

Sayyiduna رَضِيَ اللهُ عَنْهُ Talha bin Ubaidullah

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Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Sayyiduna Talha bin Ubaidullah رَضِيَ اللهُ عَنْهُ

وَعَلَى الْإِكِّ وَأَصْحَبِكِ يَا حَبِيبَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ

وَعَلَى الْإِكِّ وَأَصْحَبِكِ يَا تَوْرَةَ اللَّهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: “I have made the intention of Sunnah *i'tikaf*.”

Dear Islamic brothers, whenever you enter a masjid, make the intention of *i'tikaf*, for you will be rewarded as long as you stay in the masjid. Remember, inside a masjid, there is no *shar'i* permission to eat and drink, sleep or have suhoor and iftar, and not even to drink Zamzam water and the water on which *dam* has been made. However, if the intention of *i'tikaf* is made, all these acts will become permissible. One should not make intention to observe *i'tikaf* only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: “If someone wants to eat, drink or sleep in a masjid, he should make intention to observe *i'tikaf* and do the dhikr of Allah for some time. Then, he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).”

Excellence of sending *salāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

“Whoever sends *salat* upon me once, Allah showers him with 10 mercies, and an angel is appointed to convey the *salat* to me.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ**, “A truthful intention is the best action.”² O devotees of the Prophet! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to the *bayan*, make good intentions. For example,

- you will listen to the entire *bayan* to gain the knowledge of Islam.
- you will sit in a respectful manner.
- you will refrain from laziness during the *bayan*.
- you will listen to the *bayan* to reform yourself.
- whatever you hear and learn, you will try to convey it to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Al-Mu'jam al-Kabir*, vol. 8, p. 134, raqm: 7,611

² *Jāmi' al-Şaghīr*, p. 81, ḥadīth: 1,284

Dear Islamic brothers, today, we will have the honour of listening to some aspects from the life of one of the illustrious Companions who was from among the *'Ashrah Mubasharah*, i.e., the ten noble Companions رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ who were given the glad tidings of Paradise by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

We will first listen to the incident from his blessed life that became the means of him accepting Islam. Then, there will be mention of this great Companion's name, lineage, teknonym, titles and his relationship with the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After that, we will hear about his appearance, his aversion to the world, his generosity, and some of his virtues. In the end, we will speak about his journey to the hereafter, as well as some Madani pearls regarding cutting nails. Let us listen to an account first.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

A monk of Basra and a Qurayshi trader

Before the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced his prophethood, a trader from Banu Taym (the tribe of the first Caliph of Islam: Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ) went to Basra for trading purposes. When he reaches the marketplace, he witnesses a monk present in his place of worship, who is calling out to the people, "Find out from the noble traders of Arabia whether there is anyone among them who lives in the Haram (Makkah)." Thus, the noble Qurayshi trader stepped forward and said, "Yes! I live in the Haram."

As soon as the monk find out, he frantically asked the young man of Quraysh, "Has there appeared among you an individual named Ahmad?" The trader asked, "Who is he?" Thus, the monk introduced the Beloved of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way:

He is the light of Sayyiduna Abdul Muttalib's eyes and the dear son of Sayyiduna Abdullah. This is the month he will appear. He is the final Prophet, and he will appear in the land of the Haram. He will then migrate to a land which will have stony ground that is not fit for cultivation, but there will be an abundance of date-palm trees there; you should go to him at once.

The Qurayshi trader states:

The words of the monk settled within my heart and I set off immediately, not resting until I arrived in Makkah al-Mukarramah. As soon as I arrived in Makkah, I asked the people, "Is there any new news?" They replied, "Yes! Muhammad bin Abdullah, whom we know as trustworthy (*ameen*), has claimed prophethood, and ibn Abi Qahafa (meaning, Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ) has brought faith in him too." So, I went to Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ and asked, "Have you brought faith in the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?" "Yes," he replied, "Let us go and you should not tarry in going to his court also, for he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invites towards the truth."

