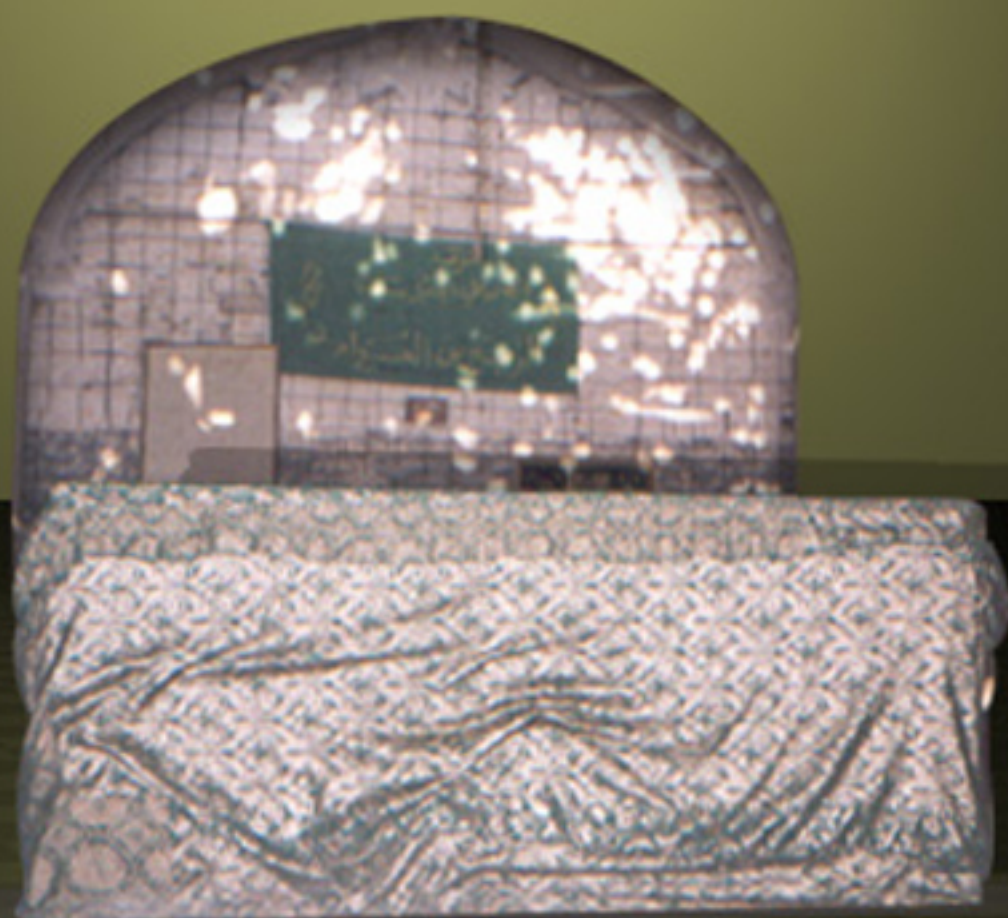


Blessed biography of Sayyiduna Zubayr Bin Awwam

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 اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللَّهُ تَعَالَى عَنْهُ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى 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 remain in the Masjid you will continue obtaining the rewards of Nafli (supererogatory) I'tikaafs, and eating & drinking will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

A'lā Hadrat, Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has narrated on page 122 of the 23rd volume of *Fatāwā Razawiyah*: Sayyidunā Abul Mawāhib رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: I saw the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'You will intercede for one hundred thousand people on the Day of Judgement.' I asked, 'Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! How did I attain such a great status?' Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Because you recite Salaat (Durood) and send its reward to me.' (At-Tabqāt-tul-Kubrā lish-Sha'rānī, pp. 101)

گرچہ ہیں بے حد قُصُور تم ہو عَفُوٌّ و عَفُورٌ
بخش دو جُرم و خَطَا تم پہ کروڑوں دُرُود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in the 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 or bumps me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤَيُّوْا إِلَى اللَّهِ**, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, 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 Bayān

1. I also make the intention that I will deliver this speech (Bayān) in order to seek the pleasure of Allah **عَزَّوَجَلَّ** and for reaping the rewards.
2. I will deliver my speech (Bayān) 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' (the 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

Testimony of sincerity

It is stated on page 54 of the 72-page book 'Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللَّهُ تَعَالَى عَنْهُ', published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, the Glorious Quran says:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٦﴾

Translation from Kanz-ul-Iman: And among the people is he, who sells his life to seek the pleasure of Allah; and Allah is Most Compassionate towards the bondsmen. (Part 2, Surah Al-Baqarah, verse 207)

Commenting on the circumstances of revelation of the aforementioned blessed verse, Sayyiduna 'Abdullāh Bin 'Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated: This blessed verse was revealed in favour of Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللَّهُ تَعَالَى عَنْهُ. According to historical background, when the people of Makkah took Sayyiduna Khubayb to the gallows to martyr him, Sayyiduna Khubayb رَضِيَ اللَّهُ تَعَالَى عَنْهُ requested them, 'Allow me to offer a two-Rak'āt Salah (prayer).' They allowed him and he رَضِيَ اللَّهُ تَعَالَى عَنْهُ performed two Ra'kāt Salaah with deep concentration & humility and then said, 'By Allah (عَزَّوَجَلَّ)! Had I not been afraid that you would think I was worried about death, I would have prolonged my Salah.' Then he رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'As my life is ended up in Islam, I do not care in what way I receive my death, because it will also be regarded as being one of the believers of وَحْدَهُ لَا شَرِيكَ 'The One alone, without partner' thereafter he رَضِيَ اللَّهُ تَعَالَى عَنْهُ prayed restlessly, 'O my Lord! You know that I have no well-wisher here who could send my Salām to Your Beloved صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so You convey my Salām (to him).'

