Islami was going to be held in Madīna-tul-Auliyyā, Multan, after a couple of days. They invited me to attend the global Ijtimā'. Impressed by their Dars which had a great positive effect on me, I couldn't refuse. So I participated in the Ijtimā'.

I was surprised to see the blessings of the Ijtimā'. The last speech, 'The Perils of Music' had an overwhelming effect on me, causing tears to fall from my eyes. I repented of my sins and joined the Madanī environment of Dawat-e-Islami. My family took a sigh of relief to see this positive change in me. With the blessings of Dawat-e-Islami, my elder brother also grew a beard and adorned his head with a turban because he was immensely impressed to see a sudden Madanī change in an extremely bad mannered person. Even my sister has started wearing the Madanī Burqa' (veil).

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! All of my family members have got the privilege of taking Bay'at in the Qādiriyyāḥ Razawiyyāḥ order, becoming the disciples of Ghauš-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. By the grace of Allah عَزَّوَجَلَّ I have learnt the Quran by heart and have enrolled in the Dars-e-Nizāmī course. At the time of writing

this account, I'm in the second year of my course. I'm also making efforts as being responsible for Dawat-e-Islami's Madanī Qāfilaḥ in our area. I have intended to travel with a Madanī Qāfilaḥ for twelve months in Sha'bān, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

*Dil pay gar zang ḥo, sārā ghar tang ḥo
Hogā sab kā bhalā, Qāfilay mayn chalo*

*If the heart is rusty with sins, and the family is disturbed by evildoings
All will gain goodness and blessings, travel with the Madanī Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.'

(Ibn 'Asakir, vol. 9, pp. 343)

9 Madani pearls of clipping nails

1. It is Mustahab [preferable] to clip the nails on Friday. However, one should not wait for Friday if the nails have grown long. *(Durr-e-Mukhtār, pp. 668, vol. 9)*

The sage of Fiqh, Shaykh Mufti Amjad 'Ali A'zami *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has said, 'It is narrated that whosoever clips his/her nails on a Friday, Allah *عَزَّ وَجَلَّ* will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days in total. In one narration, it is said that whosoever clips their nails on a Friday, [for that person] mercy will come and his sins will go [i.e., be forgiven].' *(Durr-e-Mukhtār, Rad-dul-Muhtār, pp.9, vol. 668, Bahār-e-Shari'at, vol. 16, pp. 225-226)*

2. The following is the summary of the prescribed method of cutting the fingernails narrated (as narrated in authentic books): begin with the index finger of the right hand and work your way towards the right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand, work your way towards the (left) thumb. In the end, clip the nail of the right thumb. *(Durr-e-Mukhtār, vol. 9, pp. 670; Ihya-ul-'Uloom, pp. 193, vol. 1)*
3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot working your way left to the big toe, then cut the big toenail of the left foot working your way left to your little. *(Durr-e-Mukhtār, pp. 193, vol. 1)*
4. It is Makrūh [disliked] to clip the nails in the state of Janābat, that is, when Ghusl [the purification bath] has become obligatory on one. *(Fatāwā 'Ālamgīrī, pp. 308, vol. 5)*
5. It is Makrūh [disliked] to bite the nails with one's teeth; there is a fear of being inflicted with leprosy in doing so. *(Fatāwā 'Ālamgīrī, pp. 308, vol. 5)*
6. Bury the nails after clipping them; they can also be thrown away. *(Fatāwā 'Ālamgīrī, pp. 308, vol. 5)*
7. It is Makrūh [disliked] to throw the nails in toilet or in the shower as this causes illnesses.

(Fatāwā 'Ālamgīrī, pp. 308, vol. 5)

8. Do not clip nails on a Wednesday as this can cause leprosy, however, if 39 days have passed since the nails have been clipped and Wednesday happens to be the 40th day, then it is Wājib [obligatory] to clip the nails as it is Makrūh Tahrīmī [unlawful, severely disliked] to wait for more than forty (40) days.
9. Long nails are a seat for satan i.e. satan sits on the long nails. (*Ithāf-us-Sādat liz-Zubaydī, pp. 653, vol. 2*)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* volume 16 comprising of 312 pages and *Sunnatayn aur Ādaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet.

سیکھنے سنتیں قافلے میں چلو لوٹنے رحمتیں قافلے میں چلو
ہوں گی حل مشکلیں قافلے میں چلو پاؤ گے برکتیں قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawaat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Da'wat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-'Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi'*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.' (*Majma'-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-'Alan-Nabi

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

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times.

(*Afzal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.'

(*Al-Qaul-ul-Badi'*, pp. 125)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