The heart of the trader was already inclined towards Islam due to the words of the monk. After hearing Sayyiduna Abu Bakr al-Siddiq's call towards righteousness, he was further inspired, and mentioned everything the monk had said. Hence, the first Caliph of Islam, Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ took that young trader of his tribe to the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and after being motivated by the words of the monk from Basra and Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ, the Qurayshi trader became affiliated to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and accepted Islam. When he informed the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of the monk's words, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became happy.¹

¹ *Dalaail al-Nubuwwah*, vol. 2, p. 166

Dear Islamic brothers, that fortunate Qurayshi trader was none other than a beloved Companion from among the *'Ashrah Mubasharah*, Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ. For the purpose of attaining blessings and the descending of mercy, let us listen to just a few aspects of his blessed life.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Name, lineage, teknonym and title

In his commentary on Sunan Abi Dawud, Allamah Badr al-Din 'Ayni رَضِيَ اللهُ عَنْهُ mentions his lineage as follows: Sayyiduna Talha bin Ubaydullah bin Uthman Qurashi Taymi Madani رَضِيَ اللهُ عَنْهُ. His teknonym is Abu Muhammad. He رَضِيَ اللهُ عَنْهُ was granted the following titles by the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: *al-Fayyaad*, *al-Jood*, and *al-Khayr*. Hence, Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ himself states, "During the Battle of Uhud, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to me as 'Talha-tul-Khayr,' in the Battle of 'Asheerah as 'Talha-tul-Fayyaad,' and in Battle of Hunayn as 'Talha-tul-Jood.'"¹

Imam Abdul Rauf Munawi رَضِيَ اللهُ عَنْهُ said, "The reason the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ conferred these titles upon him was because of his immense generosity."² Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ lived in Makkah and was from the Banu Taym tribe of Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ also had a link with the lineage of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; just like Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ, his lineage converges with that of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after 7 generations (at Sayyiduna Ka'b bin Murrah).³

¹ *Al-Mu'jam al-Kabir*, vol. 1, p. 112, hadith: 197

² *Fayz al-Qadeer*, vol. 4, p. 357, hadith: 5274

³ *Hazrat Sayyiduna Talha bin Ubaydullah*, p. 9

His relationship with the beloved Prophet ﷺ

Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ has a special relationship with the family of the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this was because he رَضِيَ اللهُ عَنْهُ was married to Sayyidatuna Hamna bint Jahsh رَضِيَ اللهُ عَنْهَا, who was the sister of the mother of the believers, Sayyidatuna Zaynab bint Jahsh رَضِيَ اللهُ عَنْهَا, and they were both the daughters of the beloved Prophet's paternal aunt, Sayyidatuna Umaymah bint Abdul Muttalib رَضِيَ اللهُ عَنْهَا.¹

His blessed appearance

Imam Hakim رَضِيَ اللهُ عَنْهُ describes the appearance of Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ in the following manner: His complexion was fair with a tinge of redness, he was of medium stature, his chest was broad, and his shoulders were wide. When he رَضِيَ اللهُ عَنْهُ would turn towards somebody, he رَضِيَ اللهُ عَنْهُ would turn his entire body. He رَضِيَ اللهُ عَنْهُ had a handsome face with a beautiful, thin nose. His feet were large and he رَضِيَ اللهُ عَنْهُ would walk swiftly.² He رَضِيَ اللهُ عَنْهُ would usually wear clothing that was dyed with safflower (a yellow-coloured plant that is used to dye clothes).³

Sayyiduna Zubayr bin 'Awwaam رَضِيَ اللهُ عَنْهُ mentions that Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ named all of his sons after the noble Prophets عَلَيْهِمُ السَّلَام.⁴ He رَضِيَ اللهُ عَنْهُ had 11 sons and 4 daughters. His sons were called: 1. Muhammad 2. Imran 3. Musa 4. Ya'qub 5. Isma'il 6. Ishaq 7. Zakariyya 8. Yusuf 9. Isa 10. Yahya 11. Saalih رَضِيَ اللهُ عَنْهُمْ أَجْمَعِينَ.

¹ Hazrat Sayyiduna Talha bin Ubaydullah, p. 35

² Al-Mustadrak, vol. 4, p. 449

³ Al-Tabqat al-Kubrah Ibn Sa'd, vol. 3, p. 164, raqm: 47

⁴ Al-Tabqat al-Kubrah Ibn Sa'd, vol. 3, p. 74, raqm: 32

Giving good names is the right of children

Dear Islamic brothers, we learn from the life of Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ that naming one's children after the righteous people of Allah Almighty is the sunnah of the noble Companions رَضُوا اللهُ عَلَيْهِمْ أَجْمَعِينَ. Therefore, parents should give good names to their children, because this is their first and foremost gift to their children, which they carry for the rest of their lives. When the Day of Judgement is established, they will be called to the Court of Allah Almighty with that name.