In the course of time, the enemies martyred Sayyiduna Khubayb رَضِيَ اللَّهُ تَعَالَى عَنْهُ by continuously piercing him with spears. The overwhelming eagerness and intense longing of a lover of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ worked wonders and the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became aware of his sad plight and why would he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not know about it.

قَرِيادِ اُمْتِي جُو كَرِي حَالِ زَارِ مِيں مَمَكْنِ نَهِيں كِه خَيْرِ بَشَرِ كُو خَبَرِ نِه بُو

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever amongst you can bring back the body of Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ from the gallows, would earn for himself an abode (dwelling) in Jannah.' Hearing this kind of appeal from the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ immediately replied in the affirmative and humbly said, 'My companion (Sayyiduna) Miqdād رَضِيَ اللهُ تَعَالَى عَنْهُ and I are privileged to present ourselves'.

These two ambassadors of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ endured travelling day and night to reach that place. What did they witness there, the area in which the execution had taken place was secured with forty guards armed with swords, and this is where Sayyiduna Khubayb's blessed body was. Despite forty days having passed since the martyrdom of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ, his blessed body remained fresh.

غُلَامَانِ مُحَمَّدٍ كَا كَفَنٍ مِيْلَا نَهِيں ہوتا

جَبِيں مِيْلِي نَهِيں ہوتی دَبَن مِيْلَا نَهِيں ہوتا

With strategy, great bravery and stealth, the blessed body of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ was then taken off the gibbet and placed onto the horse by Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ. In the meanwhile, 70 enemy soldiers besieged them. Sayyiduna Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ, being compelled, took the body of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ off the horse and placed it on the ground. The ground immediately split apart and took in the body as if it had been passionately waiting for him, as a result, the title of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ is remembered with the title بَلِيْعُ الْأَرْضِ 'The one whom the earth had swallowed.'

Sayyiduna Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ then said to the people of Makkah, 'O people of Quraysh! How did you dare fight with us?' He رَضِيَ اللهُ تَعَالَى عَنْهُ took off his 'Imamah Shareef (Islamic turban) from his head and said, 'Identify me! I am Zubayr Bin 'Awwām. My mother is (Sayyidatuna) Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا who is a paternal aunt of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and my companion is (Sayyiduna) Miqdād Aswad; We are two lions who grasp their prey in a moment; now it is up to you whether you leave now or if you have the courage to stop us then do so.' The disbelievers fearing their safety turned around and headed back to Makkah. When the two blessed Sahaabah reached the court of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Jibra'eel-e-Ameen عَلَيْهِ الصَّلَاةُ وَالسَّلَام conveyed this Bishārat-e-'Uzma (glad tiding) in favour of them, 'O the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Angels are also proud today regarding your companions' and he then recited the following Quranic verse:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴿٢٠٠﴾

Translation from Kanz-ul-Iman: And among the people is he, who sells his life to seek the pleasure of Allah; and Allah is Most Compassionate towards the bondsmen. (Part 2, Surah Al-Baqarah, verse 207)

(Ar-Riyaz-un-Nadawah, vol. 2, pp. 279)

صَلُّوْا عَلَي الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Dear Islamic brothers! Have you seen how the hearts of Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ were overflowing with the love of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the people of Makkah were about to execute Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ; but he was requesting them to allow him to perform two Rak'āt of Salah; his strong passion of love for the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is highly admirable that he wanted to spend his last moments while performing Salaah instead of having any desire of family & wealth.

Furthermore, through this parable, we have also observed the passion of obeying the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, when the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ conveyed the glad tidings of Jannah for the one who would take off & bring back the blessed body of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ, upon that Sayyiduna Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ immediately presented himself for this task and set off along with his companion Sayyiduna Miqdād رَضِيَ اللهُ تَعَالَى عَنْهُ despite the presence of 70 guards around the blessed body of Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ these two daring and courageous lions of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ managed to secure the blessed body. If only we are blessed with a millionth share of love of the blessed Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

On the one hand, these people, in front of gallows never looked afraid of death, rather they sacrificed their lives in the love of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and on the other hand it is we who claim to be lovers of the Beloved Rasul but show laziness in acting upon the Sunan. Similarly, Salaah is a coolness of the eyes of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but the sleep of negligence overpowers us at the time of Salat-ul-Fajr. If only, may Allah عَزَّوَجَلَّ make us true lovers of the Beloved Rasool for the sake of the blessed Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

دل سے شیطان کو نکالو، اپنا دیوانہ بنالو
راہِ سنت پر چلانا، اپنی اُلفت میں گمانا

حُبِّ دُنیا سے بچالو، مجھ نکمے کو نبھالو
دردِ عصیان کو مٹانا، نیک مجھ کو تم بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The one from 'Asharah Mubashsharah

These blessed Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ were well trained by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and they sought the pleasure of Allah عَزَّوَجَلَّ, they are regarded amongst the leading figures in all good aspects of life. They attained the blessings of the Most Revered and Renowned Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed company; this is the reason that they were declared as the most superior to the whole Ummah. They witnessed first-hand all the incidents themselves and that of miracles taken place by the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They showed great fortitude & endurance in troubled times and they gave their best in the propagation of preaching Islam by sacrificing everything in the path of Allah عَزَّوَجَلَّ.

Some of these blessed personalities are those who were given the glad tidings of Jannah as a result of innumerable Islamic services carried out by them in the world. There are generally many Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were given the glad tidings of Jannah during their lifetime on different occasions; but the 10 glorious and fortunate Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ are those whose names were declared by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at one time from his blessed pulpit. Sayyiduna 'Abdur Rahmān Bin Hameed رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyiduna Sa'eed Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ stated a blessed Hadis in a gathering, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Ten people are Jannati [dwellers of Jannah]

Abu Bakr is a Jannati, 'Umar is a Jannati, 'Usman is a Jannati, 'Ali is a Jannati, Talhah is a Jannati, Zubayr is a Jannati, 'Abdur Rahmān Bin 'Awf is a Jannati, a Abu 'Ubaydah Bin Jarāh is a Jannati, Sa'ad Bin Abi Waqqās is a Jannati.

Sayyiduna Sa'eed Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ kept silence after relating nine names of the 'Asharah Mubashsharah, people asked, 'We ask you by taking an oath on Allah عَزَّوَجَلَّ, who is the tenth person?' Sayyiduna Sa'eed Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'If you have asked by the oath of Allah عَزَّوَجَلَّ then listen to the name of the tenth person, it is 'Abul A'war.' (Abul A'war is a Kunyah (epithet) of Sayyiduna Sa'eed Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ). (Sunan-ut-Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 416, Hadis 3769) Sayyiduna Zubayr Bin 'Awwām is also one of these 10 'Asharah Mubashsharah Sahaaba Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

رَفَعَتْ وَ أَفْضَلِيَّتِ كَا مُزْدَه مَلَا
خَاصِ عِزِّ وَ وَجَابَتِ كَا مُزْدَه مَلَا
رَحْمَتِ كُلِّ سَه رَحْمَتِ كَا مُزْدَه مَلَا
وَه دَسَوْنَ جَنِّ كَو جَنَّتِ كَا مُزْدَه مَلَا
أَسْ مُبَارَكِ جَمَاعَتِ پَه لَاكُهَوْنَ سَلَامِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Brief introduction

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ is the son of Sayyidatuna Safiyyah رَضِيَ اللهُ تَعَالَى عَنْهَا who is a paternal aunt of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, as a relative, he رَضِيَ اللهُ تَعَالَى عَنْهُ is a paternal cousin of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a nephew of Sayyidatuna Khadeejah رَضِيَ اللهُ تَعَالَى عَنْهَا and a son-in-law of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. (Karāmāt-e-Sahabah, pp. 120)

He رَضِيَ اللهُ تَعَالَى عَنْهُ was related to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in several ways. It is reported, once he رَضِيَ اللهُ تَعَالَى عَنْهُ told to his son, Sayyiduna 'Abdullāh Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا: O my beloved son! I bear both blood and close relationships with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because your mother (Sayyidah Asmā Bint Abi Bakr رَضِيَ اللهُ تَعَالَى عَنْهُمَا) is my wife and your maternal aunt Sayyidatuna 'Aishah Siddeeqah رَضِيَ اللهُ تَعَالَى عَنْهَا is a wife of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, besides this another blood relation which you know is that paternal aunt of my father Umm-e-Habeebah Bint Asad is a maternal grandmother of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and my mother Sayyidatuna Safiyyah Bint 'Abdul Muttalib رَضِيَ اللهُ تَعَالَى عَنْهَا is a paternal aunt of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the respected mother of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyidah Aaminah Bint Wahb رَضِيَ اللهُ تَعَالَى عَنْهَا and my maternal grandmother Halah Bint Uhayb, both are paternal cousins and the respected wife of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Khadeeja-tul-Kubraa Bint Khuwaylid رَضِيَ اللهُ تَعَالَى عَنْهَا is my paternal aunt.

(Mu'jam-us-Sahabah, vol. 2, pp. 426, Hadis 787)

Dear Islamic brothers! Have you seen how Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ bore so many relations with the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One can only guess his status & calibre through these relations? His blessed name is 'Zubayr', father's name is 'Awwām; his epithet (Kunyah) is 'Abu 'Abdullāh' and he رَضِيَ اللهُ تَعَالَى عَنْهُ was the 4th or 5th person to embrace Islam. (Asad-ul-Ghabah, vol. 2, pp. 295)

Acceptance of Islam

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ is amongst the earlier people who embraced Islam. He رَضِيَ اللهُ تَعَالَى عَنْهُ migrated twice in the path of Allah عَزَّوَجَلَّ. He firstly رَضِيَ اللهُ تَعَالَى عَنْهُ visited Habshah (now called Ethiopia) and secondly he رَضِيَ اللهُ تَعَالَى عَنْهُ went towards Madinah Munawwarah (رَادِعَا اللّٰهُ شَرَفًا وَتَعْظِيمًا). As other Muslims faced huge troubles & hardships due to embracing Islam, he رَضِيَ اللهُ تَعَالَى عَنْهُ was also the victim of the wickedness and mischief of the Quraysh. His family also became hostile towards him when he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam.