Just as Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "On the Day of Judgement, you will be called by your names and the names of your forefathers, so give yourself good names."¹

Those people who مَعَادَ اللهِ name their children after film actors, singers, artists and non-Muslims should take heed from this hadith; what greater disgrace is there than the children of Muslims being called by non-Muslim names on the plains of resurrection tomorrow.

It is often observed that the responsibility of selecting a name for a child is given to a close family member, such as the grandmother, aunt, uncle, etc., and due to not being aware of the relevant shar'i rulings, they commonly give children names that have no meaning altogether or ones that have a bad meaning; one should avoid giving such names. Names should be kept after the noble Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, Companions, Tabi'een and Awliya رَضُوا اللهُ عَلَيْهِمْ أَجْمَعِينَ. One benefit of this is that the child will establish a spiritual link with the people of Allah Almighty, and another benefit is that through the blessings of being named after these righteous individuals, their life will be positively affected. إِنَّ شَاءَ اللهُ

Dear Islamic brothers, in order to learn the shar'i rulings in relation to naming children, read the book of Maktaba-tul-Madinah, entitled, "Naam

¹ Sunan Abī Dāwūd: 4,948

Rakhnay Kay Ahkam”. اَلْحَمْدُ لِلّٰهِ. Not only does this book contain beneficial information, but it includes a list of good names at the end.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Aversion to the world, and his generosity

Dear Islamic brothers, alongside giving our children good names, we must raise them in a good manner; instead of encouraging them to remain preoccupied with love of the world and earning money, we should give them the mindset of fearing Allah Almighty and having devotion for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as well as having an inclination towards good deeds and concern for the hereafter.

The chosen and beloved people of Allah Almighty, in particular the noble Prophets رَضُوا اللهُ عَلَيْهِمْ أَجْمَعِينَ and the Companions عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, had no interest in the world. Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ was also from these blessed individuals. He رَضِيَ اللهُ عَنْهُ never attached his heart to this world, and he did not hoard whatever he earned, rather, he رَضِيَ اللهُ عَنْهُ spent it in the way of Allah Almighty in order to earn His pleasure.

It is mentioned that on one night, Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ received 700,000 dirhams from Hadramawt, so he رَضِيَ اللهُ عَنْهُ became worried and restless. His honourable wife asked, “What has happened to you today?” He رَضِيَ اللهُ عَنْهُ replied, “I am worried how will the one who spends his nights in the worship of Allah Almighty spend today in worship whilst there is so much money in his home?”

His righteous wife respectfully said, “What is the need to worry over this? Why are you forgetting your less fortunate brothers? Make an intention to distribute all of this wealth to them as soon as the morning arrives, and calmly present yourself in the Court of Allah Almighty for now.” Hearing these words of his pious wife, he رَضِيَ اللهُ عَنْهُ became overjoyed, and said, “You are truly a righteous daughter of a righteous father.”

Dear Islamic brothers, this righteous daughter of a righteous father was none other than Sayyidatuna Umm Kulthum رَضِيَ اللهُ عَنْهَا, the daughter of Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ.

Hence, as soon as morning arrived, Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ began to distribute the money among the Muhajirin and Ansaar, and sent some of it to the fourth Caliph of Islam, Sayyiduna Ali bin Abi Talib رَضِيَ اللهُ عَنْهُ. His wife unexpectedly arrived and said, "O Abu Muhammad! Is there any share of this money for your family?" He رَضِيَ اللهُ عَنْهُ replied, "Where were you? Take whatever is left." She رَضِيَ اللهُ عَنْهَا mentions, "When the remaining money was counted, there were only 1,000 dirhams left."¹

The benefit of 'trading' with Allah Almighty

Dear Islamic brothers, whosoever spends in the way of Allah Almighty with sincerity and a good intention like Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ, Allah Almighty grants him its blessings and reward in this world and the hereafter. Hence, it is stated in the 2nd Juz, in verse 245 of Surah al-Baqarah:

مَنْ ذَا الَّذِي يُقرضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ آخْصَاعًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصِطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Translation from Kanz al-Iman: Is there anyone who will give a good loan to Allah, so that Allah may increase it for him manifold? And Allah decreases and increases (sustenance), and it is only to Him you will return.²

Sadr al-Afadil Allamah Sayyid Naeem al-Din Muradabadi رَحِمَهُ اللهُ عَلَيْهِ writes under this verse in Khazain al-Irfan:

(Allah Almighty has) Compared spending in the way of Allah Almighty to a loan; this is the perfection of grace and generosity.