It is reported that his uncle wrapped him in a mat and filled it with smoke in order to suffocate him; and would say to him while he was under the pressure of severe torture saying, 'reject your religion then I will stop this torture', Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ would always utter these words, لَا أَكْفُرُ أَبَدًا i.e., *I will never abandon Islam*; when his uncle was greatly disappointed to deviate him from Islam. He then left him. (*Ma'rifat-us-Sahabah, vol. 1, pp. 121*) And how would it be possible when every Muslim proclaims:

یہ اک جان کیا ہے، اگر ہوں کروڑوں ترے نام پر سب کو وارا کروں میں

Migration to Habshah

When the cruelty of the people of Makkah became unbearable, Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ permitted Muslims to migrate towards Habshah. When the caravan of oppressed Muslims set off to Habshah, Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ was the youngest person in this caravan. He رَضِيَ اللهُ تَعَالَى عَنْهُ showed great bravery on this occasion as well.

Umm-ul-Mu`mineen Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا stated that when they arrived there, all the Muslims received good treatment and lived in peace; suddenly they found out that an opponent of the Emperor Sayyiduna Najaashi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ had revolted against him; which severely grieved the Muslims and they were afraid that the rebel might seize power and overcome Sayyiduna Najaashi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and would not grant them asylum. When Sayyiduna Najaashi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ departed to battle against that rebel and reached the other edge of the Nile river where the battle was about to take place. The blessed Sahaabah Kiram رَضِيَ اللهُ تَعَالَى عَنْهُمْ consulted each other that someone should go to the scene of the battle and bring them news about the situation of the other side of the river. Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ was the youngest person amongst all who migrated; he رَضِيَ اللهُ تَعَالَى عَنْهُ presented himself and humbly said, 'I am to be entrusted with this privilege.' All were surprised to see his very young age but appreciated his spirit and passion and finally agreed to send him upon his insistence. So in order to send him to the other side of the river, a water bag was inflated and he رَضِيَ اللهُ تَعَالَى عَنْهُ swam with the help of it towards the other side. He رَضِيَ اللهُ تَعَالَى عَنْهُ came back to his fellow Muslims with this good news that Allah عَزَّوَجَلَّ blessed victory to the Emperor Sayyiduna Najaashi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. Upon hearing this, they all became so delighted like never before.

Dear Islamic brothers! This young aged personality who migrated also has another specialty, when the Muslims were asked to migrate from Makkah Mukarramah to Madinah Munawwarah, there was no other Sahaabi رَضِيَ اللهُ تَعَالَى عَنْهُ except Sayyiduna Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ who migrated at one time with his entire family, other blessed Sahabah's family members reached individually, it is reported that no Sahaabi رَضِيَ اللهُ تَعَالَى عَنْهُ migrated with his mother except Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ.

(*Sayyiduna Zubayr Bin 'Awwām, pp. 29*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen the great sacrifices of the blessed Sahaabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ for the rise and spread of Islam. They sacrificed their wealth, business, relatives even their homeland, just to keep the status & standard of Islam high and elevated. On the contrary, it is we who cannot face little troubles for calling towards righteousness. A large number of people fall prey to the evil whisperings of satan and are deprived of travelling with Madani Qaafilah, one whisper of satan is, 'It is very cold nowadays' 'Qaafilahs travel to rural areas which lack necessary facilities, causing a lot of trouble', we, despite having facilities and comforts, avoid calling our relatives, brothers and friends towards righteousness with the fear of their displeasure and they might utter some harsh words.

Remember! 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' Calling towards righteousness and forbidding from evils is such an important work that the great Prophets عَلَيْهِمُ السَّلَام came in this world for this purpose, even our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to this world for carrying out this important task. Calling towards righteousness and bearing patience over troubles is not only a blessed Sunnah of other Prophets عَلَيْهِمُ السَّلَام but also a blessed Sunnah of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ponder over the unbearable trials and tribulations the blessed Sahabah Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ faced for the sake of propagating Islam. In comparison, we do not have to face such things.

Think, seriously! The unavailability of hot water in winter, unavailability of proper washrooms, visiting rural areas, cooking your own meals, washing utensils and the unavailability of other facilities are not such troubles which prevent us from travelling with Madani Qaafilahs. Therefore, we should make a regular routine of travelling in Madani Qaafilahs with the lovers of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at least for 3 days every month. May Allah عَزَّوَجَلَّ grant us the privilege to act upon it.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

فَضْلُ كِي بَارشِيں، رَحْمَتِيں نَعْمَتِيں

گَر تَمہیں چاہئیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessed appearance

Dear Islamic brothers! A true Muslim is one who not only has deep affection for the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but who also believes that the love of the Noble Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ household & companions are a part of his Imaan. Let's listen to the blessed appearance of Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ along with his blessed biography so that his love becomes entrenched in our hearts.

It is reported that Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ was very tall, slim with a fair complexion. As a mark of his mother's superb training, he رَضِيَ اللهُ تَعَالَى عَنْهُ was incredibly brave, industrious, courageous and absolutely determined. (*Karāmāt-e-Sahabah, pp. 120*)

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ had blue eyes, rather bowed shoulders, thick hair, light and thin cheek & beard, his height was so tall that his legs would touch the ground when he would go riding. (*Tarikh-ul-Islam, vol. 3, pp. 1498*) His hair was strong and hung down to his shoulders. Sayyiduna 'Urwah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'During my childhood, I used to hang by holding my father's

hair.' (*Umda-tul-Qari*, vol. 10, pp. 464) And his hair did not turn white at all until his time of passing away. (*Al-Tabqat-ul-Kubra*, vol. 3, pp. 79, Raqm 132)

Dear Islamic brothers! Have you observed that Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ had an appearance conforming to the blessed Sunnah; he رَضِيَ اللهُ تَعَالَى عَنْهُ had long hair according to the Sunnah along with a blessed beard. Keeping long hair hanging to the shoulders is also a Sunnah of the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi Ziyaei دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated on page 15 of his 40-page book *163 Madani Phool: The blessed long hair of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would sometimes hang down to half of his blessed ear, sometimes to his ear lobe and sometimes it grew and would hang down touching his blessed shoulders. (*Ash-Shumail-ul-Muhammadiyah*, pp. 18, 35, 34)

We should act upon all three Sunan hairstyles from time to time .i.e., keeping long hair sometimes to half of the ears, sometimes to the earlobe and sometimes reaching the shoulders. Long hair to the shoulders probably looks more difficult to do but one should act upon this Sunnah at least once in his lifetime, nevertheless, we need to be careful that the hair should not go below the shoulders. Completely wet hair shows the true length of hair, so check your hair with a comb after having a bath whether it is below the shoulders or not.

A'la Hadrat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, 'Keeping hair below the shoulders like women is a Harām act.' (*Fatawa Razawiyyah*, vol. 21, pp. 600)

'Allaamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: It is not permissible for a man to grow his hair like women; some so called mystics grow long hair leaving their locks & ringlets hanging to the chest like snakes; some wear hair in a braid and some interweave the hair towards their napes. All these acts are impermissible and are against the Sharee'ah (Islamic Sacred Law). Mysticism (Sufism) is not the name of growing long hair and wearing colourful garments but it is the name of following the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in all terms as well as overpowering the Nafs (the sensual appetite). (*Bahar-e-Shari'at*, vol. 3, pp. 587)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Courage & bravery

Dear Islamic brothers! Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ took part in all Ghazwaat (battles in which the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated) including Ghazwah Badr and Ghazwah Uhud. In the Ghazwah (battle) of Yarmook too, He رَضِيَ اللهُ تَعَالَى عَنْهُ proved himself to be the leading warrior. It is reported that he رَضِيَ اللهُ تَعَالَى عَنْهُ was the first person who was privileged to guard the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he رَضِيَ اللهُ تَعَالَى عَنْهُ heard the news spread by satan that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been martyred. Drawing aside the people, he رَضِيَ اللهُ تَعَالَى عَنْهُ reached the court of Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'O Zubayr! What happened?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I received news that you have been martyred.' The narrator stated, 'The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed two Rak'āt Salah then prayed for him.'

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

Title of Hawaari and its popularity

Sayyiduna Jābir Bin 'Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, who would bring me the news of Bani Qurayzah; Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said he would do so and rode off, he returned with news about the activities of Bani Qurayzah. It is reported, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked the question three times and every time Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ raised his hand. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Every Prophet had a Hawaari (disciple) and my Hawaari (disciple) is Zubayr.'

This title of Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ became incredibly popular that Sayyiduna 'Abdullāh Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ once listened to a person saying, **أَنَا ابْنُ حَوَارِي رَسُولِ اللَّهِ**, i.e., 'I am the son of the Hawari of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ'. Upon this, Sayyiduna 'Abdullāh Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'It could be possible if you are a son of Sayyiduna Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ and if it is not so then you have told a lie.' (Tarikh-e-Damishq, vol. 18, pp. 375)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Some parts of his blessed biography

Dear Islamic brothers! Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ was a man of courage and strength along with excellent manners. He رَضِيَ اللهُ تَعَالَى عَنْهُ feared Almighty Allah عَزَّوَجَلَّ much and completely abided by the blessed Sunnah; he رَضِيَ اللهُ تَعَالَى عَنْهُ was also absorbed in the love of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and led a pious & abstinent life. Let's listen to some aspects of his blessed biography so that we come to know about his way of living & character.

Trustworthy & Righteous

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ was a very trustworthy person. Many a times, people used to place their belongings in his security. Ameer-ul-Mu`mineen, Sayyiduna Usman-e-Ghani, Sayyiduna Miqdad, Sayyiduna 'Abdur Rahman Bin 'Awf and Sayyiduna 'Abdullāh Bin Mas'ood and seven other glorious Sahaabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ appointed Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ as a guardian of their wealth after their death. Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ would look after wealth with absolute honesty and would spend on his children from his own earnings.