¹ Siyar A'lam al-Nubala, vol. 3, p. 19, raqm: 7

² Al-Quran, 2 : 245

(This is because) A slave is created by Him and is granted wealth by Him; He is the true owner, and a slave is a figurative owner through His bestowal. The reason for comparing it to a loan is that just as the one who lends something has certainty that his wealth has not been wasted and that he is rightful to be repaid, the one who spends in the way of Allah Almighty should also have certitude that he will receive the reward for this spending, and in great abundance too.¹

The daily profit of Sayyiduna Talha رَضِيَ اللهُ عَنْهُ

That which is given in the way of Allah Almighty is never wasted; one will certainly be rightful of reward in the hereafter, but is sometimes recompensed for this in the world too. It is a known fact that the wealth which is spent in the way of Allah Almighty does not decrease, it only increases.

Just as Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Sadaqah does not decrease wealth.”²

There is no doubt that Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ will receive the true reward in the hereafter for the wealth that he spent in the way of Allah Almighty, but he رَضِيَ اللهُ عَنْهُ was not deprived of its blessings in this world either. Hence, it is narrated that the daily income of Sayyiduna Talha رَضِيَ اللهُ عَنْهُ exceeded 1,000 dirhams.³

Dear Islamic brothers, you have heard that Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ was rewarded for giving sadaqah such that his daily income was more than 1,000 dirhams. His giving of sadaqah was such that Sayyiduna Qabeesah bin Jabir رَضِيَ اللهُ عَنْهُ states, “I remained in the company of Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ and I did not see

¹ *Tafsīr al- Khāzin al-‘Irfan, Para 2, Surah Al-Baqarah, verse 245*

² *Ṣaḥīḥ Muslim: 2,588*

³ *Al-Mu’jam al-Kabīr, vol. 1, p. 112, hadith: 196*

anyone who would distribute an abundance of wealth to those who did not ask more than him.”¹

It is also narrated that he would sometimes distribute so much money to the people that there would be nothing left for himself. His wife, Sayyidatuna Su'da bint 'Awf رَضِيَ اللهُ عَنْهُ mentions, “One day, Sayyiduna Talha رَضِيَ اللهُ عَنْهُ gave 100,000 dirhams in the way of Allah Almighty and was unable to attend the masjid that day because his clothing was not befitting to be worn in the masjid.”²

Dear Islamic brothers, Sayyiduna Talha's passion of sacrificing for others was also great, such that he رَضِيَ اللهُ عَنْهُ sacrificed his own comforts for the sake of other Muslims. He رَضِيَ اللهُ عَنْهُ was well aware that Islam gives us the message of mutual compassion, which is why he displayed well-wishing by giving preference to other Muslims over himself.

In his well-known work “Faizan-e-Sunnat”, the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ narrates a beautiful account in relation to giving preference to others over ourselves:

Sayyiduna Daata Ganj Bakhsh Ali Hajweri رَضِيَ اللهُ عَنْهُ mentions:

I asked Shaykh Ahmad Hammadi Sarkhasi رَضِيَ اللهُ عَنْهُ the reason behind his repentance, so he said: “I once set off from Sarkhas with my camels. During the journey, a hungry lion attacked one of my camels, then it climbed a hill and began to roar. Hearing its roar, many wild beasts gathered. The lion came down and tore the camel apart but did not eat any of it himself, rather, it climbed the hill again. The animals that had gathered all leapt upon the camel, ate their share and then left. The lion approached to eat the remaining meat but saw a limping fox coming from a

¹ *Al-Mu'jam al-Kabir*, vol. 1, p. 111, hadith: 194

² *Mawsu'ah li Ibn al-Dunya*, vol. 7, p. 424, hadith: 97

distance, so it returned to its place. Once the fox had eaten and left, only then did the lion come and eat a little from it.