(Tarikh Damishq, vol. 18, pp. 397)

Important pillar of the Deen

Ameer-ul-Mu`mineen Sayyiduna 'Umar Bin Khattāb رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'If I leave any legacy or entrust any responsibility then I would elect (Sayyiduna) Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ for this job. Because he رَضِيَ اللهُ تَعَالَى عَنْهُ is one of the pillars of the Deen.' (Tarikh Damishq, vol. 18, pp. 396)

Aversion to love of worldliness

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ would not have any inclination towards wealth & riches. Whatever amount of wealth he received, he رَضِيَ اللهُ تَعَالَى عَنْهُ would ponder on spending it in the way of Allah عَزَّوَجَلَّ. It is reported, he رَضِيَ اللهُ تَعَالَى عَنْهُ had 1000 slaves who used to bring a share of the profits from

their daily dealings to him and out of all that profit, he رَضِيَ اللهُ تَعَالَى عَنْهُ would not take anything to his home; he would give everything in Sadaqah (voluntary charity). *(Tarikh Damishq, vol. 18, pp. 399)*

ضرورت سے زیادہ مال و دولت کا نہیں طالب رہے بس آپ کی نَظَرِ عِنَايَتِ يَا رَسُولَ اللَّهِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We should also spend as much as we can in the way of Allah عَزَّوَجَلَّ. Remember! Wealth does not decrease by spending it in the way of Allah عَزَّوَجَلَّ, on the contrary, it increases. The same thing is mentioned in a blessed Hadis: The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, *مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ* i.e., 'Charity does not decrease wealth'.

(Sahih Muslim, Kitab-us-Salah, pp. 1397, Hadis 2588)

Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ had an true faith upon the blessed Hadis; he رَضِيَ اللهُ تَعَالَى عَنْهُ once sold his house for 600000; somebody said, 'O Abu 'Abdullāh! You are at a loss'. He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Not at all, By Allah عَزَّوَجَلَّ! You understand that I have not suffered loss because I have given this possession in the way of Allah عَزَّوَجَلَّ'. *(Umda-tul-Qari, vol. 4, pp. 64)*

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us for their sakes!

تاج و تخت و حکومت مت دے
کثرت مال و دولت مت دے
اپنی رضا کا دیدے مُژدہ
یا اللہ مری جھولی بھر دے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five excellences

Dear Islamic brothers! Let us listen to five excellences of Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ.

1. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: O Zubayr! This is Jibraa'eel; he greets you and says he would remain with you on the Day of Qiyaamah, he would not even let a spark of Hell reach you. *(Tarikh-e-Madinah, vol. 18, pp. 370)*
2. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Talhah and Zubayr (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) will be my neighbours in Jannah. *(Tarikh-e-Madinah, vol. 18, pp. 391)*
3. Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddeeqah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, '(Sayyiduna) Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ is amongst those, about whom, the Glorious Quran says: These are the people,

despite being injured they presented themselves on the command of Allah ﷺ and His Beloved Rasool ﷺ. (Tarikh-e-Madinah, vol. 18, pp. 358)

4. Ameer-ul-Mu`mineen Sayyiduna 'Usman-e-Ghani رضى الله تعالى عنه has stated, 'I swear in whose power is my soul! As far as I know (Sayyiduna) Zubayr رضى الله تعالى عنه is the best person in the nation and the Beloved Prophet ﷺ treasured him very much.'

(Sahih Bukhari, Kitab-ul-Manaqib, vol. 2, pp. 539, Hadis 3717)

5. The Beloved and Blessed Prophet ﷺ has stated, فِدَاكَ اَبِي وَ اُمِّي i.e., 'O Zubayr رضى الله تعالى عنه my parents be sacrificed for you.' (Sahih Bukhari, Kitab-ul-Manaqib, vol. 2, pp. 520, Hadis 3717)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Sayyiduna Zubayr Bin 'Awwām رضى الله تعالى عنه, despite receiving the glad tiding of the guarantee of Jannah in his lifetime, he رضى الله تعالى عنه spent his entire life for the pleasure of Allah ﷻ; he رضى الله تعالى عنه has made such supreme sacrifices for the sake of Deen-e-Islam that will remain a paradigm for Muslims until the Day of Qiyaamah; even he رضى الله تعالى عنه embraced the remarkable status of martyrdom. When Sayyiduna Zubayr Bin 'Awwām رضى الله تعالى عنه was returning from the battle of Jamal (camel), Ibn-e-Jurmooz pursued him and martyred him by way of deception on the 11th of Jumadal Ākhir, 32 Hijri. (Al-Mustadrak, vol. 4, pp. 445, Hadis 5628)

The blessed mausoleum (Mazaar) of Sayyiduna Zubayr Bin 'Awwām رضى الله تعالى عنه is situated in Iraq named, in a place called 'Madina-tuz-Zubayr'. (It is located in the valley of 'Sibā' in the province of Basra.) (Sayyiduna Zubayr Bin 'Awwām, pp. 67)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayān (speech)

Dear Islamic brothers! Have you heard how graceful and distinguished a Sahaabi he رضى الله تعالى عنه was. He رضى الله تعالى عنه rescued the blessed body of Sayyiduna Khubayb رضى الله تعالى عنه from the gibbet exposing himself to danger for the sake of Allah ﷻ and His Noble Prophet ﷺ. He رضى الله تعالى عنه was one of the early Muslims. When he رضى الله تعالى عنه embraced Islam, his uncle tortured him brutally but could not shake his determination at all. He رضى الله تعالى عنه migrated twice in the way of Allah ﷻ furthermore, he رضى الله تعالى عنه is one amongst the blessed 'Asharah Mubashsharah Sahaabah Kiraam رضى الله تعالى عنهم who were given the glad tidings of Jannah during their lifetime.