I was observing all of this from a distance, when all of a sudden, the lion turned towards me and said in an eloquent voice, ‘Ahmad! Sacrificing one morsel is the work of dogs; men of truth even sacrifice their lives.’ Thus, being inspired by this unique incident, I repented of all my sins, and turning away from the world, I attached myself to the mercy of Allah Almighty.”¹

Dear Islamic brothers, you have just heard that the hungry lion sacrificed its own food for the other animals and established an excellent example of enduring hunger. Then, through the bestowal of Allah Almighty, it gave the following advice, “Sacrificing a morsel is the way of dogs; a man should be ready to sacrifice his life.” The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, “Whosoever desires something but puts an end to his desire and prefers another over himself, Allah Almighty forgives him.”²

A way to earn the reward of sacrifice for free

If only we would also be blessed with the passion of sacrificing for others. If we do not feel like spending anything, we can still take benefit of many occasions of sacrifice. For example, if we are invited to a meal and food is served, we should allow other brothers to pick up the best parts of the meat instead. If it is warm and other Islamic brothers wish to sleep in the room or in a certain place in the masjid during a Madani qafilah, instead of taking over the space under the fan, we can let other Islamic brothers do so and earn the reward of sacrificing.

Likewise, if we are travelling on a bus or train when it is busy, we can give up our seat for other Islamic brothers and stand ourselves; if we have the opportunity to travel in a car, we can sacrifice this for other

¹ *Kashf al-Mahjoob*, p. 383

² *Ittihaf al-Sadaat al-Zubaidi*, vol. 9, p. 779

Islamic brothers and walk or travel by bus ourselves; if we receive a comfortable seat during the weekly sunnah-inspired ijtimā, we can make space for another Islamic brother or offer the seat to him; if there is little food but many people, we can eat less or not eat anything at all. There are many opportunities like this where we can subject ourselves to a little discomfort and earn the reward of making sacrifice for others.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Encouragement for Pious Deed number 39

Dear Islamic brothers, in order to gain the passion for sacrificing for others and become habitual in other good deeds, become affiliated with the religious environment of Dawat-e-Islami, take part in the 12 religious works of the Zayli Halqa, travel in the Madani qafilas with the prophetic devotees and make it your habit to fill in the Pious Deeds booklet. Pious deed number 39 from the 72 Pious Deeds given to us by the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states: Did you watch Madani Channel for even a short time today?

Dear Islamic brothers, اَلْحَمْدُ لِلّٰهِ Madani Channel is a 100% Islamic channel, and through its various programmes, the call to righteousness and knowledge of fard and sunnah are spread. You should make a habit of watching Madani Channel in your home and you will learn a lot اِنْ شَاءَ اللهُ. Also, make an intention to watch the Madani Muzakara which takes place every Saturday, because the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gives his wisdom-filled answers to questions during the Madani Muzakara. Through the Madani Muzakara, one gains a treasure of knowledge and learns an abundance of religious knowledge.

¹ Madinay Ki Machli, p. 27

Caution when narrating hadith

Dear Islamic brothers, we have just heard about Sayyiduna Talha bin Ubaydullah's رَضِيَ اللهُ عَنْهُ passion for sacrificing for others and some ways in which we can also earn this reward of sacrificing. It should be noted that these pure habits and attributes found in the noble Companions رَضِيَ اللهُ عَنْهُمْ were a result of the beloved Prophet's guidance. The noble Companions رَضِيَ اللهُ عَنْهُمْ would often rejoice in the presence of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; they would remain in his blessed company, seeking guidance in every matter, and after hearing his truthful words, not only would they act upon it themselves, but they would also convey his exact words to the people with great caution without any addition or omission.

If they had even the slightest doubt as to whether or not certain words were those of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would never mention them. This is the reason why there are some Companions رَضِيَ اللهُ عَنْهُمْ who accepted Islam early on and remained in the company of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but very few hadith are narrated from them.

Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ is from among those distinguished Companions رَضِيَ اللهُ عَنْهُمْ أجمعين who narrated few hadith. Hence, Allamah Badr al-Din 'Ayni رَضِيَ اللهُ عَنْهُ states about him, "A total of 38 hadith are narrated from Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ; 3 of them can be found in Sahih al-Bukhari and 4 in Sahih Muslim."¹

Similarly, the other noble Companions رَضِيَ اللهُ عَنْهُمْ would also exercise great caution when narrating hadith. Sayyiduna ibn Hautakiyyah رَضِيَ اللهُ عَنْهُ narrates that when the second Caliph of Islam, Sayyiduna Umar bin al-Khattab رَضِيَ اللهُ عَنْهُ was spoken to about hadith, he رَضِيَ اللهُ عَنْهُ said, "If

¹ *Sharh Abī Dāwūd lil 'Ayni, vol. 3, p. 242, hadith: 666*

I did not fear that I would add or omit something from a hadith, I would certainly mention hadith to you.”¹

An individual once asked Sayyiduna Umar bin al-Khattab رَضِيَ اللهُ عَنْهُ regarding a rabbit. Thus, he رَضِيَ اللهُ عَنْهُ replied, “I do not like to add or omit anything from hadith, so I will send you to a person who can guide you in this matter.” Then, he رَضِيَ اللهُ عَنْهُ sent that individual to Sayyiduna ‘Ammar bin Yaasir رَضِيَ اللهُ عَنْهُ. When the man asked him about this matter, he رَضِيَ اللهُ عَنْهُ said, “We were with the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at such-and-such place, and a rabbit had been sent to him as a gift, and we also ate from its meat.”²

Dear Islamic brothers, you have heard that despite being a Companion who was promised Paradise, Sayyiduna Umar bin al-Khattab رَضِيَ اللهُ عَنْهُ was extremely cautious when it came to narrating hadith. This was despite the fact that he رَضِيَ اللهُ عَنْهُ was honoured to accompany the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for a long time, in both travel and residency. If he رَضِيَ اللهُ عَنْهُ wished, he could have mentioned that blessed Hadith himself, but in order to guide his companions, he رَضِيَ اللهُ عَنْهُ sent him to another knowledgeable Companion.

Just as the above-mentioned narration proves that the noble Companions عَلَيْهِمُ الرِّضْوَانُ ate rabbit meat, we also learn that if we do not have proper knowledge regarding something, or have doubt regarding it, or we are not in a state to give a proper response to a question, we should send the questioner to a Sunni scholar or mufti so that they can be correctly guided. It is particularly important to be cautious when it comes to the matter of Quran, Sunnah and shar’i rulings; instead of giving an answer ourselves, we should refer them to a scholar or mufti, for in this lies the betterment of our worldly life and hereafter.

¹ *Tabaqat Kubrah*, vol. 3, p. 221

² *Musannaf Ibn Abi Shaybah*, vol. 5, p. 535, hadith: 3

Refrain from mentioning a shar'i ruling to anyone using your own logic or reasoning without verifying it first. Allah forbid, if we mention an incorrect ruling to someone and they acted upon it, and then spread this to others, it is possible that we will be held responsible for all of them.

Dar al-Ifta Ahle Sunnat

اَلْحَمْدُ لِلّٰهِ An important department of Dawat-e-Islami known as Dar al-Ifta Ahle Sunnat is progressing every day. At this moment in time, Dar al-Ifta Ahle Sunnat and the muftis and scholars associated with it are providing shar'i guidance to the Muslims via written fatawa, national and international phone numbers, WhatsApp, website, email, responses to letters, training sessions, Madani Mashwaras, writing and checking books, and answering questions in person. Let us listen to just a few aspects of this department.

اَلْحَمْدُ لِلّٰهِ! At the time of this bayan being delivered, around 650 written fatawa are issued by 11 branches of Dar al-Ifta Ahle Sunnat on a monthly basis, and more than 100,000 written fatawa have been issued so far. Every month, more than 4,000 (audio) answers are given to questions received via the website of Dawat-e-Islami, and around 800 answers are given to the questions received via the email address of Dar al-Ifta Ahle Sunnat (darulifta@dawateislami.net). Also, answers are given to almost 10,000 questions that are asked by Muslims from Pakistan, UK, Europe, America and the rest of the world via the 4 national phone numbers and 3 international numbers.