The Noble Prophet honoured him with the title, of being his 'Hawaari' (disciple). Due to his trustworthiness & honesty; many Sahaabah Kiraam رضى الله تعالى عنهم appointed him as a guardian of their wealth. He رضى الله تعالى عنه had no inclination towards wealth and riches so, he used to spend all his wealth in the way of Allah ﷻ. The Beloved and Blessed Prophet ﷺ has stated, 'O Zubayr رضى الله تعالى عنه! May my parents be sacrificed for you'.

Dear Islamic brothers! Undoubtedly, from his blessed life we understand that we should refrain from sins and develop an aversion to worldliness, more than this even every part of his blessed life invites us to spend our wealth and sacrifice our lives in the way of Allah عَزَّوَجَلَّ.

Introduction of a book

In order to learn more about the blessed life history of Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ, read the booklet 'Sayyiduna Zubayr Bin 'Awwām رَضِيَ اللهُ تَعَالَى عَنْهُ' a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. In this book you will find information pertaining to his blessed biography along with references taken from authentic books.

In addition to this, also read 'Sahaabah Kiraam ka 'Ishq-e-Rasool', another publication of Maktaba-tul-Madinah; through this book, you will realise the manners of the grand Sahaabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ, how they entered the blessed court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, manners of appearing in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; furthermore, instances like how the Sahaabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ always obeyed the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and how they sacrificed their lives upon the blessed sayings of the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as much more. Learn as much as you can about the blessed Sahaabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ by associating yourselves with the Madani environment of Dawat-e-Islami and travel with the Madani Qaafilahs so that you could mould yourselves into one who abides by the Sunnah to propagate the blessed Sunan of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, throughout the world. Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated the following couplet while advising:

مختصر سی زندگی ہے بھائیو!
گر رضائے مُصطَفَے درکار ہے
نیکیاں کیجئے، نہ غفلت کیجئے
سُنّتوں کی خوب خدمت کیجئے

(Wasail-e-Bakhshish, pp. 509)

63-Day Madani training course

Dear Islamic brothers! Various Madani training courses are conducted for preachers, teachers and brethren, and those associated under the global non-political movement 'Dawat-e-Islami'. One of these courses is a '63 Day Madani training course'. Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razawi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated on page 510 of the first volume, *Faizaan-e-Sunnat: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ* This 63-Day-Madani course, full of gatherings of the lovers of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is highly useful; if every Muslim becomes aware of its advantages & details, then everyone will long to receive the honour by enrolling in it! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ besides Karachi, this training course is also offered in other cities as well.

There are such Islamic sciences of knowledge which are Fard (mandatory) for every adult, sane Muslim. This course entails the practical method of performing Salaah, giving a bath to the deceased, funeral rites, Janaazah Salaah & `Eid Salaah followed by the proper method of performing ablution & bath (Wudu & Ghusl). With the help of the Madani Qaai'dah, correct articulation & pronunciation of Arabic letters are taught. Suratul Mulk is practiced, including the last 20 Surahs are memorized. In this training course, regarding morally & ethically, manners & methods of truthfulness, tolerance, gentleness, patience, humility, forgiving others and bringing about a Madani environment are taught. In addition to all this, it covers the method of delivering Dars & Bayān (speech), area visits for calling

towards righteousness (Neki ki da`wat) and specially the most important work of all, 'Infiradi Koshish' (individual efforts).

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تیری دھوم مچی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Take part in the 12 Madani works

Dear Islamic brothers! Take part in the 12 Zayli Madani works 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 اللَّهُ 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 'أَلْحَمْدُ 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, pp. 503, Raqm 1006)

Listen to another blessed Hadis, the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who imparts any Islamic teaching which brings about establishing a Sunnah or it becomes a cause of preventing from disbelief, that person is a Jannati [dweller of Heaven].' (Hilya-tul-Awliya, Hadis 14466)

اَلْحَمْدُ 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 اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. Therefore, let's make an intention of delivering & listening to Chowk Dars, اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

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

Rānā the bully

The following summary is penned by a twenty year old Islamic brother from the province of 'Uttaranchal', in India: Due to wicked company, I was engrossed in the world of crimes since the age of fourteen. Drinking alcohol and wandering around were my favourite past times which led me into bullying & intimidating others. Beating & quarrelling with people without any reason was my habit even publically I was known Rana the bully; I was young but my nature of doing wrong without any fear earned me an evil uniqueness. People began fearing my name. My parents were also displeased with me; however, they were helpless. Day by day, my wicked actions increased.

One day, I stopped and stood nearby, when I saw an Islamic brother with a green turban delivering Dars at a street corner. I liked what I heard. Glancing at the book, I saw that the title 'Faīzaan-e-Sunnat'

was decorated on the cover. The Islamic brother who delivered the Dars met me individually and talked to me in a very graceful manner and while making individual efforts upon me he invited me to travel in the Madanī Qaafilaḥ. The inspiring Dars of Faīzaan-e-Sunnat had already caused a stir within my heart, and thus I accepted the invitation. I travelled to Janakpur with the lovers of the Nobel Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Dawat-e-Islami's 3-day Sunnah-inspiring Madanī Qaafilaḥ. I was also fortunate to travel for a further 3 days to Jagannathpur.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessing of Chowk Dars and travelling in the Madanī Qaafilaḥ, a Madani transformation took place in my heart. I repented of the sins committed in the past and made an intention to grow my beard. Supplicate for me that Allah عَزَّوَجَلَّ grants me perseverance. My family is extremely pleased with my Madanī transformation. My mother supplicates abundantly in favour of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my family and I have been initiated into the Qādiriyyaḥ Razawiyyaḥ Tariqah (spiritual path), and have become Mureeds (followers) of Shaykh 'Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