اَلْحَمْدُ لِلّٰهِ! On 10 Jumad al-Oola 1436 AH, corresponding to 2 March 2015 CE, the WhatsApp number went live, and more than 1500 messages were received on the first day. **رَبَّنَا صَلِّ وَسَلِّمْ عَلٰى نَبِيِّنَا مُحَمَّدٍ** We hope that shar'i guidance will be provided to thousands of people through this service too. Also, approximately 4500 verbal answers are given every month to the questioners who visit Dar al-Ifta Ahle Sunnat.

أَخْبَرِيْهُ The muftis and scholars of Dar al-Ifta Ahle Sunnat have also been holding 8 programmes live on Madani Channel for some time now, namely, Dar al-Ifta Ahle Sunnat (3 series), Ahkam-e-Tijarat, Faizan-e-Ilm, Faizan-e-Islam, Asbaq-e-Tasawwuf, and more. This is not including the pre-recorded programmes that are broadcasted on Madani Channel.

There is also a Facebook page of Dar al-Ifta Ahle Sunnat, where clips from the Dar al-Ifta Ahle Sunnat programme on Madani Channel, various relevant fatawa and various select rulings from Bahar-e-Shariat are uploaded. Make note of the Facebook link: www.facebook.com/DaruliftaAhlesunnat.

أَخْبَرِيْهُ In order to provide shar'i guidance in organisational matters, ifta offices have been established in Karachi and Lahore, where the religious works of the various departments of Dawat-e-Islami are scrutinised in light of the principles of sharia. Also, shar'i matters pertaining to the countless masjids of Dawat-e-Islami, newly constructed masjids, Jamiat-ul-Madinah, Madaris-ul-Madinah, Dar-ul-Madinah and employment are observed.

Majlis Tahqiqat-e-Shar'iyah—comprising of the scholars and muftis associated with Dawat-e-Islami—has also been established to find solutions to the new issues Muslims are facing. It is a humble appeal that you also contact Dar al-Ifta Ahle Sunnat for guidance in all shar'i matters.

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

More than 70 medals of bravery

Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ is included among those brave Companions عَلَيْهِمُ الرِّضْوَانُ who had vowed to sacrifice everything in the way of Allah Almighty. On many occasions, he رَضِيَ اللهُ عَنْهُ demonstrated great displays of bravery for the elevation of Islam, and without caring for his

own life, he رَضِيَ اللهُ عَنْهُ fought against the disbelievers in order to protect the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Mentioning his courage and valour, the first Caliph of Islam, Sayyiduna Abu Bakr al-Siddiq رَضِيَ اللهُ عَنْهُ stated, “When we looked towards Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ during the Battle of Uhud, we saw that he رَضِيَ اللهُ عَنْهُ had been afflicted with more than 70 small and large wounds on his noble body whilst defending the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and his fingers had also been cut.”¹ Seeing his courage, the noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, “It (Paradise) has become wajib for Talha.”²

He رَضِيَ اللهُ عَنْهُ displayed courage in many battles, and in the end, during the Battle of Jamal, on Thursday 11 Jumad al-Ukhra 36 AH, Marwan bin Hakam shot an arrow into his leg, which severed his blood vessel in a bad way, such that when it was covered, his leg would swell up, and when it was left, he رَضِيَ اللهُ عَنْهُ would bleed excessively. Eventually, he رَضِيَ اللهُ عَنْهُ said, “Leave it as it is. This is an arrow from the arrows of Allah Almighty.” Meaning, my martyrdom has been destined with this arrow. Thus, it was due to this that he رَضِيَ اللهُ عَنْهُ attained martyrdom at the age of 60 or 64.³

Introduction to the book “Karaamat e Sahaba”

A miracle which took place after the martyrdom of Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ has been mentioned in the book of Makataba-tul-Madinah entitled, “Karaamat e Sahaba”. Before mentioning this miracle, I will mention a brief introduction to this book:

This beautiful book of Maktaba-tul-Madinah, which is filled with Islamic knowledge, has been written by the Khalifa of Mufti-e-Azam Hind, Allamah Abdul Mustafa Azami رَحْمَةُ اللهِ عَلَيْهِ, and consists of 346 pages. In

¹ *Ma’rifat al-Sahabah, Abi Na’eem, vol. 1, p. 112, hadith: 369*

² *Jāmi’ al-Tirmidhi: 412*

³ *Al-Istee’ab Fi Ma’rifat al-Ashab, vol. 2, p. 320*

this book, he رَحِمَهُ اللهُ عَلَيْهِ has mentioned the miracles of the noble Companions رَضُواْ اللهُ عَلَيْهِمْ أَجْمَعِينَ, as well the definition of a karamat, its types, and some examples. It also contains short biographies of the 'Asharah Mubasharah and other Companions رَضُواْ اللهُ عَلَيْهِمْ أَجْمَعِينَ throughout.