*Jazbaḥ go sard ḥo, Qāfilay mayn chalo
Tum jawān mard ḥo, Qāfilay mayn chalo
Bakht kḥul jāyaīn gey, Qāfilay mayn chalo
Jurm dḥul jāyaīn gey, Qāfilay mayn chalo*

*Even if the passion abates, let's go to Qāfilaḥ
You are young and energetic, let's go to Qāfilaḥ
Prosperity, the fortunes will attain, let's go to Qāfilaḥ
The sins will be washed away, let's go to Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 اللهُ 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)

Madani pearls about wearing a ring

1. It is Haraam for men to wear a gold ring.
2. It is Haraam to make a minor (boy) wear the jewellery made of gold and silver, and the one having the minor doing so will be a sinner.
3. An iron ring is the jewellery of the damned (i.e. the inhabitants of Hell).

(Jami' Tirmizi, vol. 3, pp. 305, Hadis 1792)

4. It is permissible for men to wear only a silver ring with only one gemstone in it. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver. *(Rad-dul-Muhtar, vol. 9, pp. 597)*
5. It is not permissible [for men] to wear a ring without a gem as a ring without a gemstones is not actually considered a ring.
6. It is permissible to wear the ring inscribed with Huroof-e-Muqatta'at [the letters in the beginning of some Quranic Surahs] but it is not permissible to wear or touch such a ring without Wudu. Likewise, it is also not permissible for the one shaking hands with one wearing such a ring to touch it without Wudu.
7. Similarly, it is not permissible for men to wear more than one (permissible) ring or (one or more than one) rings without a gemstone because a ring without a gemstone is not considered as a ring. Women can however wear rings with gemstones. *(Bahar-e-Shari'at, vol. 3, pp. 428)*
8. Even without the need of using the ring as a stamp, for men, it is permissible to wear a silver ring that weighs less than 4.5 Maashā (i.e. 4 grams and 374 mg) which has only one gemstone. However, for the one who does not need to use it as his official stamp, it is preferable not to wear it even if it is a permissible ring. As for the one who needs to use it as his official stamp, not only is it permissible but also a Sunnah to wear such type of a ring for the very same purpose. However, if somebody wears it for the purpose of displaying arrogance or adopting a feminine style or with any other evil intention, then it will not be permissible to wear even beautiful clothing, let alone the ring. *(Fatawa Razawiyyah, vol. 22, pp. 141)*
9. It is preferable to wear a ring on the occasions of 'Eid, but men can only wear the permissible one.
10. To wear a ring is a Sunnah only for those who need to use it as an official stamp such as the king, the Qaadī (Islamic Judge) and the Mufti to stamp Fataawā (with the ring). Except for these people, it is not Sunnah for those not needing to use it as an official stamp though it is permissible to wear it. *(Fatawa 'Alamgiri, vol. 5, pp. 335)* Rings are no longer used as stamps but rather a particular stamp is used for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the Qaadī etc. who do not need to use it as a stamp.
11. Men should wear the ring in the way that the gem remains towards the palm while women should keep the gem towards the back of the hand. *(Al-Hidayah, vol. 4, pp. 367)*
12. A silver 'ring' without a gemstone is typical of feminine ornament, therefore for men, it is Makruh (Tahreemi, impermissible and a sin). *(Fatawa Razawiyyah, vol. 22, pp. 130)*
13. Women can wear as many silver and gold rings as they like whether with or without a gemstone. For them, there is no limit on the weight of the silver or gold and on the number of gemstones.
14. If an iron ring is plated with silver so that the iron is not visible at all, then it is not prohibited (both for men and women) to wear such a ring. *(Fatawa 'Alamgiri, vol. 5, pp. 335)*
15. One can wear the ring on any hand, but should wear it on the little finger.
(Rad-dul-Muhtar, vol. 9, pp. 596)
16. It is also impermissible and a sin for men to wear a metal bracelet related to Mannat or Dam.
17. Likewise, it is not permissible to wear a ring without a gemstone made of silver or any other metal or a steel ring, whether brought from Madinah Munawwarah رَادِمَا اللّٰهُ شَرَفًا وَتَعَظِيمًا or Ajmer Shareef etc.

18. It is also not permissible for men to wear a ring without a gemstone made of silver or any other metal, to which Dam has been made, for the cure of piles and other diseases.
19. If an Islamic brother is wearing a metallic bracelet or a ring without a gemstone or a chain or any type of impermissible ring, he is obliged by the Sharee'ah to remove them immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer. Also do not give it to any other Islamic brother to wear.

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 Qaafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

سیکھنے سنتیں قافلے میں چلو لُوٹنے رَحمتیں قافلے میں چلو
 ہوں گی حل مشکلیں قافلے میں چلو پاؤ گے بَرَکتیں قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 اللهُ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'alaSayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ 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 'Abbās 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 بَدَوَامٍ 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