Keeping in mind the requirements of the modern age, the research department of Dawat-e-Islami, al-Madina-tul-Ilmiyyah, has had the honour of carrying out work in relation to sourcing, referencing and researching the Quranic verses, hadith, narrations and fiqh rulings found in this book. This book can be read, downloaded and printed from the website of Dawat-e-Islami, www.dawateislami.net.

It is mentioned on page 118 of this book:

After his martyrdom, Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ was buried near Basra, but the place where his blessed grave was made was deep, which would cause his blessed grave to be flooded at times. He رَضِيَ اللهُ عَنْهُ would continuously appear in a person's dream and commanded him to move his grave. Thus, the man mentioned this dream to Sayyiduna Abdullah bin Abbas رَضِيَ اللهُ عَنْهُمَا, so the latter purchased the house of a Companion رَضِيَ اللهُ عَنْهُ for 10,000 dirhams and dug a grave there. Then the blessed body of Sayyiduna Talha bin Ubaydullah رَضِيَ اللهُ عَنْهُ was taken out of the old grave and placed in this. Despite a long time passing, his blessed body was intact and completely fresh.¹

Dear Islamic brothers, ponder! Despite being a mud grave, which would remain flooded, and a long time passing, the blessed body of a Companion remained intact and fresh, so what will be the case in regard to the sacred bodies of the noble Prophets عَلَيْهِمُ السَّلَام, and particularly the blessed body of the leader of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even stated: إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ

¹ *Usd al-Ghaabah, vol. 3, p. 87*

(Meaning, Allah Almighty made it haram upon the earth to consume the bodies of the Prophets عَلَيْهِمُ السَّلَامُ).¹

Similarly, we learn from the above narration that the martyrs are also alive in their graves with their necessities of life, for if they were not alive, then what difference would it make if water filled their graves or not? We also learn that the martyrs appear in dreams and inform the living of their states, because Allah Almighty has granted them the ability to leave their graves and meet and converse with the living, whether in dreams or reality.

So, ponder! If this is the state of the martyrs and this is the greatness of their physical life, then what will be the state of the noble Prophets عَلَيْهِمُ السَّلَامُ, especially the physical life, abilities, authority, and power of the master of all Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Bringing the bayan to its conclusion, I will now have the honour of mentioning the virtue of the sunnah, as well as some sunnahs and etiquettes. The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever loved my sunnah, loved me, and whosoever loved me will be with me in Paradise.”²

Sunnahs and etiquettes of cutting the nails

O devotees of the Prophet! Let us listen to the sunnahs and etiquettes of cutting nails from the booklet of the renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, entitled, ‘101 Madani Pearls’:

¹ *Mishkāt*, p. 121

² *Mishkāt al-Maṣābīh*, vol. 1, p. 55, *hadith*: 175

- It is Mustahabb to cut the nails on Friday. However, if they have grown long, then one should not wait for Friday.¹ Mawlana Mufti Muhammad Amjad Ali Azami رَحِمَهُ اللهُ عَلَيْهِ states: It is narrated, “The one who cuts his nails on Friday, Allah Almighty will protect him from calamities until the next Friday and 3 days more, i.e. for 10 days.” In another narration, it is stated, “If one cuts his nails on Friday, mercy will come and sins will depart.”²

Announcement:

The remaining sunnahs of cutting the nails will be mentioned in the study circles. Therefore, make sure you take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Al-Durr al-Mukhtār*, vol. 9, p. 668

² *Al-Durr al-Mukhtār ma’a Radd al-Muhtār*, vol. 9, p. 668; *Bahār-i-Sharī’at*, part 16, pp. 225 - 226